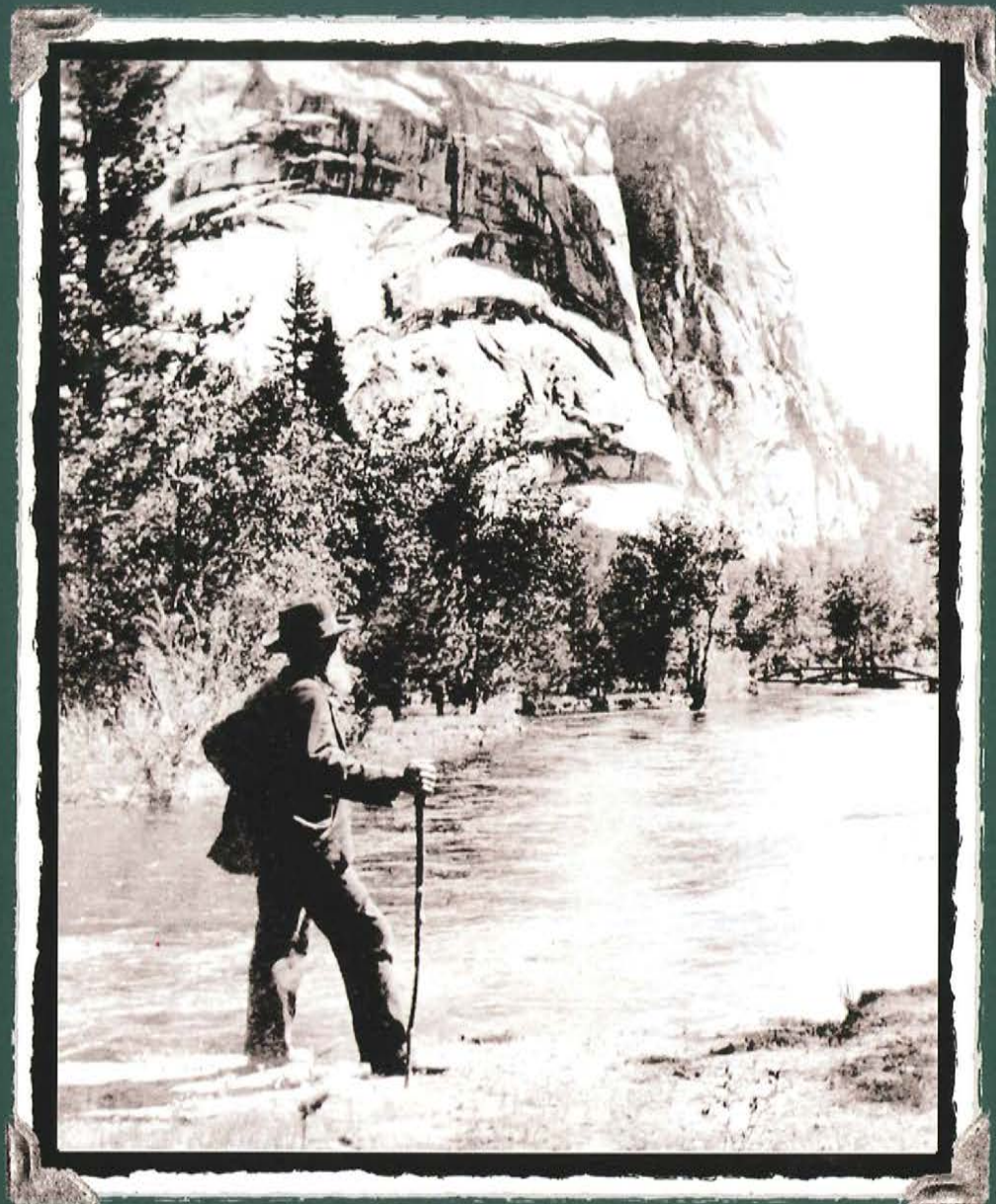


Rosicrucian Digest®

VOLUME 78 • NUMBER 3 • 2000



Shaping Environmentalism—
John Muir's Inspiring Correspondence
with Jeanne Carr

MYSTICISM • ART • SCIENCE



Treasures from our Museum

Our Latest Acquisition . . .

Mummy Mask from 1st Millennium B.C.

RC 5205

THE Rosicrucian Egyptian Museum's Curation Department proudly announces our newest acquisition: an Egyptian mummy mask, generously donated to the museum by Charles Pfister and Jeffry Weisman of San Francisco.

This mask originally formed part of a mummy-board, comprising a horizontal length of wood, painted and carved to include a portrait of the deceased, that rested directly above the mummy. Both mummy and mummy-board were then placed within a sarcophagus.

Our piece is truncated—sawed off at the bottom. This was probably done by an early 20th-century dealer for ease of transport in shipping the artifact from Egypt, whereby only the most attractive part of the mummy-board—the face and chest—was retained.

This artifact is exemplary of a manufacturing process known as cartonnage. The artist glued a coarse linen backing to the wood board and then daubed a layer of gesso on the linen. Afterwards paint was applied directly to the gesso foundation. The quality of this piece suggests that it came from a workshop that produced such masks in quantity. The owner was probably a prosperous person of non-royal rank.

Painted on the chest of this artifact is a floral collar motif. This stylized pattern represents the garlands of flowers draped around the neck of the deceased as part of the burial rituals.

The mask's large painted eyes and prominently articulated lips give the face a lively and expressive

appearance. It is worth noting the traces of green paint still adhering to the face, ears, and throat. The color green—associated with vegetation and the forces of nature—linked the deceased to the god Osiris, who was revered in Egyptian myth as lord of the underworld and as a deity who died and experienced resurrection. Ritual practices emphasized the role of Osiris in both the mortuary cult and in agricultural cycles involving the planting and harvesting of crops. In a funerary context, green symbolized regeneration and expressed the individual's desire to be reborn with Osiris in the afterlife.

Our mask—from the Late Period (circa 8th-6th century B.C.)—was discovered in the 1920s in Minya, a town located on the west bank of the Nile in Middle Egypt.

On your next expedition to the Rosicrucian Egyptian Museum be sure to visit our new mask. It is located in Gallery A, together with other artifacts that illustrate the burial practices of ancient Egypt.

— David Pinault, Ph.D.
Acting Curator
Rosicrucian Egyptian Museum



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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John Muir in Yosemite. Photograph thought to have been taken by one of the Carr family, Wisconsin friends of Muir, circa 1908. Photo courtesy of Colby Memorial Library, Sierra Club.



SHAPING ENVIRONMENTALISM—

John Muir's Inspiring Correspondence with Jeanne Carr

by H. Troy Stuckey, Ph.D., F.R.C.

This second article in the two-part series on the life, philosophy, and spirituality of John Muir examines the naturalist through his early life influences, personal relationships, and inner reflections. The author explains how Muir's early experiences ultimately shaped his belief system which touches us all today. Doctor Stuckey has a Ph.D. in Environmental Science. He currently works in the environmental field, and actively publishes in environmental journals of science, policy management, and the humanities on topics ranging from air pollution to waste management to bio-ecological forestry. His e-mail address is: tstuckey@flash.net

THE MODERN BASIS for deep environmentalism can often be associated with self-reflective thought. Those who established the principles of modern environmentalism include Ralph Waldo Emerson, Henry David Thoreau, John Muir, and Aldo Leopold. Emerson and Thoreau are remembered as 19th-century transcendentalists; each casting a concrete philosophy for wilderness and humanity. Muir popularized the idea of wilderness. His writings brought nature into the American home, where the response was overwhelmingly supportive of wilderness preservation. Muir was a pantheist, whose writings are interwoven with theology, as opposed to defined philosophy. He clearly believed in God and interchangeably saw nature as God's expression. Leopold further evolved wilderness thought in the 20th century. He established a powerful wilderness philosophy known as the Land Ethic. He saw the connection between human science and ethics, writing that shallow-minded individuals have detached themselves from nature, and do not see their effect on the greater ecosystem.

Each of these individuals follow and guide environmental history, which has been studied

as far back as ancient and medieval times. Specifically, their lives evolved out of the Darwinian revolution, which initiated the science of ecology, and the disappearance of the American frontier, which enabled a growing consciousness for conservation due to an acknowledgment of environmental defilement.¹ To study each of these individuals would be a tremendous undertaking. This essay traces the writings, reflections, and relationships of John Muir, providing some insight into his life and legacy.

Muir's Early Life

John Muir was born in Dunbar, Scotland, on April 21, 1838. His autobiography illustrates his early feelings for nature as he showed a great appreciation for his grandfather and the times they spent together on extended walks along the coast and down country roads. He also recounted childhood adventures, climbing trees with his brother, and other enjoyable times in nature tending flowers with his aunt and parents.²

Although not pleasurable, Muir's relationship with his father influenced him throughout his life. Muir was raised as a strict Calvinist. Scottish custom was to instill discipline into

children, and Muir was not excluded from the practice. If he was not studying his school lessons, his father was forcing him to memorize the Bible. By age eleven, he could recite three-quarters of the Old Testament and all of the New Testament.³

Even in boyhood Muir connected religion and nature, despite his father's protests. Unlike his father, Muir knew that nature and God held hands in the scheme of life. He struggled against his Calvinist father's ideas that religion and nature did not mix. He once told his father to "admire the work of God displayed in a bonnie bird. Nobody but God could paint feathers like those." Another example showing how Muir connected nature to Christianity occurred when he described his father's garden as being kept "as much like Eden as possible."⁴

Muir first became interested in the American wilderness as a school boy. His class studied Audubon's story of the passenger pigeons which "darkened the sky like clouds." Muir was intrigued with their abundance, but sickened by the farmers' actions as they killed the birds in order to feed their hogs. He also heard tales of bald eagles, the vast American forests, the sugar maple, and gold!

Then, on February 18, 1849, while he and his brother were at their grandfather's house, his father told them that "they need not learn their lessons tonight, for they were going to America in the morning!"⁵

To America

Upon arrival, they journeyed to Wisconsin where Muir's father cleared land for a farm. Muir felt at home almost immediately. The boys enjoyed learning about nature in America, particularly because the teaching methods were so different. In Scotland, their teachers beat their lessons into them. In America, when they were not in school, the wilderness itself was their teacher. Muir later wrote:

*How utterly happy it made us! Nature streaming into us, woingly teaching her glowing lessons, so unlike the dismal grammar ashes and cinders, so long thrashed into us. Here without knowing it, we still were at school; every wild lesson a love lesson, not whipped but charmed into us. Oh, that glorious Wisconsin wilderness!*⁶

The youthful Muir was a capable inventor, building a sawmill, water wheel, thermometers, clocks, a timed device to feed the horses, and alarm clocks. These gadgets eventually enabled Muir to leave home, where he won a prize at the

state agricultural fair. He later decided to enroll in the University of Wisconsin.⁷

At university Muir took only classes he believed would be of actual use to him, such as mathematics, chemistry, physics, botany, geology, Greek, and Latin. Through his studies in chemistry and geology he met Dr. Ezra Slocum Carr. Muir later wrote that it was Dr. Carr who encouraged him in science. And it was Carr who tried to convince Muir to become a medical doctor.

Transcendentalists and Wanderlust

Through Dr. Carr, Muir was formally introduced to Carr's wife, Jeanne Carr, who encouraged Muir to read the transcendentalists, such as Emerson and Thoreau. Intrigued by their ideas, Muir was also inspired by the writings of naturalist Alexander von Humboldt. Young Muir soon decided to travel the length and breadth of America, seeing and learning first hand about nature.⁸

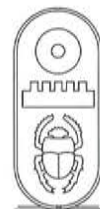
In 1864 Muir left school to live in the wilderness. Based on his transcendentalist readings, Muir believed that practical experience would be his best education. Furthermore, he was questioning his place in the world. He wrote:

I was tormented with soul hunger. I began to doubt whether I was fully born . . . I was on the world. But was I in it? This was the time when all the world is said to lie before us, when armed with the small bits of lessons from school and church, we are to . . . build our existences . . . A few friends kindly watched my choice and would say, "Young man, choose your profession—doctor, lawyer, minister . . . You must do your work as a part of society." "No, not just yet," replied Muir.⁹

It was clear that Muir was questioning the limiting confines of civilization. He longed to venture into virgin forests and untamed land "not as mere sport . . . but to find the Law that governed the relations subsisting between human beings and Nature."¹⁰ He wrote that he was only "leaving one university for another, the University of Wisconsin for the University of the Wilderness."¹¹

Reflections and Letters

After tramping through Wisconsin, Illinois, and Indiana and all the way to the Gulf of Mexico collecting botanical specimens, in March 1868, Muir landed in San Francisco, California, where he followed a trail into the Sierra Nevada and the incredible Yosemite Valley.¹² He spent much of the





President Theodore Roosevelt, an avid outdoorsman and conservationist, camped with John Muir in California in 1903. Shown here are President Roosevelt and Muir at the base of a giant sequoia in the Sierra Nevada.

next six years in Yosemite, and returned there often throughout his life.

It was in Yosemite that many of Muir's future studies would occur. And it was Muir's vivid written descriptions of beautiful Yosemite, expressed in letters to Jeanne Carr, that later captured the attention of America. Over the next few years a fascinating correspondence developed between Muir and Carr. Through letters, Carr inspired Muir by encouraging him to escape his wilderness solitude. Introducing Muir to her friends, he guided many of these acquaintances through Yosemite. Also, she encouraged him to eventually publish his work and showed her foresight in pushing him to be a future leader and savior of the wilderness.

