
Rosicrucian Digest®

Volume 80 • Number 1 • 2002



**There and Back Again:
Creation and Reintegration
in the World of J.R.R. Tolkien**

(See page 2)

MYSTICISM

• ART

• SCIENCE



Treasures from our Museum



RC 2378

This textile fragment comes from the Coptic culture of Egypt, during the Byzantine period while the nation was a prefecture of the Roman Empire ruled from Constantinople (320-642 CE). Robert de Rustafjaell discovered many of these textiles in Akhmim, in Upper Egypt, from 1903-1913. The Museum acquired them from his daughter, Tamara Rustafjaell, in 1943.

The Byzantine period in Egypt was a time of great diversity. The increasing Coptic Christian majority co-existed with followers of the ancient religion, Neo-Platonist philosophers, adherents of Hermetic and Gnostic teachings, and initiates of the mystery schools. The textile designs reflect this multivalent culture.

This linen wool cuff fragment (RC 2378) could have been worn by secular women or men, or used as part of Coptic Christian liturgical vestments. Several sections alternate: a diamond enclosing an equilateral cross tipped with trefoils and radiating energy, while on either side roughly hexagonal boxes contain a bird and a hare.

Designs and elements on clothing of the Byzantine period throughout the Mediterranean were an evolution of the use of amulets. All parts of the diverse Egyptian society would have experienced these designs in a spiritual way and worn them for protection and to acquire their characteristics.

Our knowledge suggests several probable interpretations of these woven amulets. Practitioners of traditional Egyptian religion or Hermetic teaching might see in the cross the original burst of creative

Coptic Textile: Cuff Fragment

energy moving equally to the four directions, spreading its light throughout creation. The triune tips of the cross suggest any number of triads, including Isis, Osiris, and Horus, or Neo-Platonic emanations.

Wenet was the hare goddess, the old deity of Thoth's city, Hermopolis. The hare might refer to Thoth, also known as *Hermes Trismegistus* by Hermetists. The hare symbolized regeneration, swiftness, keen observation, and fecundity. Hare amulets were particularly popular in the late period of Egypt. Hares may also be connected to Osiris and the Moon, but scholars have not yet firmly established that connection.

Christians also recognized the hare's wakefulness and vigilance. Not having the claws and fangs of other animals, the hare had to rely on God's protection. The hare thus became a symbol for the Christian community itself under persecution, a powerful theme of death and resurrection for all members of the Coptic community. Tertullian, a second century Christian author, said: "On us, as if we were hares, is the hunt focused."

The bird figure might depict the vulture, the symbol of Nekhbet, national goddess of Upper Egypt, where this fragment was found, and also sacred to Mut at Thebes. The vulture brings nurturing and protective force. Associated with royal tombs, she brings protection through death to rebirth. The bird motif also suggests the eagle of John the Evangelist, whose gospel was especially revered by Coptic Christians, Hermetists, and Gnostics alike. It may also recall Herodotus' description of the phoenix, sign of the risen Christ.

Coptic Christians would have certainly understood the cross as their symbol. Its trefoils may point either to the Divine Trinity or to the Holy Family of Mary, Joseph, and Jesus whose visit to Egypt is detailed in Matthew's Gospel, a source of special pride for the Coptic Church.

— Steven Armstrong, M.A.
Research Associate
Rosicrucian Egyptian Museum



**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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There and back again

Creation and Reintegration in the Work of J.R.R. Tolkien
by Steven Armstrong, F.R.C.

Steven Armstrong, Research Associate at the Rosicrucian Egyptian Museum, is a Doctoral Candidate completing his dissertation in Historical Theology and Church History at the Graduate Theological Union in Berkeley. With an academic and professional background in Classics, Philosophy, and Eastern Christian Theology from Yale, Fordham, and elsewhere, his current researches include the convergences of Eastern Christian mysticism and liturgy with the teachings and practices of the Western Mystery Tradition in its many expressions.

SINCE ITS PUBLICATION in 1954, millions have been enchanted and inspired by J.R.R. Tolkien's masterwork, *The Lord of the Rings*. Now millions more are enjoying his epic saga in the film version. Few may be aware of the fact that behind the engaging story is a fully articulated world, complete with languages, history, and even a myth of creation and reintegration.

Our experience tells us that the condition of the world we live in is splintered, beings sundered from one another. How do we return to the Divine Source from which all flows? Myths are coherent bodies of stories that tell us truths about the universe and can assist us in envisioning this flowing out from the Source—the Alpha movement—and returning to the Source—the Omega movement. Together with this, one of the key questions throughout mysticism and philosophy revolves around “the One and the Many.” How can diversity arise from unity, and how can diversity return to unity, or even coexist with unity? Does such a restoration result in the loss of individuality?

For Tolkien, an Oxford Professor of Philology, nothing could be more true than to say, “in the beginning was the Word.” He began his creative myth-making by inventing more than a dozen fully articulated languages, complete with linguistic histories, evolution, etc.¹ Indeed, creation of language is a sign of the divine spark for Tolkien, “the chief character of an Incarnate.”²

The idea that creation, creativity, language, and song are connected to the ancient problem of the One and the Many is as old as humanity.

Egyptian Creation Myths

For ancient Egypt, there was no one unified myth of creation, but several.³ Many varying theologies expressed the concept that from the original primal waters, or Divinity, all being arose.

Please Note: A fuller version of this essay, together with a bibliography, is available at the author's web site, as a service for readers of the *Rosicrucian Digest*:

<http://www.joyfullight.org/essays/tolkien.html>

The Egyptian road of return is in the myth of Osiris. His dismemberment can be seen as the final stage of the dissolution of Creation, while Osiris' restoration by Isis and the birth of Horus represent the beginning of the return, the possibility of reintegration. Thus the King (and through him/her the whole people and land) must become Osiris in the next life, reintegrating with the Divine.

In another ancient approach, Neo-Platonic creation is usually understood as an emanation of being from the One to the Demiurge to the World Soul, which then incarnates the Divine Ideas in the Cosmos. The ladder of Being emphasizes the iconic relationship of the Cosmos to the One: "As Above, So Below, As Below, So Above."⁴

Plotinus and the Christian Gnostic Origen assert that the descent into matter is not evil, but is "a necessary moment in the unfolding of the Divine Intellect, or God. For this reason, the descent itself is not an evil, for it is a reflection of God's essence."⁵ *Theoria*—Contemplation of the Divine *Nous*—and the transformation of the self that results from such a contemplative orientation, accomplishes the return to the whole.

Tolkien understood that we manifest our Divinity in creativity:

*"Dear Sir," I said, "Although long estranged,
Man is not wholly lost nor wholly changed.
Disgraced he may be, yet is not dethroned,
and keeps the rags of lordship once he owned:
Man, Subcreator, the refracted Light
through whom is splintered from a single White
to many hues, and endlessly combined
in living shapes that move from mind to mind.
Though all crannies of the world we filled
with Elves and Goblins, though we dared to build
Gods and their houses out of dark and light,
and sowed the seed of dragons—'twas our right
(used or misused). That right has not decayed:
we make still by the law in which we're made."*⁶

Humans are by nature subcreators. We create secondary worlds that have the "inner consistence of reality,"⁷ since we create in the image and likeness of The One and therefore delight in the underlying principles of the Primary Creation.