From his Yosemite writings it was obvious that Muir loved nature, loved California, and was inspired by the Sierra Nevada—the "Range of Light" he called these powerful mountains. He described what he saw with vivid images in a letter to Jeanne Carr—the mountain streams, "beaming, glancing, each with music of its own, singing as they go, in shadow and light, onward upon their lovely changing pathways to the sea."¹³

Carr was one of the few individuals who took a sincere interest in his work. Their years of friendship and letter writing prove that they each deeply appreciated one another. After one experience, Muir wrote to Carr: "You have been so present that I must try to fix you a written thought." On another occasion he wrote that "All my deepest purest enjoyments have been taken in solitude, and the fate seems hard that has hindered me

from sharing Yosemite with you." A year later he wrote describing the beauty of Yosemite Valley in spring—comparing it to the beauty of a Wisconsin spring so Carr could more readily understand. Perhaps it was through Muir's desire to show her the beauties of the wilderness that Carr felt she saw the beauties through his eyes and believed he should show other people his discoveries as well.¹⁴

The "Moonlight Baptism"

An example of Muir's captivating descriptions that so intrigued Carr occurs in his "Moonlight Baptism"—a description of a nighttime visit to Upper Yosemite Falls:

In the solid shafted body of the falls is a vast number of passing caves, black and deep, with close white convolving spray for sills and shooting comet sheaves above and down their sides, like lime crystals in a cave. And every atom of the magnificent being, from the thin silvery crest that does not dim the stars to the inner arrowy hardened shafts that strike onward like thunderbolts in sound and energy, all is life and spirit; every bolt and spray feels like the hand of God. Oh, the music that is blessing me now! . . . I crouched low, holding my breath, and anchored to some angular flakes of rock, took my baptism.¹⁵

Another time, he personified the formation of the Sierra valleys.

Glaciers came down from heaven, and they are angels with folded wings, white wings of snowy bloom. Locked hand in hand the little spirits did nobly; the primary mountain waves, unvital granite, were soon carved to beauty. They bared the lordly domes and fashioned the clustering spires; smoothed godlike mountain brows, and shaped lake cups for crystal waters . . . They remembered the long-sunged rivers and every tinkling rill. The busy snowflakes saw all the coming flowers, and the grand predestined forests. They said, "We will crack this rock for Cassiope where she may sway her tiny urns. Here we'll smooth a plat for green mosses . . ." Thus labored the willing flake-souls linked in close congregations of ice, breaking food for the pines . . . When every rock form was finished, every monument raised, the willing messengers, unwearied, unwasted, heard God's "Well done" from heaven calling them back to their homes in the sky.¹⁶

Such descriptions, so typical of Muir, convinced Jeanne Carr that an individual with that much appreciation for nature should express it to a wider audience. She wrote to Muir, exclaiming that she read the moonlight baptism letter over and over, commenting "I wish the Government would

make you Life Guardian of the Valley, and perhaps they will." Carr's wish partially came true. By establishing the Sierra Club, Muir did become the "Life Guardian" of the Yosemite and the rest of nature. For, after all, the Sierra Club is dedicated to protection of the earth's natural resources, which include oceans, rivers, wetlands, and shores; forests, mountains, deserts, and plains.¹⁷

Spirituality and Science

Muir's spiritual side is apparent in all his writings. But one statement is particularly holistic. Explaining how the energy of God flowed through him as well as the rocks and the water, and it is through searching that people can fully comprehend their role in God's world, Muir stated:

*How little do we know ourselves, of our profoundest attractions and repulsions, of our spiritual affinities! How interesting does man become considered in his relations to the spirit of this rock and water! How significant does every atom of our world become amid the influences of those beings unseen, spiritual, angelic mountaineers that so throng these pure mansions of crystal foam and purple granite.*¹⁸

A year later, still believing in this circular vision of life, Muir thanked Carr for sending him writings on Hinduism, which taught similar beliefs. He no doubt had pondered these ideas in the wilderness. He then wrote that his drifting had indeed led him to "so glorious an ocean."¹⁹

Simultaneously, Carr helped Muir out of his loneliness while at the same time introducing him to notables such as Ralph Waldo Emerson. Once, Muir made reference to a meeting Carr arranged for him with prominent botanist Dr. Asa Gray. Excited about the meeting, Muir compared Gray's mind to that of Charles Darwin and John Tyndall, the glacial theorist. However, Muir was disappointed to find that Gray's scientific pursuits kept him away "from the spirit world." To Muir, a person's work had to include God. He found it difficult to understand people who only saw nature as science, and separated science from spirituality. Nevertheless, Carr built Muir's confidence as she commented a month later by telling him how much Gray enjoyed the visit.²⁰

Muir, himself, was very interested in science. He was one of the first to recognize that glaciers formed the Yosemite valleys. In the fall of 1872, he wrote to Carr describing the lake basins, explaining how the flow of the ice created mountain ranges, glacial lakes, and the fir tree forest. Muir systematically observed the move-

ments of glaciers. He wrote to Carr that he had planted stakes into the ice, finding that the Sierra glaciers were moving slowly. He expressed his joy to discover that the ice formations were still alive.²¹

Through his work, Muir seemed to grasp the importance of the interrelatedness of species within an ecosystem long before the ecosystem concept was proposed by biologists. In 1868 Muir created a metaphor by comparing a picturesque prairie to a home filled with furniture. Without certain pieces of furniture or certain species, neither the home nor the prairie would be complete.²²

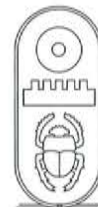
Friendship and the Power of Inspiration

While Muir was immersed in the mystical world of nature, late 19th-century America was plagued with unregulated growth, massive industrialization, and the full-scale exploitation of nature. Gilded Age entrepreneurs exploited much of the public land, especially in the West. Eventually this pattern of unregulated exploitation would lead to an upsurge of interest in conservation. Carr encouraged Muir to become a leader of this emerging shift in consciousness because she knew that Muir's writings would inspire the new movement.

Through Muir's eyes, Carr saw the need to preserve the wilderness so that others could find inspiration in nature and experience its power. Before living in the wilderness Muir felt limited and stifled, but he found freedom and inspiration in nature. Though Carr spent most of her time surrounded by civilization, she believed it was important to escape into nature, for it was there that Carr, like Muir, found peace of mind. Because she believed such experiences were important for everyone, she saw the need to preserve wilderness. And so she encouraged Muir to lead the fight to preserve what was left of it.

Carr related to Muir through his letters. She wrote: "It is beautiful, though, that we can understand each other . . . you dwelling in the house of forces, becoming *elemental* yourself . . . and I living among such forms of these as are changed with personality."²³ Carr understood Muir, and she did so knowing that they lived in two different worlds. But she wanted to know the things he knew, since he was so much a part of nature.

Carr encouraged Muir to keep a journal, writing that she had "copied every word of his



old journal." She invited him to her home and wrote that he would have time to write his "cruder reflections" into the form of notes that would possess "scientific worth" in the future.²⁴ Carr also encouraged Muir to publish his writings, and without this friendship, due to Muir's desire for solitude, he might never have met those who were instrumental in his being published. Without publication of his most inspiring works, Muir would not have gained the support he needed to promote concepts of preservation. In 1872 Carr gave Muir's descriptive letters to Emerson for publication in the *Atlantic Monthly*, a leading magazine of the time.²⁵

Concluding Thoughts

John Muir was one of the greatest environmental leaders in modern history. His self-reflection, experienced through nature and recorded in his letters and journals, paved the road for his later books and public recognition casting him as a national leader and founder for preservation of the environment. His legacy is the Sierra Club, and his life is joined with only a few other outstanding individuals who influenced modern environmental thought. Just as Muir's contributions were inspired by the writings of Emerson and Thoreau, and Leopold was influenced by Emerson, Thoreau, and Muir, so too will the pattern continue into the 21st century. New writers and thinkers, inevitably striving to understand a continually changing and evolving balance between society and nature, will build upon these predecessors, placing new definitions on wilderness thought and global balance.



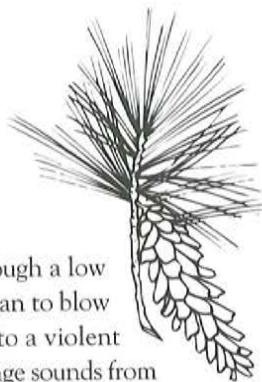
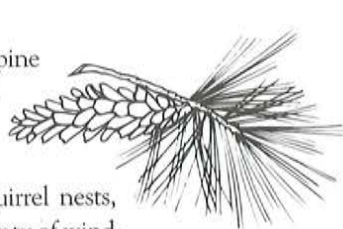
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I made my bed in the nook of the pine thicket, where the branches were pressed and crinkled overhead like a roof and bent down around the sides. These are the best bedchambers our Alps afford—snug as squirrel nests, well ventilated, full of spicy odors, and with plenty of wind-played needles to sing one asleep. I little expected company, but, creeping in through a low side door, I found five or six birds nestling among the tassels. The night wind began to blow soon after dark; at first, only a gently breathing, but increasing toward midnight to a violent gale that fell upon my leafy roof in ragged surges, like a cascade, and bearing strange sounds from the crags overhead. The waterfall sang in chorus, filling the old ice fountain with its solemn roar, and seeming to increase in power as the night advanced—fit voice for such a landscape.

—John Muir, *The Mountains of California*

Footnotes:

- ¹ Oelschlaeger, Max *The Idea of Wilderness: From Prehistory to the Age of Ecology* (New Haven: Yale University Press, 1991) Chs. 5-7; Leopold, Aldo *A Sand County Almanac: And Sketches Here and There* (1949) (New York: Oxford University Press, 1987) pp. 200-201; Bowler, Peter J. *The Norton History of the Environmental Sciences* (New York: W.W. Norton & Company, 1992) Chs. 2, 10.
- ² Wolfe, Linnie Marsh *Son of Wilderness: the Life of John Muir* (New York: Alfred A. Knopf, 1947) pp. 10-13; Muir, John *The Story of My Boyhood and Youth* (Boston: Houghton Mifflin Company, 1913) p. 4.
- ³ *Ibid.*, p. 31.
- ⁴ *Ibid.*, p. 130, 148 quote; Nash, Roderick *Wilderness and the American Mind* (New Haven: Yale University Press, 1982) p. 123.
- ⁵ Muir, *op. cit.*, p. 53.
- ⁶ *Ibid.*, p. 63.
- ⁷ *Ibid.*, pp. 247-251, 260, 261, 273; Wolfe, *op. cit.*, pp. 58-61, 63.
- ⁸ Muir, *op. cit.*, pp. 280-287; Wolfe, *op. cit.*, pp. 64-65, 73; Nash, *op. cit.*, p. 123; Muir, John *The John Muir Papers 1858-1957* (Alexandria, Virginia: Chadwyk Healy, 1985) Reel 2, to Carr from Muir, April 23, 1872.
- ⁹ Wolfe, *op. cit.*, p. 88.
- ¹⁰ *Ibid.*, p. 89.
- ¹¹ Nash, *op. cit.*, p. 124; Muir, *Boyhood and Youth*, pp. 286-287.
- ¹² Wolfe, *op. cit.*, pp. 91-94; Nash, *op. cit.*, p. 125.
- ¹³ Muir, *Papers*, Reel 1, to Carr from Muir, July 26, 1868.
- ¹⁴ *Ibid.*, Reel 2, to Carr from Muir, April 3, 1871; *Ibid.*, to Carr from Muir, July 11, 1869.
- ¹⁵ *Ibid.*, to Carr from Muir, April 3, 1871.
- ¹⁶ *Ibid.*, to Carr from Muir, December 11, 1871.
- ¹⁷ *Ibid.*, to Muir from Carr, May 1, 1871; the purpose of the Sierra Club is stated in all publications of the organization.
- ¹⁸ *Ibid.*, to Carr from Muir, April 3, 1871.
- ¹⁹ *Ibid.*, to Carr from Muir, March 16, 1872.
- ²⁰ *Ibid.*, to Carr from Muir, July 14, 1872; *Ibid.*, to Carr from Muir, July 27, 1872; *Ibid.*, to Muir from Carr, July 1872.
- ²¹ *Ibid.*, to Carr from Muir, Autumn 1872; *Ibid.*, to Carr from Muir, October 8, 1872.
- ²² *Ibid.*, Reel 1, to Carr from Muir, July 26, 1868.
- ²³ *Ibid.*, Reel 2, to Muir from Carr, February 4, 1872.
- ²⁴ *Ibid.*, to Muir from Carr, July 1872; *Ibid.*, to Muir from Carr, March 3, 1872.
- ²⁵ *Ibid.*, to Muir from Carr, July 1872; *Ibid.*, to Muir from Carr, March 3, 1872.



From the Grand Master's Sanctum



I am writing this on my way home from the French jurisdiction's Rosicrucian Convention in Paris. What an extraordinary experience to be among 1500 of our fratres and sorores! There were members from France, of course, as well as from French-speaking Africa, Quebec, and the Caribbean. There were also several members from our own jurisdiction of the Americas who traveled to Paris for the event.

What impressed me most about this convention was the hospitality of our French-speaking brothers and sisters, the feeling of being connected with them, and, of course, the depth of the tradition we all share. The ritual was beautiful, both AMORC and TMO. Over fifty Colombes participated in the Lodge convocations!

The Order sponsors a cultural center in the heart of Paris on the Rue Saint-Martin, named after Louis Claude de Saint-Martin. There are two beautiful Lodge temples, a Pronaos temple, and a Martinist temple. This five-story building has an art gallery, library, bookstore, gift shop, and classrooms. We are all welcome to visit anytime. The Grand Temple for the French jurisdiction is at the Château d'Omonville, in a small town in Normandy about two hours northwest of Paris.

The convention theme was "L'Envoi"—"The Flight." The program included a play about a flock of birds who fly together from place to place seeking the truth. It was quite a production, professionally presented and very profound. The message of the play was the same as what I experienced during the convention—a deep connection with our fratres and sorores, traveling the same path with a common intention—the search for truth.

The new General Administrator for Russia was installed during the convention. Imagine this—we have an active Pronaos in Moscow! Approximately 216 years separate the present cycle from the last active period of our Order in

Russia. The last time was during the reign of Catherine the Great and again now during our lifetimes! Please keep our Russian fratres and sorores in mind as the social and political climate there is still challenging for the Order. Also, please send your good thoughts to our members in the African countries, especially Angola and Nigeria.

Next summer there will be a worldwide Rosicrucian Convention in Göteborg, Sweden, hosted by the Nordic Grand Lodge. Our Grand Lodge is sponsoring an eleven-day trip beforehand along the Holy Grail trail through England and Ireland from July 21-August 1, 2001. The trip will end up in Sweden for the convention August 2-5, 2001.

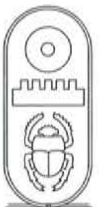
Grand Master Emeritus Dennis Kwiatkowski and Class Master Tim Sika will lead the tour. There will be a special Rosicrucian meditation in the inner circle of Stonehenge, at Glastonbury Tor (the ancient ritual mound), and at other fabled places that will evoke the ancient symbols and legends of the Mystery of the Holy Grail. I hope many of you are able to join us on this tour and most especially at the worldwide Convention in Sweden among so many of our fellow fratres and sorores. Reservations will open October 1.

Fratres and Sorores, we are 80,000 women and men worldwide who have chosen the path of the Rosy Cross. We are part of the égrégoré of our Order, the combined spirit of all Rosicrucians, and of an ancient tradition. May we ever be aware of the light with which we have been entrusted and may we be worthy of the privilege!

In the Bonds of our Order,

Sincerely and fraternally,

Julie Scott, S.R.C.





THE RENAISSANCE

Birth of a New Age

by Ralph M. Lewis, F.R.C.

During the 14th century a great transition occurred in Europe. Not a sudden development, the change had a momentum that had been gathering for some time. This transition is known as the *Renaissance*, or literally, "new birth."

The Italian cities, at the time, were politically separate states. In this respect, they resembled the city states of ancient Greece. Cities such as Rome, Milan, Florence, Genoa, and Venice controlled most of the country about them and were often at war with each other. However, Venice in particular prospered. She developed a great trade with the Near East by use of her large fleet of warships and merchant vessels. Ruins of her far-flung fortresses are even found along the Black Sea in Turkey.

With prosperity, people began to look backward to the great culture of ancient Greece. The humanists of the time sought to revive interest in Greek philosophy, science, and art, while orthodox theology was stressed less and less. It is of particular importance that people began to look critically at the traditions, customs, and beliefs which they had inherited. There was a growing disinclination to accept knowledge just upon faith or so-called revelation.

Gradually, there arose a spirit of intellectual challenge of all the prevailing popular notions. Nothing was to be accepted as truth upon mere professed authority. Truth must stand the test of examination and demonstration. This particular period was truly a rebirth of the spirit of science of the ancient Greeks and Arabs. Reason, observation, and inquiry were pitted against blind

faith. Obsolete ideas began to crumble. Even Aristotle, whom the church had long heralded as being the apex, the acme, of knowledge, was found to be in error for many reasons.

This attitude of mind of the Renaissance people was not mere cynicism. Rather, it was healthy skepticism. In other words, people wanted to personally taste or experience knowledge through their own mental powers.

Such great minds as Paracelsus, Copernicus, and Galileo came forth from this influence of the Renaissance. A regeneration of intellectual freedom took place. Today we are experiencing a similar state of affairs. We have become accustomed to holding much of our knowledge and inherited doctrines as sacrosanct. Such ideas and doctrines have not conflicted with our affairs; therefore they have assumed an air of reverence to us. This, then, has seemed to justify our unquestioning acceptance of them. Modern science and technology, however, has disturbed our self-satisfied outlook on life. Many of our values have disintegrated, or are beclouded with doubt.

Two Alternatives

Today we face two alternatives. One is to bring our beliefs out into the open, exposing them to a fair examination. We then compare these beliefs to modern concepts. Finally, we accept that which has the greatest evident truth to our rational and intuitive minds.

The second alternative is to chain ourselves to sentiment. This act is a false loyalty to the past, the familiar. Age and custom have no merit when they lack value either to present or future

E generations. We are aware that many new ideas and concepts are being constantly showered upon us. They concern every branch of knowledge. Some of these especially affect our peace of mind. They require us to readjust to life. These new ideas raise doubts, but they also provide us with a greater insight into the mysteries of our personal existence.

We will now touch upon a few of these ideas. They are the ones which are gaining support among the spiritually motivated as well as the intellectuals.

Is there a first cause? This question is a subject of particular interest. Some people deny that all of reality had a first cause. They contend that creation was not a sudden act by a cosmic power or being. The materia of the universe was not the result of something acting upon something else. They further assert that there was no cause, nothing out of which things emerged by a first cause.

This ontological theory affirms that *being always was*. There was no beginning. The cosmic being is an eternal energy, and everything that could be is in its essence. No causes underlie the myriad things of the universe; cosmic being is a cause unto itself. Only change arises out of being's state of constant necessity. This change is a relative flow from simplicity to complexity and return.

The human mind is said to be a product of such a flow of change. The human mind, too, reacts on other manifestations to produce changes in them. We call this action *creating*; we see ourselves as a cause. To cause, however, is to bring things into existence. But the Cosmic does not bring things into existence—rather, *it already is*. The Cosmic is the continuous existence of all that can be. This ontological concept does not deny that the cosmos, or absolute being, can be conscious, especially if the term *consciousness* means having a response to its own nature.

Is this cosmic being divine? It is not divine in the sense that it transcends and is independent of all else. Only as a state of absolute perfection is it conceived as divine. The reasoning behind such a concept says that nothing can be more perfect than being itself. Consequently, in essence, all that participates and is of this cosmic being has this divine quality within it.

The second subject of modern philosophic and scientific inquiry is *soul*. This concept departs from the idea of soul as a substance and it opposes the belief that soul is a thing implanted in humans. It goes directly to the point of self-inquiry. In

other words, this concept triggers the question: "What personal experience do you call soul?" Basically, certain motivations or impulses we each experience and attribute to self do not appear to be organically related. That is, they do not seem to be caused by our appetites or our passions. Such impulses are feelings similar to the emotions, yet transcend them. For example, they do not directly concern the welfare of the physical as do such emotions as fear, anger, and courage. These kinds of feelings or sentiments seem to be a judgment of the totality of the thoughts and acts of self. They constitute a sense of evaluation of our personal behavior.

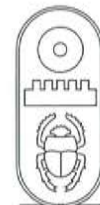
The Conscience

These feelings we have, then, amount to a kind of indwelling preservation of the self. It is not sufficient that just the physical self survives. After all, one can live physically and yet lose his or her personal identity in a crowd or in a mass of humanity. Inwardly, self seems to avoid those acts which detract the reality from its existence, which it attributes to its own nature. This constitutes, in effect, a self-defined righteousness that is commonly called the *moral sense*, or *conscience*. Objectively, this behavior manifests differently in individuals. This accounts for the various kinds of moral and religious codes which they adopt.

All these phenomena are due to the fact that consciousness can dissociate itself. In other words, it can *introvert*—that is, look back upon itself and realize its own nature. We know this phenomenon of consciousness as *self-awareness*. Its more subtle feelings and impulses are collectively called *soul*. These feelings and impressions are psychic only in that they are subliminal, or rather, behind or transcending the other sensations which we experience.

Has the soul, then, no divine quality? Humanity's concept of soul is the consequence of this developed and evolved consciousness. The vital energy which impregnates matter produces life. Consciousness is a function arising out of life. The innate consciousness of cosmic being is in all of its energies. Therefore, if we consider cosmic being divine, then all the phenomena following from it must also be divine. However, only as the deeper primary stream of consciousness in humans, the subconscious, attains its own awareness, is this idea of soul realized. The potentiality of soul therefore exists in any organism which is capable of *self-consciousness*.

The third concept under serious consideration in this article is *immortality*. It is an age-old



inquiry being reviewed and revised. Do human beings survive death? Can personality exist independently of the body? Strangely, most religions that preach the survival of soul say nothing of its existence before birth. They say that the soul is an entity which enters the body at birth and then acquires experiences here. What, then, of this entity before birth, if it existed intact? Why do they not state what the soul's prenatal memories are if it so existed?

Science has long proclaimed the conservation of matter. This means that matter can be neither created nor destroyed. Its forms, however, may go through transition, that is, a variety of changes. For example, burning coal changes to heat, gas, and ash. Even Einstein's theory of relativity does not completely revoke this idea of indestructibility. In this theory, mass or matter changes into energy, and vice versa.

Consequently, if we confer the term "divine" on pure being or cosmic reality, and if we say that it is eternal and immortal, then all of it is likewise immortal. In this sense, then, even the elements of the body after death are immortal because this fundamental essence of cosmic being to which they return is indestructible.

But when philosophy and religion speak of the immortality of soul they mean something quite different. They refer to the attributes we relate to soul on earth, the things we associate with it, and they say that these remain unchanged in the afterlife. It is this view that modern philosophy, psychology, and even metaphysics cannot accept. As stated, the function of self-consciousness is an innate phenomenon of our beings that is deeply

rooted in the subconscious. The concept, the notion of soul arises from self-consciousness. Still, we objectively interpret impressions of what we term *soul*. We put them into a framework of our particular ideas and the acts of our mortal behavior. Collectively, these become our personality. This manifestation of personality is also shaped by our worldly associations and contacts. When the life of the body ceases at death, the material effects that molded the personality depart.

The modern question, then, is this: Does the consciousness giving rise to self and the personality remain as an impression after death? Does the released energy retain the former impressions of self? For analogy, we know that an object exposed to a fragrant odor most often retains that odor long after that exposure ceases. If this consciousness of self does cling to the energies that compose the mortal human, how does it function after death? Would self-consciousness, as we know it, cease? Also, could it do so independent of a physical organism to express it? What kind of awareness would a self have without the function of the nervous systems or brain? Or again, is consciousness in the afterlife of an entirely different dimension? Is its realization unlike any comparison of our comprehension?

In conclusion, there is need for us to abide by Sir Francis Bacon's warning about our thinking. He said that humans reason from the events of their lives to those of the universe. We impose final causes upon the world. We project our hopes and fears upon the universe. Our preferences dominate our thought. Our concern with certain particulars hamper the broader understanding. Δ

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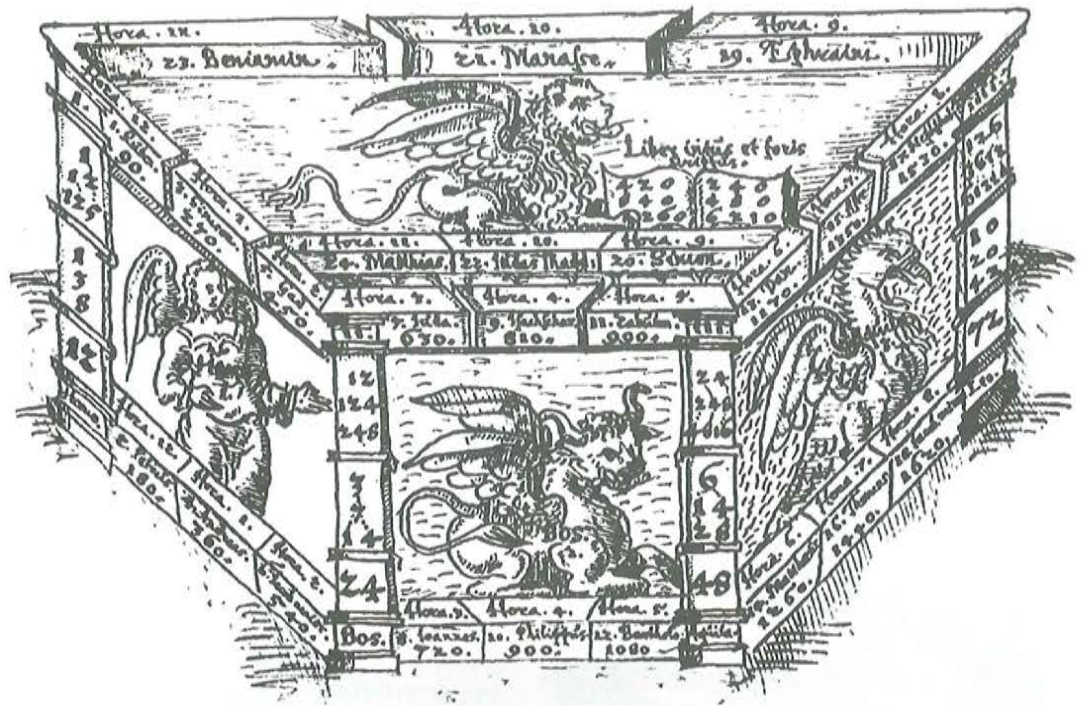
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Drawing taken from the Naometria of Simon Studion, 1604

ROSIKRUCIAN HISTORY

from Its Origins to the Present

Part III

The Triplicity of Fire

by Christian Rebisse, F.R.C.

translated from the French by Richard Majka, F.R.C.