Creation is the supreme art, God's greatest achievement. Tolkien's supreme art was storytelling. He begins his world with creativity from the Divine:

"There was Eru, the One, who in Arda is called Illúvatar; and he made first the Ainur, the Holy Ones,

that were the offspring of his thought, and they were with him before aught else was made. And he spoke to them, propounding to them themes of music; and they sang before him, and he was glad. But for a long time they sang only each alone, or but few together, while the rest harkened; for each comprehended only that part of the mind of Illúvatar from which he came, and in the understanding of their brethren they grew but slowly. Yet even as they listened, they came to deeper understanding, and increased in unison and harmony."⁸

Then Eru propounds a musical theme and commands the Ainur to fashion it into a "great music." This they do, making the most wonderful music of all, so powerful that it:

"went out into the Void, and it was not void. Never since have the Ainur made any music like unto this music, though it has been said that a greater still shall be made before Illúvatar by the choirs of the Ainur and the Children of Illúvatar after the end of days."⁹

This blissful state of affairs continues until Melkor, the most powerful of the Ainur, decides to weave themes of his own into the music and creates a dissonance, striving to create a reality of his own. His discord spreads until The One must intervene. He invites Melkor to join a new theme, but Melkor refuses and sticks to his old dissonance. Then Illúvatar brings forth a music "wide and beautiful, but slow and blended with an immeasurable sorrow, from which its beauty chiefly came."

Still Melkor refuses to cease his discordant theme, and Illúvatar arises and declares that "no theme may be played that hath not its uttermost source in me." He tells them that he will show them what they have wrought with their music.

The One leads them to the Void and shows them a vision of the cosmos, which is the product and working out of their music, including Melkor's. They gazed in wonder at the vision of the world and its peoples. But it was a vision only, and it vanished after a while. The Ainur were troubled by this, so enamored had they become, and so Illúvatar declared to them:

"I know the desire of your minds that what ye have seen should verily be, not only in your thought, but even as ye yourselves are, and yet other. Therefore I say: Eä! Let these things Be! And I will send forth into the Void the Flame Imperishable, and it shall be at the heart of the World, and the World shall Be; and those of you that will may go down into it. And suddenly the Ainur saw afar off a light, as it were a cloud with a living heart of flame; and they knew that this was no vision only, but that Illúvatar had made a new thing: Eä, the World that Is."¹⁰

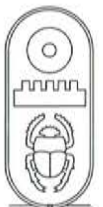




Illustration ©New Line Productions

Illúvatar urges their descent into the world. Instead of a disobedient fall, this is the Divine's way of making sure that they would want to descend into the unformed Arda to set about its effoliation!¹¹

They find the world still "on the point to begin and yet unshaped." It is their task to shape the world: this is to be their *achievement*. Many of the Valar—as the Ainur are known in the midst of creation—descend into Arda and begin their work. Melkor comes later and makes war upon his fellow Valar, constantly spoiling or limiting what they can do. Thus Creation begins.

The Valar who descend into Arda are a company of fourteen male-female pairs and a fifteenth, alone, the rebel Melkor. The concept of the necessity of the balance of masculine and feminine energy is consistent with Egyptian and Qabalistic thought and that of Martínez de Pasquales.

Masculine-Feminine Energies

From Egyptian myth to Tolkien, one of the first steps in reintegration is a harmonization of the masculine-feminine energies. Egyptian gods and the Valar are paired as male-female, except for Melkor. Perhaps Melkor's task, as the greatest of the Ainur, is to balance the male and female within the self, a task not yet accomplished in the circles of the world.

A musical creation enables Tolkien to work creatively with the concepts of unity and diversity. Harmony is a union of diverse elements, all oriented together. The unity of the One is not diminished by the diversity of the contributions by the Ainur, who after all are singing themes from his mind. Diversity in itself is not destructive of unity.

Much of creation is the work of the Valar, but the creation of elves and humans is Illúvatar's own work. They have a similar role as Adam Cadmon or Adam-Eve in Martínez de Pasquales¹² and Qabalah: to reintegrate the Cosmos with the One, even finally harmonizing the music of the Ainur, since "a greater still shall be made before Illúvatar by the choirs of the Ainur and the Children of Illúvatar after the end of days." A yet more wonderful music will be sung at the end of time by the Ainur and the Children of Illúvatar:

"Then the themes of Illúvatar shall be played aright, and take Being in the moment of their utterance, for all shall then understand fully his intent in their part, and each shall know the comprehension of each, and Illúvatar shall give to their thoughts the secret fire, being well pleased."¹³

The solution of the One and the Many takes place through balance, complementarity, and the harmonizing of opposites—from male-female complementarities to the dual nature of the Children of Illúvatar.