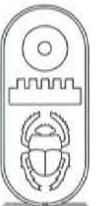
Assistant Editor, Rosicrucian Digest

In examining the origins of Rosicrucianism, we have probed the roots of Western esotericism. It remains for us now to examine the environment which allowed the Rose to bloom on the Cross. Indeed, we need to sketch a full picture of the era in which the Rosicrucian movement developed, so that we may understand the extraordinary impact which the publication of the Rosicrucian manifestos had on the European civilization. At the dawn of the 17th century, Europe was being fully transformed. In describing this situation, the phrase "crisis of the European consciousness" has often been used. As A. Koyré wrote, during this

period "the European spirit underwent—or completed—a profound spiritual revolution, a revolution which modified the foundations and even the framework of our thinking." We mention these matters so as to point out the distinct role played by Rosicrucianism in European history and how the Rosicrucian writings appeared to offer a possible answer to the crisis faced at that time.

The Infinite Universe

The development of a new cosmology was not at all unrelated to the disruptions characterizing the 17th century. Indeed, shortly after the





Aristotle, Ptolemy, and Copernicus on the frontispiece of a book by Galileo, *Dialogue Concerning the Two Chief World Systems—Ptolemaic and Copernican* (1632).

discoveries of Nicolaus Copernicus (1473-1543), astronomy renounced the Ptolemaic system which had dominated until then. The image of a closed world was displaced by that of an infinite universe, where the Earth—and consequently humanity—was no longer in the center. At a single stroke, the theory of epicycles, which Ptolemy had used to explain planetary movements, was demolished. This ineffectual theory was mocked in Chapter 13 of the *Confessio Fratemitatis*.

This new vision of the world gave rise to three conflicting positions. The first, promulgated by Galileo (1564-1642), established a new scientific attitude and opened the way to a rational vision of the universe, that of a world reduced to geometrical dimensions. Exploiting a recent discovery of the Dutch, Galileo constructed a telescope which allowed him to combine mathematics and observation. We can easily imagine the Church's attitude when confronted with his vision of the world, one so contrary to that of the Scriptures. Churchmen condemned the Copernican system, and Galileo was soon forced to renounce these theories. This event, highlighting the rift between the Catholic Church and science, inaugurated a long period when scientific research was crushed by dogmatic fanaticism. Giordano Bruno and Galileo bore the brunt of this hostility.

Johannes Kepler (1571-1630) offered a third way. A contemporary of Galileo, he was the

assistant to Tycho Brahe at the imperial court of Rudolph II, the "German Hermes." Kepler's view of the universe differed in that it combined heliocentrism with the Hermeticism of the Renaissance. In his *Mysterium cosmographicum* (1596), he made the Sun the center of the world soul, the source which imparted movement to the planetary souls.¹

This new vision of the cosmos suddenly disclosed once again a concept originally posed by Democritus—that of the vacuum in which the universe moved. Since the time of Aristotle, this subject had been considered to be of little merit, but in the 16th century it was seen in a different light. This theory, which challenged the omnipotence of God, is even now controversial. This is undoubtedly the reason why the *Fama Fratemitatis* makes this statement: "the vacuum does not exist." All of these elements changed the human's relationship with the universe. The latter was demythified, as it was now seen as a vast machine made up of cogwheels that could be investigated using one's reason.

The Catalogues of the World

The same situation applied to the terrestrial world, as its limits were pushed back with the discovery of America in 1492 and of the maritime route to India in 1498. These voyages contributed to the advancement of the first great maps of the world, such as the *Cosmographia* of Sebastian Münster published in 1544, a work which experienced immediate success, or the equally celebrated *Atlas* of Gerhardus Mercator. The progress of printing engraved materials also led to the rapid expansion of scientific works. In the 16th century, the first "catalogues" enumerating the many natural riches of the world were published. Representative of this movement were the immense herbals published by Otto Brunfels of Strasbourg and Leonhart Fuchs of Tübingen, as well as similar works compiled by Konrad von Gesner of Switzerland; Ulisse Aldrovandi of Bologna, Italy; and Guillaume Rondelet and Pierre Belon of France. In this era, European princes also loved to collect the marvels of nature—hence the importance of curiosity cabinets, where various oddities were assembled. In this regard Emperor Rudolph II is particularly interesting in that he associated the possession of such curiosities with the assumption of their magical powers.

The Dissected Man

If the vision of the macrocosm changed, that of the microcosm also evolved. In 1543—the same

year that Copernicus' book on heliocentrism appeared—Andreas Vesalius (1514-1564) published a pivotal work in the history of medicine, *De Humani Corporis Fabrica*. This volume, which is the source of human anatomy, attacked the opinions of Galen (c. 131-201), long considered to be the foremost authority in medicine. Another group of writings which strongly influenced the evolution of medicine were those of Paracelsus. From 1560, Johann Huser began to compile the manuscripts of this medical pioneer, which eventually led to the publication of the complete works of Paracelsus in ten volumes (1589-1591). Also contributing to the advance of medicine was the invention of the microscope by Zacharias Janssen, a spectacles maker of Middelburg—although this invention is sometimes attributed to Cornelis Drebbel or others. Shortly afterwards William Harvey (1578-1657), the “Copernicus of Medicine,” published his *De Motu Cordis et Sanguinis in Animalibus*, in which he revealed his discoveries regarding blood circulation.

These elements, as a whole, helped to modify humanity's view of the universe. No longer did humans contemplate the mysteries of a world to which a vengeful God had exiled them. Theology was no longer needed to understand the world;



Andreas Vesalius, portrait from *De humani corporis fabrica libri septem* (1543).

rather, humans observed, calculated, and understood the forces ruling all creation. The role of master and possessor of nature had been bestowed upon humanity.

The Reformation

While science was being transformed, religion was experiencing a full-blown crisis. This was not an unprecedented event, as Christianity had already been ripped apart by the Western Schism in 1378, when a group of ambitious cardinals elected two popes—one in Avignon, Clement VII, and the other in Rome, Urban VI—each of whom excommunicated his rival. This sorry spectacle of rival popes lasted until 1417. Furthermore, with the invention of printing, the circulation of ideas became more feasible and the humanism of the Renaissance opened the West to various sources of spirituality. Such principles were not probably irrelevant to the reflections of many thinkers when they pondered their own religion. They each questioned the way by which the Church accomplished its ministry and how it was overly preoccupied with temporal matters.

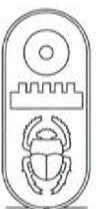
The unity of the Western Church was once again torn asunder by the Reformation, which claimed to be a return to the spirit of the Gospels. In 1517, Luther posted his ninety-five theses denouncing the commerce in indulgences and relics established by Rome. Reformers emphasized the fact that salvation is a grace derived from one's faith and not one's works, and they placed the authority of the Bible beyond the dogmas established by human beings. Luther also accused the Church of keeping people steeped in superstition. Within a few years England separated itself from Rome under Henry VIII (1532), and the Nordic countries likewise dropped their allegiance to the Pope.

The Revolts

Unfortunately, the Reformation gave rise to many excesses. Quarrels quickly arose concerning how reform was to be achieved. In the years 1522 and 1523 various German nobles wanted to spread the new “true faith,” and so engaged in armed insurrections against higher authorities. Soon afterwards, from 1524 to 1526, the Peasants' War wracked Germany, when the peasants likewise



Frontispiece from Pope Benedict XIV's index of prohibited books (18th century)



took to arms. Being of the opinion that the princes and nobles of this world barred their path to the Gospel, and feeling that their mission was to reestablish the true faith, they did not hesitate to massacre all those opposing their aims. As can be seen, the Reformation generated innumerable political problems which threatened the equilibrium of the Holy Roman Empire. The emperors who succeeded Charles V after 1556 oscillated between religious tolerance (Rudolph II) and Catholic intransigence (Ferdinand II). The situation finally exploded in 1618 with the Defenestration of Prague, when the imperial governors were thrown out the window of Hradcany Castle by Protestants. This act helped to drag Germany into the Thirty Years' War, during which almost half of Germany's population was killed.

The Counter-Reformation

The Catholic Church reacted to Protestant criticisms by starting the Counter-Reformation, which was inaugurated at the Council of Trent (1545-1563). This council was characterized by a tightening of discipline. The Inquisition took on a new life and the Congregation for the Doctrine of the Faith was created. The latter was charged with publishing an index of prohibited books—a practice which was only discontinued in 1966. Innumerable esoteric and scientific works written during the Renaissance were placed in this index. Events such as these undoubtedly forced the practitioners of esotericism to form into secret societies, closed to outsiders.

The Religious Wars

Germany once again was experiencing a fragile peace as a result of the Concord of 1554 and the Peace of Augsburg in 1555—but now it was France that burst into flames. The Massacre of Vassy in 1562, when French Protestants were slaughtered, launched the religious wars in France. The St. Bartholomew's Day Massacre in 1572 marked a decisive turn in the conflict between Catholic and Protestant forces. Each camp was on the defensive: the Catholics created the Holy League to fight against the Calvinists, and on the other side Protestant princes

throughout Europe united in opposition. France finally returned to calm under the rule of Henry IV. His accession to the throne in February 1594 raised great hopes throughout Europe, as many saw him as a person who could reconcile all of Christianity. One of these was Giordano Bruno, who traveled throughout Europe preaching general reform. After having pinned his hopes on Henry III, Bruno felt Henry IV to be the man of the hour. Tommaso Campanella likewise pinned all his hopes on this king for achieving such reform.

Positions such as these were supported by a text circulating throughout Europe at this time. It described Henry IV as the "new David," the king "of the ancient prophecies," who would restore the unity of Christianity before the return of Christ. Such statements were supported by Henry's attempts to create a league of Protestant princes. To bring this about, he had sent an emissary, Guillaume Ancel, to Germany. It is possible that Giordano Bruno also played a role in this project. Simon Studion, in his *Naometria* (1604), brought up in this connection a secret meeting which, in 1586, in Lüneburg, concluded an alliance between Henry of Navarre (the future Henry IV), James VI of Scotland (the future James I of England), and Frederick of Württemberg, for creating an evangelical defense league, the Militia Crucifera Evangelica, whose purpose would be to fight against the Catholic League.² In 1610, the assassination of Henry IV put a definite end to such hopes. The bitterness which laid waste to Europe may be noted in *The Advertisement of Parnassus*, a book published in 1612 by Traino

Boccalini. This work, which is a diatribe against the Catholic hegemony established by the Habsburgs, made Henry IV into a veritable hero. The author appeared disillusioned at the chances for establishing universal reform leading to peace in Europe. It was not by accident that a chapter from Boccalini's work, entitled "Universal Reformation of the Whole World," was placed at the beginning of the *Fama Fratemitatis* in several editions.

Imitation of Christ

During the same period, Europe was harvesting the fruits of movements which,



Henry IV of France

since the 12th century, had attempted new forms of spirituality. These included such groups as the Brothers of the Free Spirit, the Friends of God, the Beguines, and the Beghards. Counted among them were such teachers as Meister Eckhart, Johannes Tauler, Heinrich Suso, and Jan van Rysbroeck—individuals associated with philosophic procedure and inner quiet. The *Devotio Moderna*, a movement arising in the Netherlands at the end of the 14th century that sought to emphasize piety and inner asceticism, also developed in Germany. The jewel of this spiritual movement is the *Imitation of Christ*, a book much esteemed by 17th-century Rosicrucians.

The Mystic Wedding

Among advocates of this new spirituality, especially prominent in the Protestant movement, three names must be mentioned. The first, Valentin Weigel (1533-1588) is particularly interesting to the degree in which he strove to synthesize various currents of his age—those derived from Eckhart's lineage; those from the Paracelsian magico-alchemical movement; and those from the spiritualists Schwenckfeld and Sebastian Franck. He preached a very internalized religious method, centered on a work of inner transformation and regeneration. He developed a theory of knowledge based on the ancient phrase "Know Thyself."

The second, Philippe Nicolai (1556-1608), was a pioneer of the "new piety." Like his predecessor, he stressed the processes of regeneration, in the guise of the mystic wedding. In his book *The Mirror of the Joys of the Eternal Life* (1599), he described the seven phases of this regeneration. This author had a strong influence on Johann Valentin Andreae.

The third individual who is of special interest is Johann Arndt, considered to be the precursor of German Pietism. His book, *True Christianity*, was an immense success, going through more than 300 printings. We owe to this theologian and alchemist a commentary on Heinrich Khunrath's *Amphitheatrum Sapientiae Aeternae*. Some excerpts of his writings regarding the "Book of Nature" can also be found, almost word for word, in the Rosicrucian manifestos. As with his two predecessors, Arndt strongly emphasized the necessity of rebirth. Johann Valentin Andreae considered Johann Arndt to be his spiritual father.

As we have noted, the religious situation in the 16th century was an explosive one. But with the third generation of Protestants, doubt had settled in. Protestantism, by attempting to justify its

positions, had fallen into theological excesses that placed all blame on Catholicism. The Reformers now questioned themselves about the need for a second Reformation. Meanwhile, paralleling this situation, the esotericism of the Renaissance had enriched Christian mysticism.



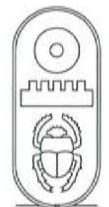
The passage of the comet Brahe in 1577.