Universal Yearning for Reintegration

In Tolkien's Middle-Earth, humans have the "gift of death" and elves journey to the Undying Lands: the two races of the Children of Illúvatar seem destined to eternal separation. Despite this, notable human-elf relationships—creative, military, spiritual, and romantic—abound and are in fact the solution to most major crises in Tolkien's history. In *The Lord of the Rings*, it is the coalition of the five disparate peoples that undertakes the *Fellowship of the Ring*.

In an epilogue to *The Lord of the Rings*, Aragorn, the ruler of the restored Kingdom of Gondor, tells his elf-wife, Arwen Evenstar, just before their sundering at his death, that beyond the circles of the world there may yet be a reuniting of which they do not know, when the world is changed.¹⁴ This same yearning and hoping for reintegration is signaled most poignantly in the note at the end of *The Silmarillion*:

"Here ends the Silmarillion. If it has passed from the high and the beautiful to darkness and ruin, that was of old the fate of Arda Marred; and if any change shall come and the Marring be amended, Manwë and Varda may know; but they have not revealed it, and it is not declared in the dooms of Mandos."¹⁵



This is an image of a world not yet at the bottom of the cycle of involution. In this history, there is much more disintegration to come, including the war against Sauron. The story does not end, even at the finish of *The Lord of the Rings*.

For Tolkien, the turn of events, which begins the reintegration of the world with the One, is the Christ-event, as it is for Martínez de Pasquales and for many of the later Neo-Platonists. For the mystic, this Christ-event symbolizes the realization that the Divine and the Created are not utterly sundered, but that the Cosmos comes from the Divine and can return to it, even more beautiful for its "splintered light."¹⁶

Professor Tolkien even coined a new word for this kind of turn of events: *Euchatastrophe*, the happy ending.¹⁷ At the darkest moment when all looks lost, we glimpse the light shining through. Everything we had hoped for is true, after all. As opposed to the artificiality of a *Deus ex machina*, however, this happy ending is completely consistent with history and reality. It bridges the sundering of our reality from our imaginations, and transcends them both:

"...this story is supreme; and it is true. Art has been verified. God is the Lord, of angels, and of men—and of elves. Legend and History have met and fused."¹⁸

Humanity realizes that it can begin the upward journey of reintegration, working to reconcile opposites and restore all. At the end of time, the music sung will be more wonderful than even the first music of creation.

In Tolkien, there is no thought or hint of eternal punishment. Professor Tolkien seems to hope for universal salvation as taught by Gregory of Nyssa and other mystics: *anakephalaiōsis* (recapitulation), or *apokatastāsis*. This is wonderfully illustrated by one of Tolkien's predecessors in the creative lineage, George MacDonald, whose novel *Lilith* is perhaps the finest modern fictional treatment of the universal salvation theme.¹⁹

Our work of reintegration comes from our ability to create as well as contemplate. We are part of the diversity of the Many, but it is also our work to harmonize the oppositions of the Many into the One.

The One has emanated the Cosmos from itself, and now, as the splintered light and song return, the One can be seen as a symphony or a multifaceted diamond. The necessary splintering of the light and melody return even more beautiful than before, as celebrated in the journey of Osiris from King, through dismemberment, to ruler of the next world.

How else could infinity become more infinite, or eternity more eternal? Each necessary part harmonizes with the whole.

When the forces of darkness (be they Melkor, Seth, or others) dismember the light, they believe they are destroying it, but in fact, it is all part of the journey to restore the melody reharmonized. Word, song, and melody—these connect Egypt and Tolkien with all creative mystics in the journey *There and Back Again*. Let us take heart, bolstered by these myths of return, to live our melodies within the symphony of the One.