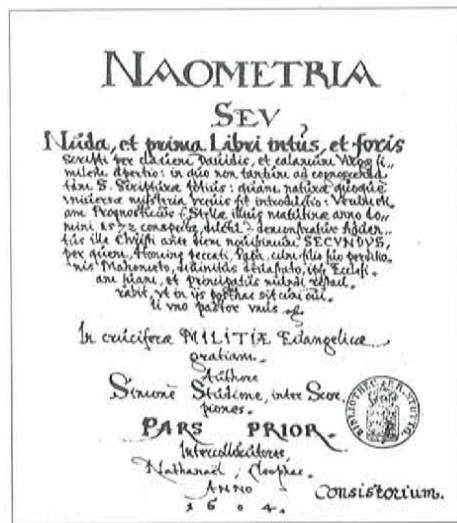
Age of the Holy Spirit

During this time, Germany had to cope with pestilence and famines resulting from particularly unfavorable climatic conditions. In 1604-1605, the appearance of a comet excited people's imaginations and spurred on a millennialist atmosphere. Indeed, countless prophecies announced the end of the current era. The prophecies of Joachim of Floris were especially popular. This 12th-century monk had developed a theory stating that the history of the world had unfolded in three successive ages. The first was the Age of the Father, starting with Adam. This was followed by the Age of the Son, initiated by Jesus Christ; and the third was the Age of the Holy Spirit, which would be marked by the end of time. According to Joachim, this last age would begin in 1260 and would be characterized by the appearance of a new Church that would replace the one begun by St. Peter. According to him this new religion would be monastic in nature, being led by the order of the Boni Eremitae. In 1215, at the time of the fourth Lateran Council, Pope Innocent III condemned Joachim's ideas, but even so, the theory of three ages remained current. In the 16th century, these concepts were widespread and many people thought that the Age of the Holy Spirit was near. This theory was even touched upon in the Rosicrucian manifestos.

The Naometria

In 1604, Simon Studion finished writing his *Naometria* ("The Art of Measuring the Temple").





Title page of the Naometria.

This work, dedicated to Henry IV, James I of England, and Frederick of Württemberg, contains nearly 2000 pages. It is decorated with drawings done by Jakob Lederlein, one of which reproduced an illustration shown in the *Vaticinia seu praedictiones* of Joachim of Floris. In the *Naometria*, Simon Studion prophesied the dates of future events. Taking his inspiration from the Revelations of St. John and of Joachim of Floris, his writings display an apocalyptic perspective and preach the return of Christ preceded by Elijah.

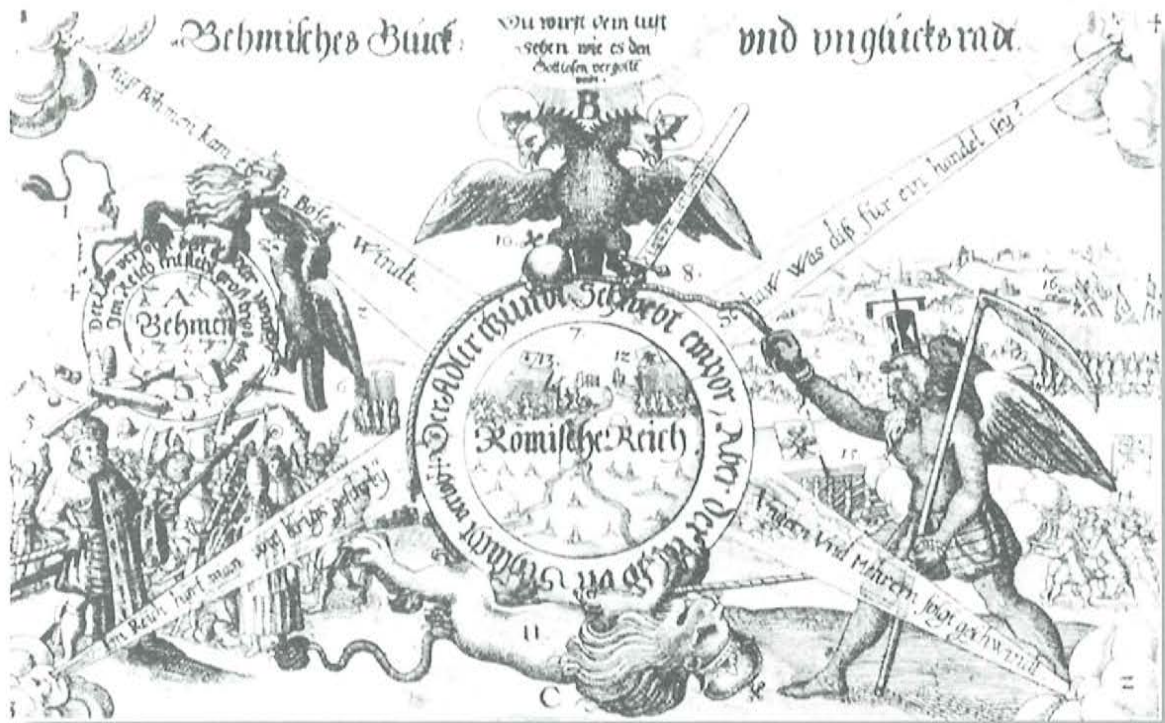
Simon Studion had studied mystical arithmetic under Samuel Heyland, a mathematician and astronomer who had close ties with Michael Mästlin, Kepler's teacher. Repeating Joachim of Floris' concept of forty-two generations, each lasting thirty years, Studion thought the final one had come about between 1560 and 1590. This period marked the dawn of a final age in the history of the world—that of the Holy Spirit. Studion announced that a reformation would be conducted by certain illuminated men, the *Cruce Signati*. He spoke about three witnesses (without naming them directly) who preceded the 1000 years of the Age of the Holy Spirit. The first was born in 1483 (the year of Luther's birth), the second was born in 1543 (that of Studion himself). As for the third, Studion was content to state that it was still expected. His book dealt with a project—that of convening a new assembly of the Militia, along the lines of that organized in 1586 in Lüneburg. At this meeting, to be organized in Constance as a council of reform, arrangements would be made regarding the divine judgment expected for 1621, the date of Christ's return.

In his book *The Real History of the Rosicrucians* (1887), A.E. Waite described Rosicrucianism to be the continuation of the *Militia Crucifera Evangelica*. Yet soon afterwards he abandoned this hypothesis. Others believed that they saw a Rosy Cross in the drawing shown on page 271 of the *Naometria*, thus supposing Studion to be a precursor of the Rosicrucians. However, caution should be exercised in this matter, as careful scrutiny of this drawing reveals it to be made up of a series of concentric circles and brackets relating to these dates, with the central circle enclosing a small cross. However, it should be noted that the *Naometria* exerted considerable influence on the Rosicrucian group in Tübingen.

In the same era a manuscript by Julius Sperber entitled *De Magia* was in circulation. In 1596 the author had a dream in which he was given the mission of proclaiming a new age. He saw in Paracelsus, Luther, Petrus Ramus, and Guillaume Postel the signs of the beginnings of a renewal. Taking up again Joachim of Floris' theory of the three ages, Sperber claimed that the Age of the Holy Spirit was imminent and that Elijah would return to establish a golden age. He also claimed to have discovered the archetype of all languages and to know the proper secrets for organizing a new world, and thus invited all those who felt the call to rally to him. Elements of Sperber's thinking were reflected in some of the themes revealed in the Rosicrucian manifestos.

The Prophecy of Elijah

The Protestant world was particularly receptive to such millennialist concepts. Even Luther, in *Supputatio annorum mundi* (1540), recalled Elijah's prophecy, which originated in the Talmud and was brought back into vogue by the Qabalists of the Renaissance. This prophecy claimed that the universe would last 6000 years and would be followed by the millennium at the end of time. For Luther, the year 1532 corresponded to the year 5640 after the creation of the world. He thought, therefore, that the end of time was quite near. Chapter IV of the *Confessio Fraternitatis* also made reference to this prophecy by speaking of "the next lighting of the sixth candelabra"—in other words, to the fact that the 6000 years were drawing near. Melchior Hoffman, an Anabaptist, also foresaw for 1533 the beginning of a thousand-year reign that would mark the end of the world. In the previous century, Guillaume Postel believed that, starting from 1543, the final age of the world would be imminent, and Pico della Mirandola, also making use of Elijah's prophecy, announced 1583 to be the Pantocratic Year.



The Habsburg eagle and the lion of Frederick II upon the turning wheel of Fortune.

The Lion of the Septentrion

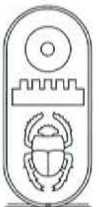
In the 1614 edition of the *Fama Fraternitatis* the authors reproduced a letter sent to them by Adam Haselmeyer, notary public to the Archduke Maximilian. This Paracelsian was convinced that the year 1613 marked the end of time and that the ministers of the Last Judgment, which he announced for the year 1614, would soon appear. What interests us here is that this author made reference to a prophecy quite popular in Europe at this time—the Prophecy of the Lion of the Septentrion (i.e., North). It was improperly attributed to Paracelsus, undoubtedly because the name “Elias Artista” also figured in his *De Mineralibus*. In fact, its origins can be placed around 1605. This prophecy announced an imminent upheaval both religious and political, following the discovery of three immense treasures in Italy, Bavaria, and a place located between Spain and France. Those who brought these treasures to light would use the riches for humanitarian ends. These treasures contained, among other things, a book containing the secret of the Great Work, following Paracelsian processes. The prophecy conjured up the war against the Antichrist, attacked the Sophists as well as Aristotle and Galen, two individuals criticized

in the early pages of the *Fama Fraternitatis*. Moreover, it announced the return of Elijah or “Elias Artista,” a teacher of the *Ars Magna*.

Undoubtedly the reason for the success of this prophecy was that it announced an era where a yellow lion would come from the North and would struggle with the eagle before establishing an age of bliss. This prophecy could at times be read as an alchemical text (the lion and the eagle were used in alchemical iconography to represent the process of uniting sulfur and mercury) and at other times in a political light (the war between the Eagle of Habsburg and the Lion of Frederick II). Chapter VI of the *Confessio Fraternitatis* makes reference to this prophecy.

The Prophecy of the Rose-Colored Blood

A final prophecy deserves to be noted—namely, the one that Paracelsus announced in his *Aurora Philosophorum*. In this book he indicated that, just as Christ came to redeem humanity, at the end of time, a very pure individual would purify and liberate all Creation by exuding rose-colored drops of blood by which the world would be redeemed from its Fall.



The Triplicity of Fire

In 1603, Jupiter and Saturn were in a trigon (in astrology, a very positive aspect of 120° between two planets) located in the triplicity of fire (Aries, Leo, Sagittarius). Many detected in this a portent of auspicious times to come. The following year, a new star or supernova appeared in the same triplicity. Johannes Kepler in *De Stella nova et coincidente principio Trigoni ignei* (1606, Prague) saw in this the sign of imminent political and religious changes. He drew parallels between the appearance of this new star and the birth of an individual who would be the instigator of a new religious movement. The goal of this person would be to reconcile the brothers hostile to Christianity and to bring about "reasonable reform." The *Confessio Fraternitatis* referred to this development by indicating that the Lord God gave proofs that we may read in the heavens, in the constellations of Serpentarius and Cygnus. Nor should it be forgotten that the tomb of Christian Rosenkreuz was discovered in 1604.

This survey demonstrates the complexity of the era in which Rosicrucianism was born—due to both the new findings of science and the hostilities besetting religion. These elements, combined with the eschatological environment then prevailing, give us a glimpse of the many fears assailing people who lived at the end of the 16th century. What solution would present itself to free them from this impasse? It was at this moment that the Echoes of the Rosy Cross resounded, as we shall discover in the next article of this series. Δ

Footnotes:

¹ Before long Kepler would change his opinion regarding this matter, and when this work was reissued in 1606, he found it advisable to replace the word "soul" with that of "force." This change in attitude involved him in a celebrated controversy with Robert Fludd.

² Myth or reality? We may recall here the Union of Protestant Princes that allied James I of England with Frederick V of the Palatinate in 1612.



ROSICRUCIAN DOMAIN IN QUÉBEC Welcomes English-speaking Members

The beautiful Québec countryside northwest of Montréal is the site of a wonderful Rosicrucian retreat, known as the *Rosicrucian Domain of Lachute*, and English-speaking, as well as French-speaking Rosicrucians, are welcome to stay in this inspiring Rosicrucian setting. In the first full week of each month, beginning on the first Sunday in the month, priority is given to English-speaking Rosicrucians. All activities during this week are conducted in English. At other times, groups of 10 or more English-speaking Rosicrucians may make reservations for activities to be conducted in their language. The Domain is open from the end of March until early December each year.

The price—\$65 per day in Canadian funds—includes a private room, all activities, and three meatless meals daily. A retreat must be for a minimum of two days and a maximum of ten days, but we strongly suggest at least three days to really enjoy it. The Domain is easily accessible by automobile or bus from the Montréal area. For more information and a brochure, please write or call:

Rosicrucian Domain of Lachute
300, MacDougall Road
Lachute, (Québec)
J8H 3W8 Canada

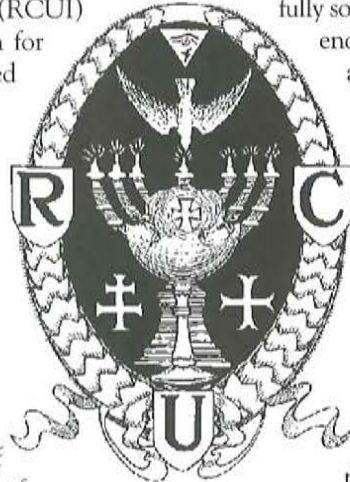
Phone: (450) 562-1984
FAX: (450) 562-1225

Rose-Croix University International News

The Board and Grand Master of the Grand Lodge of the English Language Jurisdiction for the Americas have authorized a restructuring of Rose-Croix University International (RCUI) and have given it a new mission for the future. They have appointed Robert G. Waggener, Ph.D., I.R.C., F.R.C., as Dean of RCUI. Because of the limited personnel and resources available at headquarters in San Jose, RCUI will operate with volunteers from among the general membership. The following steps are planned: 1) establish a web site in conjunction with the current Grand Lodge web site, listing instructors and abstracts of available classes, availability of instructors, current schedule, enrollment information, location of planned RCUI courses, and other RCUI information; 2) reinstate RCUI classes at San Jose (classes will begin in June 2001 or, in other words, next summer); 3) initiate planning to turn RCUI into a virtual or long-distance degree-granting university.

The International Research Council (I.R.C.), also scheduled for re-energizing, will play a major role in RCUI, as in the past. RCUI classes are planned which will be taught by both I.R.C. and non-I.R.C. personnel. Current plans are to offer two types of general RCUI classes: 1) classes at the regional and affiliate body level, taught by personnel from those regions and affiliated bodies, which are aimed at nonmembers and Neophytes with the intention of recruiting new members and retaining current members; and 2) traditional RCUI classes both at San Jose and in the different

regions. These classes have in most cases, but not always, been taught by I.R.C. members. Classes in the first category are a new experiment, and hopefully some of these classes will be successful enough to be exported to other regions and areas.



Presently an RCUI committee is being formed from volunteers and will operate solely electronically via e-mail. Eventually we hope to have representatives from all regions and affiliated bodies in our Grand Lodge. The first task of the committee will be the development and maintenance of the RCUI web site. The second task will be the recruitment of new RCUI instructors and the development of new ideas for classes, particularly at the local level. The third task will be to begin planning for the virtual long-distance university. This task is quite daunting, but can be achieved through the hard work of all concerned.

Initially, we are particularly asking for volunteers with e-mail and web site construction experience. We are also looking for volunteers in the San Jose area or potential students from any region who will also help provide local support for the RCUI classes in San Jose next summer. Until the web site is functional, anyone interested in RCUI, including past RCUI instructors, persons interested in becoming instructors, students, and particularly those interested in the RCUI committee, should communicate with Dr. Waggener at: RWAGG98@MSN.com Further information on RCUI will appear in the near future. Δ

Educated people must be more than textbooks, or computers, or single volumes of knowledge. They must, in all their learning, think of themselves as being an integrated part of humanity. Their knowledge and personal success must contribute to society.

—Validivar



Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.

SELF-HEALING

Some helpful suggestions of a practical nature

by Dr. H. Spencer Lewis, F.R.C.

After twenty-five years of experience in metaphysical healing work, I feel I can greatly assist people by outlining some of the important principles that they may apply to themselves in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without the patient's cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that patients often wait too long to consult a physician and thereby complicate conditions, when they might have started the treatment themselves before seeking help and saved time and further complications. In some cases there is often a delay of several days. During this time the patient is doing nothing to help himself or herself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patients attempted to do something for themselves at the very beginning, they would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is swollen tonsils, severe

pain in the back, the suspected development of a growth of some kind, or a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which the entire condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. We have a brief phrase for the condition: *out of harmony*. Perfect health we call a condition of *harmonium*. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental or psychic cause. This cause will be

found in the mind of the patient, or, in other words, in his mental and psychic attitude previous to the inharmonious condition.

Inharmonious Attitudes

It seems to be almost impossible to make average human beings realize that the moment they allow themselves to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature—that moment—the mental attitude is out of harmony with the Divine Mind. The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet he or she does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever we spend any thought energy in venting our wrath, criticism, or unkind remarks toward an individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. The person who believes someone has done him an injustice and feels he must make critical remarks about that person, or who constantly finds an opportunity to tear someone to pieces, is sure to bring ill-health and often ill fortune into his life. It is a metaphysical fact that for each minute of time we spend in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitudes, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that no one is evil, for all are Children of Light and Children of the Cosmic.

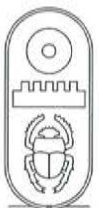
Restoring Harmony

If you have felt otherwise toward anyone, immediately send that person good thoughts and try to undo the evil or unkind thought you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a window or out in the open for a few minutes during each hour and take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking



water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

Nature's Work

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing, with the eyes closed and with thoughts of peace and nothing else in mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your fingertips together, leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent these emanations from going off into space. It will keep the extra energy in your body from leaving, causing it to recirculate through the body to help in healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

If you are inclined to fall asleep, keep in your mind the thought of peace, and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing

exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

If you fall asleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of his own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If you are under the care of a physician, you should continue such professional care in addition to the suggestions offered here. Δ

Please Note: The Rosicrucian Order is not a healing institution but a school for teaching the art of healing along with many other arts for the welfare of the whole person. —Editor

CONVENTION AMORC MONTRÉAL 2000

"Rosicrucian Philosophy: Light of the Third Millennium"

October 6-8, 2000 — Montréal, Québec, Canada

An AMORC Regional Convention organized by the French Jurisdiction will be held in Montréal, Québec, Canada, on October 6-8, 2000, at the Laval Convention Center. The Convention will be conducted in the French language, and French-speaking Rosicrucians in the English Grand Lodge are invited to attend. Guest of honor will be French Grand Master Serge Toussaint. Rosicrucian Imperator Christian Bernard will also be in attendance. The Administrator General of the Russian Jurisdiction is scheduled to deliver a special message of Light. For application forms or for more information on the Convention, please telephone (514) 596-1686, or write to: AMORC Convention Montréal 2000, C.P. 308 Succ. De Lorimier, Montréal, QC, Canada, H2H 2N6.

Personal Evolution and the Will to Change



by David Peak, F.R.C.

With the advent of the new millennium, social change is occurring at an ever-increasing rate. The work we do, the bonds we make, as well as our means of communication with each other have demolished boundaries that once seemed imperviously set. For example, it is now easier for someone working in a high-rise office building in Boston to have, by means of the internet, a closer relationship with an employee in faraway Los Angeles than with a coworker in the same building just one floor above. Indeed, it seems that the new millennium and the ensuing technology which will continue to develop contain many unknowns which will affect how we live and view the world. The question can best be phrased as follows: How best can each of us approach and deal with the unknowns in life brought on by the increasing changes within our society?

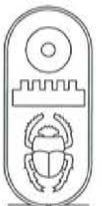
This problem of dealing with increasing change is certainly not new, and advice is omnipresent. In fact, one piece of advice is carried around by most of us every day. On the back of every United States dollar bill, within the Great Seal of the United States, is the Latin phrase, *Annuit Coeptus Novus Ordo Seclorum*. In English, this means, "Begin or assemble together each year a new world order." Enclosed within this phrase is a symbol of a pyramid, an all-seeing eye at the pyramid's apex, and an aura of light surrounding the all-seeing eye. Such an inscription serves as a personal admonition for each of us to follow in order to intuitively evolve and personally grow. This admonition for growth, however, can only be met when we are free to correctly apply our will.

Yet, some seekers question the whole notion of personal evolution, will, and freedom in light of the constant changes which occur around us. Can humans effectively deal with all this change, or are the forces of change controlling *who* we are and *what* we want to do? Do humans have an

independent faculty, known as *will*, to develop along with these changes? From a Rosicrucian perspective, this last question is definitely answered in the affirmative. The will is a faculty within each of us, independent of reason or desire, which we must employ with discretion as we confront life's unknowns.

Several philosophers have disagreed, noting instead that such concepts are illusory. One such philosophical viewpoint is fatalism, a doctrine which contends that all events are subject to fate or inevitable predetermination, and thus there is no freedom. Fatalists note that it is difficult to find cause in this world, as everything is interconnected and affected by something else. Our interactions are fixed, and consequently our actions must conform to and be limited by the obstacles which arise in our lives. Thus, using this paradigm, personal will does not need to be cultivated, for obstacles and impending relationships control our daily lives.

Rosicrucians agree that obstacles arise, but part company with the fatalists by noting that these obstacles provide the perfect opportunity for personal evolution when approached with the appropriate discipline. As humans, we have ventured into the mysterious unknown over thousands of years with seemingly overwhelming obstacles, only to gain insight and discover natural laws that abound throughout this universe. Divine Mind, as an initial and ultimate cause, set these natural laws in motion to serve as a working model for all creation, without which no creation can occur or exist. Many of these laws appeared initially to humans as outside forces. Just as scientists have struggled through the ages to deduce fundamental cause-and-effect relationships governed by natural laws, it is up to each of us to discover within our minds these natural laws for dealing with the unknowns in our own personal lives.



Cosmic Forces at Work

Some fatalists accept the concept of an initial cause as set forth by Divine Mind, but still feel that our life is a matter of destiny rather than choice. These fatalists note that we have no choice but to follow our destiny, as destiny rather than will is in control. For example, those who adopt the concept of predestination argue that Omneity controls all that there is, including natural laws. As such, the Cosmic ultimately knows the outcome of our efforts in the Manifest Universe. Therefore, all that will occur is preordained by Omneity; and we are merely acting out our part as if in a play, which further implies that we have no choice in the course of our life but to accept our destiny and the obstacles which appear in our path. The obstacles are created by the play; the play itself will overcome the obstacles.

Rosicrucians note that while we seek the knowledge that Omneity possesses, humanity does not yet have ultimate divine knowledge and consequently is not aware of its own destiny. To the mind of a Rosicrucian, the universe is a mystery which is constantly unfolding, and the directions we should follow are often not obvious. Each of us varies greatly in our talents, creativity, and motivation to pursue certain actions or happenings because of our freedom to choose within the dictates of Divine Mind. Divine Mind created natural law as it operates within our universe to be flexible, allowing for individual freedom and ensuring that we apply our will for progressive personal evolution. It is up to us to discover our personal limits within the mundane world. We discover these limits through our trial-and-error experiences, intuitive risks, and personal appeals to God by way of prayer and meditation.

While scientific determinism acknowledges the presence of change and the necessity to deal with change in the universe, this philosophical discipline questions whether humans are truly free and have an independent faculty known as *will* which serves as the impetus for variation among us. Scientific determinism confines itself to *observable action*; will is something we have constructed in our minds and has no reality, because will cannot be seen or recorded as an action. According to scientific determinism, will does not exist, because—abstract concepts such as will or freedom aside—there are many observable forces in our environment which impinge on a person's character and account for the variations in our personalities. Detailed scientific studies have found that some of our actions are habitual, while other actions lie beyond our

awareness, and still other actions are derived from conditioned responses learned from our parents, the educational system, and other members of society.

Rosicrucians agree that there are many actions of which we are not aware or have no control over. In fact, there are many aspects in our daily lives which we have no choice but to experience. Some are as fundamental as the fact that each one of us was born into this world and will experience an inevitable end to our physical life on earth. We cannot employ our will to avoid either birth or death.

Yet, not all of the actions which occur during our lives are equally meaningful to our personal evolution. We must be consciously aware of an action at least some time before we can conclude that it exists or to determine how best to act on it. Conversely, if an action cannot be conceived consciously, then we cannot envision it or employ our will to make it manifest. We must selectively set limits in order to focus our will on certain actions to the exclusion of others.

Thus, the current scientific debate about the origins and proper use of will represents a misconception about our inner nature. Awareness, an inner quality of humans, precludes each of us from setting limits. From within these limits, meaningful actions may occur, but are not necessarily guaranteed, especially those which give rise to our personal evolution.

Rosicrucians actively study our personal, inner world in the desire to better focus our will and consciousness for our personal evolution. For any action that we pursue, certain questions must be answered. What are our lower and upper limits? Should we narrow or expand them when we employ our will to deal with an unknown and pursue a course of action? How will the answers to these questions improve us as human beings? To refer back to the symbol discussed earlier, our personal pyramid to a new world order will be built when we set meaningful and effective limits on any action that we pursue.

No one can tell us definitely which path to follow to achieve a meaningful life. Divergent paths demand each of us to make choices, and will is the necessary prerequisite to choice. These paths will appeal to the essential nature of our being—that is, to our body, mind, and soul. Of these three components of being, the body is the most visible and therefore the one with which we can most readily identify. Mind and soul comprise the inner world of our being.

Ultimately our personal evolution can be assured to the extent to which we can satisfy the needs which arise within each component of our being. While the demands and concomitant rewards in pursuing paths which satisfy the body, mind, and soul are quite different, no one mode of being should be ignored

Choosing to satisfy the demands of the body, for example, enables us to experience health and vibrancy, and the removal of our aches, pains, and daily stresses as we pursue our daily living. Poor health will likely shorten the quality of our lives on the physical plane, or at least make it more difficult to reason, to feel, or to fully develop ourselves as individuals. On the other hand, seeking the laudable goal of health to the exclusion of all others also has adverse consequences, because the needs of the mind and soul are not being met.

That which *knows* is the mind; it is the rational part within each of us which enables us to focus on actions, contemplate ideas to further clarify our thoughts, and envision actions which we employ our will to take. Each of us have spent our early lives cultivating our minds through education in order to contemplate and focus our thoughts. Educational institutions have provided some of us the opportunity to develop the critical thinking skills needed to write an essay, or cultivate the depth of feeling necessary to really understand Tolstoy's *War and Peace*, or to truly appreciate a marvelous work of art such as a painting by

Rembrandt. Yet, it is the will and not the mind which encourage us to initially take the opportunity to judiciously develop our minds for personal evolution.

Exclusively seeking the needs of the mind over the needs of the soul limits us as human beings, for fortuitous insights which arise from within each of us are derived through that part of us which is godlike and knows no limits. Rosicrucians understand that we must look within to receive such insights, for insights do not occur unless we are receptive and listen to the God of our Hearts. On the other hand, unless the stage is prepared through a disciplined mental focus upon reality and what is possible to change through our contemplations, we could easily misinterpret the messages that are received. As Rosicrucians, we acquire this sort of awareness through the willful practice of meditation.