Footnotes:

¹ To explore the linguistic worlds of Professor Tolkien, visit the website created by Helge K. Fauskanger: *Ardalambion: Of the Tongues of Arda, the Invented World of J.R.R. Tolkien*: <http://www.uib.no/People/hnohf/>

² *Ibid.* <http://www.uib.no/People/hnohf/primelv.htm>

³ For more information on Egyptian Creation myths, see: Allen, James P. *Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts* (New Haven: Yale University Press, 1988); Hart, George *Egyptian Myths* (London: British Museum Publications, 1990); Hornung, Erik *Conceptions of God in Ancient Egypt: The One and the Many*, translated by John Baines (Ithaca: Cornell University Press, 1996); and *Idea into Image: Essays on Ancient Egyptian Thought*, translated by Elizabeth Bredeck (New York: Timken, 1992).

⁴ Background and information about Neo-Platonism is available on the web at <http://pict.spiritweb.org/Plotinus/>. The complete English text of Plotinus' *Enneads* is available at <http://www.utm.edu/research/iecp/n/neoplato.htm>

⁵ Internet Encyclopædia of Philosophy: <http://www.utm.edu/research/iecp/n/neoplato.htm>

⁶ Tolkien, J.R.R. "On Fairy Stories," in *The Tolkien Reader*, p. 74.

⁷ *Ibid.*, p. 89.

⁸ Tolkien, J.R.R. *The Silmarillion* (Boston: Houghton, Mifflin, 1977), p. 15.

⁹ *Ibid.*, p. 15.

¹⁰ *Ibid.*, p. 20.

¹¹ *Ibid.*, p. 21.

¹² *Traité sur la réintégration des Êtres*, edited by Robert Amadou (Paris: Diffusion Rosicrucienne). Available from <http://www.rose-croix.com/> or <http://www.drc.fr/>. A new English translation by W. John de Campenhout is available in a limited edition from Johannine Press, 4A Antrim Crescent Box 907, Toronto, Ontario, M1P 4Y8 Canada.

¹³ *Ibid.*, p. 16.

¹⁴ Tolkien, J.R.R. *The Lord of the Rings*, Vol. III, Appendix.

¹⁵ Tolkien, *op. cit.*, *The Silmarillion*, p. 255.

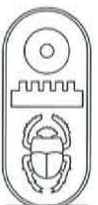
¹⁶ The best study of Tolkien's imagery of this return of the Light is found in Verlyn Flieger. *Splintered Light: Logos and Language in Tolkien's World* (Grand Rapids: Eerdmans, 1983).

¹⁷ Tolkien, *op. cit.*, "On Fairy Stories," in *The Tolkien Reader*, pp. 87-90.

¹⁸ *Ibid.*, p. 89.

¹⁹ George Macdonald, *Lilith: a Romance*, with an introduction by C.S. Lewis (Grand Rapids: Eerdmans, 1981) (1982 printing). [First published ca. 1896.]

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René Descartes

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XI

The Philosophers and the Rose-Croix

(Part 1)

by Christian Rebisse, F.R.C.

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

Assistant Editor, Rosicrucian Digest

THE BEGINNING of the Thirty Years' War, sparked by the Battle of White Mountain (1620), marked the end of the blossoming of Rosicrucianism in Germany. However, the Rosicrucian writings had spread throughout Europe, and many philosophers had become aware of their message. Among them, René Descartes is mentioned most often. Many historians of esotericism have attempted to make him into a Rosicrucian, in the fullest meaning of this word. One of the individuals most responsible for this situation was Pierre-Daniel Huet (1630-1721), bishop of Avranches. In 1692,

using the pseudonym of G. de l'A, he published *Nouveaux Mémoires pour servir à l'histoire du Cartésianisme*, a satire which claimed to make revelations regarding Descartes. Here we are told that Descartes had imported Rosicrucianism to France and that he was one of the Inspectors of the Order. Huet also asserted that the philosopher did not die in 1650, as he was guaranteed to live 500 years, but rather he secluded himself among the Laplanders so as to direct the Order. This clearly improbable book gave rise to some of the Rosicrucian legends regarding Descartes. In much

more recent years, Charles Adam, in his edition of Descartes' complete works (1937), also claimed that the philosopher was a Rosicrucian initiate.

René Descartes

In the period preceding the Thirty Years' War René Descartes (1596-1650) took an interest in the Rosicrucians. In 1617, he enrolled in the army, a career which took him to Holland and Germany. During these travels, he met Johan Faulhaber, a brilliant mathematician who was interested in astrology, alchemy, and the Qabalah. He was one of the first to publish in 1615 a book dedicated to the Rosicrucians: "Arithmetic Mystery, or Cabalistic and Philosophic Invention, new, admirable and elevated, according to which numbers are rationally and methodically calculated, Dedicated with humility and sincerity to the Illustrious and celebrated Rosy Cross Brothers."¹

René Descartes was also connected with Isaac Beeckman, a Dutch physician, philosopher, and mathematician. His correspondence (April 1619) with the latter reveals that he was also interested in the occult sciences, particularly in Cornelius Heinrich Agrippa and Raymond Lully. It is probably through Faulhaber and Beeckman that Descartes became aware of the Rosicrucian manifestos. His biographer, Adrien Baillet, tells us that he praised the extraordinary knowledge possessed by a brotherhood of wise men established in Germany for some years under the name of the R.C. Brothers. "He felt within himself the stirrings of an emulation for this Rose-Croix which touched him all the more in that he heard about it at the time he was most concerned about the means to take so as to seek the Truth."² Intrigued by them, Descartes decided to begin his search.

In March 1619, Descartes left for Bohemia, arriving there in August. He then attended the coronation of Ferdinand of Styria at Frankfurt.³ Certain historians believe that Descartes took the opportunity to travel to nearby Heidelberg Castle, a visit that may be reflected in many passages of his *Traité de l'Homme* and *Experimenta* which seem to describe the automata built by Salomon de Caus in the castle gardens. This place enjoyed such renown that all the intelligentsia came here, which was probably also true of our philosopher. Furthermore, as Frances Yates points out, René Descartes' interest in the court of Heidelberg near the end of his life leads

to think that he was aware of its past glory, and prompts us to ask what was his true relationship with this Mecca of Rosicrucianism.⁴

The Three Dreams

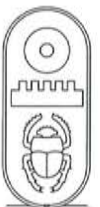
In this period, René Descartes was in full pursuit of knowledge. He was to discover the answers for two of the three mathematical problems which no scholar since antiquity had succeeded in solving—namely, doubling the cube and trisecting an angle. In March 1619, he announced to his friend Isaac Beeckman that he was working to establish "an entirely new science . . . a universal method that goes beyond mathematics" and allows one to resolve all types of questions. He felt an exultant jubilation of spirit, completely happy to have found the basis of a wonderful knowledge. He spent the day of November 9 in meditating upon the object of his quest. It was



Johan Faulhaber

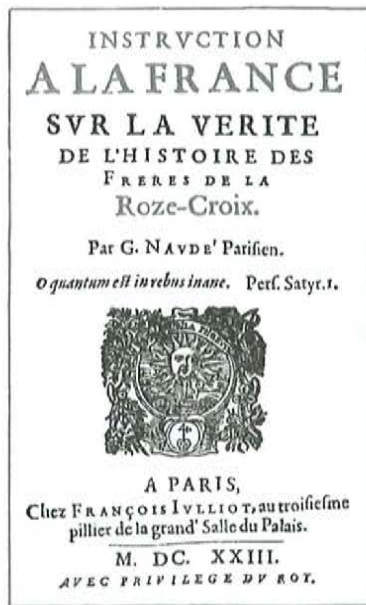
during that night, near the city of Ulm, that he had three dreams which threw his life into confusion. In the first dream, he was pushed by a raging wind toward a mysterious college where he encountered a man who gave him a melon. He awoke and, fearing this dream to be the work of an evil spirit, fell into prayer. Going back to sleep, he almost immediately experienced a second dream, followed by a third. In these dreams, he was presented with a dictionary and a collection of poems in which philosophy was blended with wisdom. In consulting this collection, he stumbled across these words: "What way of life should I follow?"