Philosophers, theologians, and mystics throughout the centuries have felt that personal evolution and spiritual development occurs when we first listen to God's will through our souls, followed by the demands of our minds, and finally the demands of our bodies. But the actions and decisions that we make daily are ours to make. This is our ultimate freedom! Consequently our inner resources must be understood and exercised to deal with the increasing unknowns in this world. Thus, *Annuet Coeptus Novus Ordo Seclorum.* Δ

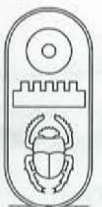
WIND

At dawn on the dunes I saw the rippled sands and bent sea grasses, and my mind was still awhile. Then it thought: "Always moving, the Wind goes through the world touching this object then that, sometimes briefly, sometimes for a longer span of time, but certainly affecting everything it meets."

My mind rested for a time then realized: "People do that too! Always moving, people go through life touching one person, then another, sometimes briefly, sometimes for a longer span of time, but certainly affecting deeply every person that they meet."

I realized then that each time I am with another person I am a wind, rippling and bending him somehow. Am I a wind gentle and warm, or cruel and overpowering? I bend each and every person I am with. Do I harm him or do I bend him toward good, toward God, toward Love?

—Frances Ono



Conscience

The Philosopher's Stone

by Joel Disher, F.R.C.



You shall separate
the earth from the
fire, the subtle from
the gross, smoothly
and with great
cleverness.

—Emerald Tablet of Hermes

The author, a long-time Rosicrucian, was Editor of the Rosicrucian Digest in the early 1960s. Frater Disher was avidly interested in philosophy, alchemy, and metaphysics, and for many years he served on the AMORC National Lecture Board and the Rose-Croix University Faculty. He is now deceased.

Seeds dropped in favorable soil will reproduce themselves, but ideas lodged in fertile minds are unaccountably metamorphosed. It is this latter fact that makes the subject of alchemy so intriguing . . . and perplexing. As a study it has engaged the attention of historian, mystic, and scientist; yet, its language and thought pattern have at times made a clear understanding of alchemy's intent all but impossible.

The reason, naturally enough, was that while the stimuli remained the same, the response individually did not; the impact induced a different kind of ferment in eager and curious minds. Such minds were active but not aberrant nor given to roguish thought; rather they were moved by the desire to understand nature and her laws.

For looking to the past in search of perfection, the alchemists have been disparaged; instead, they should have been commended, for it was a more justifiable attitude than that of their critics, who failed to understand the reason for the alchemists' attitude. The older and prevailing view had been that of the microcosm within the macrocosm—the human being, the little world, the microcosm, posited at the center of the large world, the macrocosm. There within the well-defined circle of heavenly influences individuals felt themselves to be meaningfully oriented. They were part of the all, under universal dominance, still the regulator of their own destiny. It was an arrangement, logical, familiar, and altogether satisfying.

This traditional *Weltanschauung*, however, was completely overturned by the growing acceptance of Aristotle's philosophy. As with all change, much was lost as well as gained. Aristotle, reportedly, had seen in a dream the destruction of Ephesus and the old philosophic viewpoint. In fact, he saw his own philosophic theories supplanting it. Turning away from the micro-macrocosmic idea, forswearing allegiance to his teacher, Plato, he set about to turn the minds of humans from heaven to earth. And for arriving at truth, he designed ten categorical questions.

It was this shift in the direction of human inquiry into truth that destroyed our orientation

and sense of well-being and left us in a bewildering state of uncertainty. Aristotle's ten categorical questions were strange and untried tools. The damage resulting from the spread of Aristotle's influence was greater than can now be estimated. It confused human thought instead of clarifying it, and it delayed the advance toward truth instead of promoting it. The Aristotelians themselves were often hard pressed to justify their position.

The Alchemists' View

The alchemists, however, were among the relatively few who refused to follow Aristotle's thinking servilely. Believing as they did that their art stemmed from Egypt, they examined Aristotle's writings only to find ways by which their art might be brought to perfection. Two propositions especially appealed to them: One concerned the four elements and their four characteristics—a proposition well known and thought to have been merely restated by Aristotle; the other, Aristotle's theory of the perfectibility of nature. These, with what they had learned from Egypt, especially those ideas borrowed from the rites of Osiris, became the mainstays of the alchemists' experiments.

Alexandria, the capital of Egypt, and almost certainly the birthplace of alchemy, was virtually the cultural center of the world. Ancient Egypt's knowledge was recorded and stored there in the famous library that had been brought from the old sacred city of On. The temple of Serapis was also in Alexandria, symbol of a religious cult half Greek and half Egyptian. In addition, the Greek conquerors had brought with them their home culture and welcomed the learned from everywhere.

"The fact that the earliest alchemists are not mentioned by their non-chemical contemporaries," wrote F. Sherwood Taylor in *The Alchemists*, "suggests that, for the first two or three centuries of its life, alchemy was a semi-secret, though written, tradition, pursued by a few obscure persons in the vast city of Alexandria, the home of strange branches of learning and the meeting place of Eastern, Western, and old Egyptian practices."¹

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If, as Aristotle had written, all things in nature were striving toward perfection—such as common metals finding their perfection in gold and the acorn potentially turning into the oak—alchemy might enhance nature's slow process by bringing to bear upon it the influence of the four elements and their characteristics. As confirming evidence, the alchemists cited the story of the Egyptian Osiris, who from man became god through what they judged to be an alchemical process.

The Inquisitive and Adventurous Spirit

Projects start with assumptions, and wrong premises lead to many failures. It is true, nevertheless, that treasure is seldom turned up in the first spadeful. If negative numbers have a place in mathematics, so do negative results in research. It would seem, therefore, that the alchemists should be given credit for their inquisitive and adventurous spirit even though they seldom succeeded in achieving the end sought.

It is something to note, however, that through the centuries the alchemists' sincerity and devotion have had a modicum of praise. Emerson, ending his essay on "Intellect," wrote, "But I cannot recite, even thus rudely, laws of the intellect, without remembering that holy sequestered class who have been its prophets and oracles, the high-priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age."

Having refused to abandon the micro-macrocosmic view of the human being as the central point of a constellational world and governed by planetary forces, the alchemists set confidently to work along lines imagined to have been followed by the Egyptian Osiris, with perfection—whether of metals or humans—as the end in view. According to F. Sherwood Taylor, in contrast to the forerunners of chemistry proper, the alchemist:

"Concentrated attention on the form, color, and odor of the matter and watched intently all that occurred, relating it, not to chemical changes (a rational understanding of which was still far in the future), but to analogies drawn from the living world he observed about him and especially from the life of man.

The combination of two bodies he saw as marriage, the loss of their characteristic activity as death, the production of something new, as a birth, the rising up of vapors, as a spirit leaving the corpse, the formation of a volatile

*solid, as the making of a spiritual body. These conceptions influenced his idea of what should occur, and he therefore decided that the final end of the substances operated on should be analogous to the final end of man—a soul in a new, glorious body, with the qualities of clarity, subtlety, and agility."*²

In an equally significant way, and perhaps more revealing, the difference between chemist and alchemist was augured in one word, *vitriol*. To the chemist, it was an oily acid; to the alchemist, it was the quintessential secret of his philosophy. A parallel may be found in the practice of Spanish royalists, who reportedly had such a predilection for the color green that they always displayed a decorative bit of it on their persons. In Spanish that color is called *verde*, and to the royalists, it was a secret rallying cry: "Long Live the King of Spain": "Viva El Rey D' España!"

In similar fashion, the alchemists concealed and yet made known that secret and sacred substance, which they sought to transmute. *Vitriol* was the coverword for the Latin admonition: "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem," which translates as, "Enter the interior of the earth, rectifying the mystic stone discovered there." More plainly and appealingly to modern ears: "Look into the human heart and awaken his/her conscience."

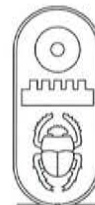
If the regeneration of the human being were the object of transmutation, where could it possibly begin except within the secret chambers of the heart? There lay conscience, the final arbiter, according to *Webster's Dictionary*, the "sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intention, or character together with a feeling of obligation to do right or be good." Symbolically, this is the stone, which the builders rejected, which hidden deeply must now be discovered and restored as the foundation for the new building.

This, then, was the Great Work to which the true alchemists committed themselves with such grave devotion. It was a noble concept of the highest order, and still noble when it vanished like a dream in the light of sounder practice. "Ah, but a man's reach should exceed his grasp," declared Browning's Andrea del Sarto with discernment, "or what's a Heaven for?"

Footnotes:

¹ Taylor, F. Sherwood *The Alchemists*, (New York: Henry Schuman, Inc., 1949), p. 26.

² *Ibid.*, pp. 143-4.



ROSICRUCIAN ACTIVITIES

St. Louis Class a Big Success

The West Central Region held its second annual RCUI class at the Sheraton West Port Lakeside Chalet in the St. Louis area during the last weekend in June. Members came from Missouri, Kansas, Illinois, Minnesota, Nebraska, and from as far away as California to take advantage of the class. RCUI Instructor Dr. Alberto LaCava presented his class "The Mental Dynamic Dimension in Rosicrucian Healing." The students enjoyed two full days of lectures, experiments, and demonstrations on healing, the aura, and other aspects of the Rosicrucian teachings. Class breaks were exciting as students from different areas visited with one another, browsed the AMORC bookstore, and enjoyed the relaxed atmosphere of the Lakeside Chalet. The class supplemented information in the monographs, and students at all levels of their Rosicrucian studies experienced a genuine educational experience.

A Pronaos convocation conducted by St. Louis Lodge, with Dr. LaCava as guest speaker, was held on the Friday evening before class began.



RCUI 2000 West Central Region class. Instructor Dr. Alberto LaCava is seated in the front row (center) and Grand Councilor LaVerne Isenberg is standing in the back row (far right).

Many members who were unable to attend the class were in attendance at the convocation.

Plans are already underway for RCUI 2001, and facilities reserved at the Sinsinwa Mound Center in Sinsinwa, Wisconsin, on July 7 - 8, 2001. This beautiful location will provide members with a retreat atmosphere in a secluded area with opportunities for hiking and meditation. Class topic and instructor will be announced later. Watch the *Rosicrucian Digest*, the *Rosicrucian Forum*, and the AMORC website (www.rosicrucian.org) for more information as this event unfolds.

ROSE Award Presented to Museum Guide



Museum Guide Jack Dougherty with the ROSE Award.

Jack Dougherty was recently awarded the prestigious ROSE (Recognition of Service Excellence) Award by the San Jose Convention and Visitors Bureau in recognition of his service to the community as a Rosicrucian Egyptian Museum tour guide. The award applauded Jack for "offering outstanding service and hospitality to visitors of the Greater San Jose area." ROSE Award nominees can be anyone who comes

into contact with visitors, such as hotel desk clerks, cab and bus drivers, airport personnel, restaurant waiters, and museum and park employees.

Jack joined the team at the Rosicrucian Egyptian Museum in the summer of 1999. Besides his general duties as a tour guide, Jack has been involved in several special projects

such as presenting Egyptian-themed stories for children at Halloween and Easter.

Jack grew up in Philadelphia—where a sense of history is pervasive. Following military service in Vietnam and Europe, he attended college, majoring in theatre arts. After a series of jobs, Jack eventually entered the world of professional acting, spending the ensuing years doing theatre work in the San Francisco Bay Area and commercial film work in New York.

Deciding to take a break from his acting career, Jack moved to San Jose to be near family. While looking for a "non-acting" job, he discovered that our museum was looking for tour guides. With his excellent communication skills, Jack has been able to make Egyptian art and history come alive for both school groups and the general public. He enjoys a special rapport with young people. His sense of humor, knowledge of history, and genuine interest in ancient Egypt makes Jack popular with children and teens. He's received many letters of thanks from exuberant students for being their tour guide to ancient Egypt.

RCUI & Conventions Highlight Frater and Soror Schaa's Travels

Following her RCUI class in Christian Qabalah, entitled "The Mysterious Book 'M,'" hosted by the Sierra Nevada Pronaos in the Reno area, Grand Lodge Class Master June Schaa, accompanied by Supreme Secretary Burnam Schaa, were both active participants in the Florida Regional TMO-AMORC Convention in exciting Orlando during the month of June. Florida Grand Councilor Pearl Boyce, assisted by co-chair Soror Norma Beasely, presented a truly stunning convention program centered around the theme, "Dimensions of Light," for a large and appreciative audience.

Then in August came the second program on the convention venue for the Schaa's—this time

in Edmonton, Alberta, Canada. The Canadian Prairie Regional Convention, chaired by Grand Councilor Jorge Oyarzun, was built around the theme, "New Millennium: Dawn of Universal Consciousness." This thought-provoking program forged exciting, mind-expanding correspondences between science at the dawn of this new millennium and the age-old teachings of the Ancient Mystical Order Rosae Crucis. Members from throughout Canada came to Edmonton for this well-received program. The Schaa's, June and Burnam, were truly thrilled to meet with Rosicrucians in all three wonderful venues.



Calypso CD a Big Hit for AMORC in Caribbean!

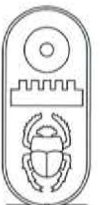
The joyous spirit of the Caribbean and its lively and colorful people is reflected in a wonderful Calypso jingle entitled "Come to AMORC," recently recorded and put on a CD under the direction of Grand Councilor Christopher Codrington. The idea for the Calypso "with a Rosicrucian theme" originated in the mind of Frater Codrington, who together with Frater Earle Grant, composer and Calypsonian, created the piece. The background vocals on the Calypso are sung by Soror Avalon Clarke, and the Calypso's executive producers are Kairi Lodge, AMORC, of Trinidad.