The interpretation of these three dreams has given rise to many commentaries. As many authors have noted, the events which he experienced during these dreams resembled certain episodes related in *The Chymical Marriage of Christian Rosenkreuz*.⁵ René Descartes was aware of having gone through a radical experience and he tried to analyze it at once. He judged these dreams so important that he transcribed them in a collection which he entitled *Olympica*. This experience confirmed his belief that he was on the right path and that mathematics was an essential key for understanding the mysteries of Creation. For Marie-Louise von Franz, an associate of Carl Jung, the illumination experienced by Descartes may be seen as a breaking through of the collective unconscious that led him to an intuitive compre-



hension of the archetypes conveyed by numbers.⁶ Descartes himself said that it involved “the most important affair of my life,” and until his death he would always keep this text with him. Four years later, in 1623, he returned to Paris. It was then that his name became associated with the Rosy Cross.

The Placards in Paris



Titlepage of Naudé's book

In the same year, a notice placarded on the walls of Paris announced the “visible and invisible” presence of the Rosy Cross. Gabriel Naudé, in his *Instruction à la France sur la Vérité de l'Histoire des Frères de la Roze-Croix* (1623) provided a version of this text which stated: “We, the deputies of our Head College of the Rosy Cross, now sojourning, visible and invisible, in this town, by grace of the Most High, towards Whom the hearts of sages turn, do teach, without the help of books or signs, how to speak the language of every country wherein we elect to stay, in order that we may rescue our fellow men from the error of death.” This placard was soon followed by a second, which stated in part: “. . . But, to arrive at the knowledge of these marvels, we warn the reader that we can divine his thoughts, that if mere curiosity should prompt the wish to see us, he will never communicate with us, but if an earnest determination to inscribe himself in the register of our confraternity should actuate him, we will make manifest to such a one the truth of our promises, so that we by no means expose the place of our abode, since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us.”⁷

These placards created a considerable stir. Gabriel Naudé wrote, “If we seek for the precise origin of this squall of wind which now whistles over our country, we shall find that the report of this fraternity having been spread abroad some short time since in Germany . . .” Pamphlets attacking the Rosicrucians soon circulated. It was claimed that the Order had sent thirty-six deputies into the world and that six of them were in Paris, but that communicating with them other than by thought was impossible. They were ironically called the “Invisibles.” Gabriel Naudé increased the attacks in books with such evocative titles as *Effroyables pactations faites entre le diable et les prétendus Invisibles* (Frightful Compacts between the Devil and the So-called Invisibles, 1623). However, in later years, he became more conciliatory, as indicated in his *Apologie pour tous les grands personnages qui ont été faussement soupçonnés de magie* (Apology for All the Great Personages Who Have Been Falsely Suspected of Magic).⁸

The fact that the appearance of posters coincided with the return of Descartes was enough to stir the imagination of some Parisians. It was even murmured in the capital that René Descartes had enrolled in the fraternity—and that he was even responsible for these mysterious posters. To nip the rumors in the bud, the philosopher brought his friends together to show them that he was not “invisible” and that he had nothing at all to do with the posters. He indicated that he had actually searched for Rosicrucians in Germany, but had not encountered any. Did he speak the truth or did he seek to protect himself? Whatever the truth of this matter, the situation was such that even if he had encountered Rosicrucians, which seems probable, he would have remained silent.