Frater Codrington wanted the Calypso song to express Rosicrucian concepts of optimism, enthusiasm, cosmic energy, and Mastery of Life, while reflecting cultural aspects of the Caribbean. He explained that Trinidad is internationally known as the "Land of the Steel Drum and Calypso." So "Come to AMORC" uses the natural rhythm of the Caribbean—the native oral tradition—to express and teach Rosicrucian concepts. This recording is a wonderful marketing tool for the Caribbean region and any other region where there is a high percentage of West Indians. It is also great for



(above) The Rosicrucians who created the popular calypso CD "Come to AMORC" are (from the left) Earle Grant, Avalon Clarke, and Grand Councilor Christopher Codrington.

parties and fundraising activities. Right now the CD is not for sale but distributed for promotional use only. Frater Codrington is using the Calypso recording as part of the format for a popular Trinidad Rosicrucian radio program entitled "Who and What Are the Rosicrucians?". Meanwhile, St. Christopher's Lodge, Jamaica, is working on a similar musical project, called a "Hymn to Akhnaton," to express these same ideas through vocals in a more classical vein.



ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities.

For additional information, check the Calendar at our website at www.rosicrucian.org

VICTORIA, B.C., CANADA RCUI Weekend September 16-17, 2000

Victoria Chapter, Henderson Hall, 1632 Yale St., Victoria. Class to be preceded on Friday, September 15, by a two-hour public lecture. RCUI Instructor will be Edward Lee, Grand Lodge Chaplain, teaching **"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action."** For more information, please contact Al McEwen, 6894 Wallace Dr., Brentwood Bay, BC V8M 1J2, Canada, or telephone (250) 652-9874, or FAX: (250) 652-8851.

WALTHAM, MASSACHUSETTS New England Regional Convention September 29-October 1, 2000

Doubletree Guest Suites, 550 Winter St., Waltham. Grand Lodge representative will be Dennis Kwiatkowski, Manager, Department of Instruction. Theme: **"Echoes of the Masters: Illuminating the Path to Tomorrow."** For more information, please contact either Robert LeBlanc, (603) 893-7907, or Jim Federico, (508) 996-3033, or FAX: (603) 890-6516, or e-mail: JanBob@mediaone.net

SEATTLE, WASHINGTON Pacific Northwest Regional IRC Class September 29-October 1, 2000

Michael Maier Lodge, 2203 NW 60th St., Seattle. Grand Lodge RCUI Instructor will be Robin M. Thompson, Managing Editor, AMORC Publications Dept., teaching **"The Rosicrucian Medicine Wheel."** For more information, please contact Chris Corfman, 2203 NW 60th St., Seattle, WA 98107, or telephone (425) 640-3084, or e-mail: chris@blueleaf.com

JEKYLL ISLAND, GEORGIA Southeast/Florida 2000 Regional Convention September 28-October 1, 2000

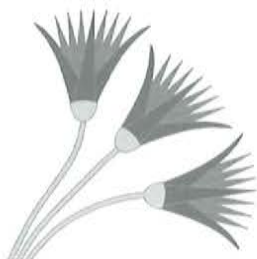
Villas by the Sea Resort Hotel & Conference Center, 1175 North Beachview Dr., Jekyll Island. Theme: **"Initiation—The Awakening . . ."** Sponsored by the Southeast and Florida Regions, this event will feature the 2nd and 3rd Temple Degree Initiations, an all-day TMO session, a TMO Initiation, and Rosicrucian workshops and lectures. For more information, please contact Conclave Chairperson Betsy MacKay at (931) 967-8765, e-mail: srcmackay@netscape.net; or Grand Councilor Pearl Boyce at (407) 296-9508, e-mail: L0777@aol.com

SCHILLER PARK (Chicago), ILLINOIS West Central Regional Convention October 13-15, 2000

Hosted by Nefertiti Lodge, the Conclave will be held at Four Points Sheraton Hotel, 10255 W. Irving Park Rd., Schiller Park. Grand Lodge representative will be David A. Burnet, RCUI Instructor. Theme: **"Into the Golden Dawn: A Journey into the New Millennium."** For more information, please contact Frater Man Amarteifio, 1110 E. Algonquin Rd., # 1-L, Schaumburg, IL 60173, or phone (773) 777-5524, or FAX: (847) 397-6942, or e-mail: manamart@aol.com

WEST MIDDLESEX (Sharon), PENNSYLVANIA Great Lakes Regional Convention October 13-15, 2000

Hosted by nearby Youngstown (Ohio) Chapter, this event will occur at the Radisson Hotel Sharon, Route 18 at I-80 (Exit 1-North), West Middlesex, PA 16159. Grand Lodge representative will be Robin M. Thompson, Managing Editor, AMORC Publications Dept. Theme: **"Unfolding Universal Consciousness."** For more information, please contact Dorothy Bates, 90-2 Montgomery Lane, Canfield, OH 44406, or phone (330) 533-8144, or FAX: (330) 533-1755.



VALLEJO, CALIFORNIA
Northern California/Northern Nevada
Regional Convention
October 20-22, 2000

Hosted by Vallejo Chapter, Conclave will take place at Springbrook Masonic Temple, 101 Temple Way, Vallejo. Grand Lodge guest will be Dr. Lonnie C. Edwards, Vice President, English Grand Lodge Board of Directors. Theme: "Quest 2000." For more information, please phone Stella Tannehill at (510) 792-6889, or FAX: (510) 792-7247, or e-mail: stelalyn@pacbell.net

BOSSIER CITY, LOUISIANA
South Central Regional Convention
October 20-22, 2000

Hosted by the Ark-La-Tex Pronaos, Conclave location will be the Holiday Inn, 2015 Old Minden Rd, Bossier City. Grand Lodge representative will be Edward Lee, Grand Lodge Chaplain. Theme: "Unfolding the Rose." For more information, please contact Dale Baysinger, 134 Jester Rd., Princeton, LA 71067, or phone (318) 949-2993.

SAN LUIS OBISPO, CALIFORNIA
Rosicrucian Seminar
November 11, 2000

RCUI Instructor Mark Moulton, Ph.D., will present a Rosicrucian Seminar, "Zanoni and the Two Masters." Hosted by the Pronaos, the location will be San Luis Obispo Pronaos, Odd Fellows Hall, 520 Dana St., San Luis Obispo. For more information, please contact Carla Ward at e-mail: INSERSE@aol.com, or telephone (805) 473-8140.

NEW YORK CITY, NEW YORK
North Atlantic Regional Workshop
November 16-19, 2000

Grand Master Julie Scott will visit the New York/New Jersey area. During her stay, she will present a workshop on "Sacred Spaces" on Saturday, November 18 in New York City. The workshop will be open to members and non-members. The Grand Master will also attend several informal gatherings throughout the region where she will meet area members. For more information, please contact: Katherine Purnell, North Atlantic Regional Committee, P.O. Box 5575, Grand Central Station, New York, NY 10163, or telephone (201) 869-3228, or e-mail: purnellk@bellatlantic.net

SAN LUIS OBISPO, CALIFORNIA
RCUI Weekend
February 10-11, 2001

San Luis Obispo Pronaos, Odd Fellows Hall, 520 Dana St., San Luis Obispo. RCUI Instructor will be June Schaa, Class Master with the Department of Instruction, teaching "The R+C Psyche in Christian Qabalah." For more information, please contact Carla Ward at e-mail: INSERSE@aol.com, or telephone (805) 473-8140.

NEW YORK, NEW YORK
RCUI Weekend
February 16-18, 2001

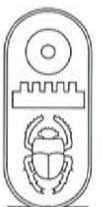
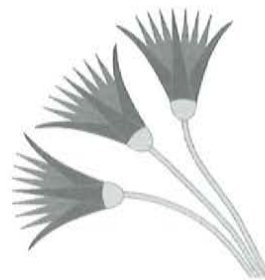
Hosted by New York City Lodge, the class location will be New York City Lodge, 32 Irving Place, New York. RCUI Instructor Lloyd Abrams, Ph.D., will present "Kabbalah: Theory and Practice." For more information, please contact Veronica Rivera (718) 439-8437, or e-mail: veronicariv@prodigy.net

LOS ANGELES, CALIFORNIA
RCUI Weekend
February 17-18, 2001

Hosted by Hermes Lodge, the location will be the Hermes Lodge, 148 N Gramercy Place, Los Angeles. RCUI Instructor will be Edward Lee, Grand Lodge Chaplain, teaching "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action." For more information, please contact Dennis Petillo at (323) 465-1230 or (323) 751-0239.

PORTLAND, OREGON
RCUI Weekend
April 20-22, 2001

Hosted by Enneadic Star Pronaos, the class location will be at Portland State University, 1825 SW Broadway, Portland. RCUI Instructor will be Mark Moulton, Ph.D., teaching "The Twelve Houses of the Rosy Cross." For more information, please contact Gwendolyn Gowing at (503) 362-5135, or e-mail: meisis@aol.com



Don't Wait for Happiness



I was still a high-school girl, full of literary daydreams, when I had the opportunity to meet the late Pearl Buck. I remember how my heart pounded and how difficult it was for me to breathe as I admitted shyly that I, too, wanted to be a writer.

Miss Buck's face softened with understanding. "Are you willing to work hard?" she asked me.

"Oh, yes," I answered.

"Well, then," she said, "Just remember this, and the rest will come to you: You will never write well unless you are *happy* writing, and you'll never be happy at your work unless you give your best effort to each thing you attempt. There will be the ever-present temptation to save your 'best' for the great story or great novel you are going to write 'some day.' Remember what I tell you: *be a spend-thrift with your work each day, and you'll always have the best left.*"

I tried to conceal my disappointment. Miss Buck meant well, I told myself, but why didn't she give me something *tangible* to work with, some sure-fire rule of technique instead of a simple platitude?

In the years that followed, however, the wisdom of her advice began to unfold. Whenever I sat down at my typewriter I was faced with the temptation to save a bit of dialogue or a new simile or an apt phrase for the "next" story or article—one that would surely be much better than the one I was working on *now*.

At such times, I remembered Pearl Buck's advice, and now, years later, I can see that without her warning I probably would never have had a piece of work accepted. What is even more important, however, is that I have her to thank for the most valuable of all gifts—happiness in my work.

Every day there are thousands of people—husbands and wives, sons and daughters, friends and neighbors—who pass up chances to do small things for the ones they love because the favors they are able to give *now* seem so puny in comparison to the lavish gifts and attentions they intend to bestow in the nebulous future. And so they go on, year after year, until the opportunity is gone, or, worse still, until the impulse of generosity has atrophied from disuse. And then they wonder why other people seem to get the "breaks" and other lives are so much fuller and richer than their own!

Don't wait until you move to a larger or "more interesting" neighborhood before you start to make friends. Do it *now* and you may be amazed at how interesting the people are who live next door.

Don't wait until you have acquired your "dream home" before you give your best in making your present home a place of warmth and hospitality. Do it *now*, and the most ramshackle cabin will reflect rich, gracious living.

Don't wait until you have a better job before you do your best work; do it *now*, on your job today, and your colleagues will notice the difference.

Don't wait until you can take that dreamed-of vacation before you start appreciating the beauty of nature. Those who see the most beauty in the Grand Canyon are the first to recognize the beauty of a single flower or weed in their own backyard.

If you are not as happy as you would like to be, or if you feel that life is pretty grim, try living to the fullest *now*. You will be amazed at the difference it makes—and while you are making the most of the present, your future will take care of itself!

—Margaret Ross

The Emperor proclaims:

“Let there be Light”

The Rosicrucian World Convention
August 2nd – 5th 2001 in Göteborg – Sweden

BUILDING ON the good experiences from the Copenhagen Convention 1984, the Nordic Grand Lodge invites you once again to an event out of the ordinary.

Join us on a spiritual journey into the Rosicrucian tradition where we will shed light upon the three pillars that bear our heritage of wisdom: gnosticism, hermetism, and the kabbala. Discover in a new way how the golden tools of the Rosicrucian teachings may transform your life and find hidden R+C symbols that will reveal new aspects of



being a member of AMORC. Share the Emperor's vision for the future.

Follow the members of the Supreme Grand Lodge and find your way to the city of Göteborg on the west coast of Sweden on August 2nd – 5th, 2001.

Application forms and further details will be sent to all AMORC members world-wide seven to nine months before the Convention, but if you would like more information now, please visit the convention website at <http://www.amorc.se/light/>



The Rosicrucian World Convention in Copenhagen 1984 is still a cherished memory for those who attended (left). Now the Nordic Grand Lodge (middle) once again hosts a World convention in Göteborg August 2nd – 5th 2001 (right).



*“The most beautiful and
most profound experience is
... the mystical.”*

— Albert Einstein

Within the vast inner world of consciousness lies the key to timeless truths. Embark upon a fascinating journey into self, and discover the wisdom and beauty of the mystical experience. The Rosicrucian Order, AMORC®, offers you the opportunity to explore the mysteries of the universe through its unique and proven method of study.

Our teachings offer a self-guided tour into a new realm of limitless possibilities. As you awaken the sense of the mystical, life begins to take on a richness and splendor that enhances every moment of being. Expanded awareness brings fresh insights, heightened perception, and a renewed sense of purpose.

The real and lasting treasures of the spirit—inner peace, harmony, happiness—are yours for the asking. Look within and find these riches and more as you travel the mystical path.

To take the first step on the journey of a lifetime, call 1.800.882.6672 and refer to dept. JRA to receive our free introductory booklet or visit our Web site at

www.rosicrucian.org.



The Rosicrucian Order is not a religion and does not require a specific code of belief or conduct. It provides a path of knowledge rather than a dogmatic system of beliefs.

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