Indeed, in this era, France was hardly friendly towards Rosicrucians. In connection with this Frances Yates has spoken of “the Rosicrucian terror” which then reigned in the country.⁹ The Church spied a Protestant plot and considered the Order a diabolical society. The same year of the affair of the posters, a friend of René Descartes, the abbot Marin Mersenne (1588-1648), philosopher and savant, violently opposed Rosicrucianism. He published *Questiones celeberrimae in genesim . . .*, in which he refuted the Hermetic philosophy and Qabalah of the Renaissance, as well as their various representatives. He found particular fault with the English Rosicrucian Robert Fludd. In fact, Mersenne was afraid of what he did not know, and his understanding of esotericism was laughable. He imagined France to be overrun by invisible sorcerers spreading their perverse doctrines everywhere.

One of Mersenne's closest friends, the philosopher and mathematician Pierre Gassendi, also



Titlepage of the Dutch Fama

took on Robert Fludd. During the same period, François Garasse published *La Doctrine curieuse des beaux esprits de ce temps* (1623), wherein he condemned the “Rosicrucian sect and its secretary Michael Maier.” As for the Faculty of Theology of Paris, in 1625 it officially censured Heinrich Khunrath’s *Amphitheatrum Sapientiae Aeternae*.

Polybius the Cosmopolitan

In the study which she devoted to Descartes’ dreams, Sophie Jama returned to this episode in the philosopher’s life.¹⁰ In doing so, she examined an early text of Descartes which has never been published: the *Trésor mathématique de Polybe le Cosmopolite*. René Descartes proposed to resolve all mathematical obstacles, and indicated that this work was offered “to the learned of the entire world, and especially to the F.R.C. [Rosicrucian Brothers], very well known in G. [Germany].”¹¹ Much like other 17th century thinkers who responded to the call of the Rosicrucian manifestos by publishing a book, Sophie Jama felt that René Descartes undoubtedly had the same purpose in mind. The dramatic events following the Battle of White Mountain in Bohemia and the sectarianism which prevailed in a France engaged in the Counter Reformation undoubtedly spurred him on in this plan. Let us add that the purpose of this text resembles the one dedicated to Rose-Croix by his friend Johan Faulhaber, in his book *Mysterium arithmeticum* . . .

Although René Descartes denied having met any Rosicrucians, we need to consider his adherence to Rosicrucian concepts. In comparing the outstanding concepts of the Rosicrucian manifestos, the *Olympica*,

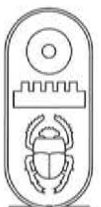
and the other works of Descartes, Sophie Jama has shown in her book that far from having been a marginal episode in the philosopher’s life, the Rosicrucian concepts contributed to enriching the philosopher’s thoughts. She even goes so far as to suggest that even if René Descartes had not met any Rosicrucians in Germany, he would have encountered the Rose-Croix through a visionary experience, such as he had in his three dreams.

Holland

René Descartes found the agitation that dominated France to be disturbing. In 1628, he moved to the Netherlands, near Leiden, to work in tranquillity and to dedicate himself wholly to research. Certain historical elements have shown that Rosicrucianism spread rapidly in this country.¹² As we discussed in the previous article, it was here that Frederick V sought refuge after the Battle of White Mountain (1620). As early as 1615, the *Fama Fraternitatis* was translated into Dutch: *Fama Fraternitatis Oft Ontdeckinge van de Broederschap des loflijcken Ordens des Roosen-Cruyces (Gedruyck na de Coppe van Jan Berner, Franckfort, Anno 1615)*. This translation included a letter in which Andreas Hoberveschel von Hoberfeld asked for admission into the Rosicrucian Order. This man, originally from Prague, followed Frederick V into exile in The Hague. We are also aware of the presence of Rosicrucians in Holland through a letter written by Peter Paul Rubens, the famed painter of Antwerp, to Nicolas-Claude Fabri de Peiresc. In this correspondence, dated August 10, 1623, Rubens reported that the Rosicrucians were active for many years in Amsterdam. However, this information, as well as Orvius’ statement that the Order owned a palace in The Hague, is too imprecise to plot the true development of Rosicrucianism in the Netherlands.¹³



Torrentius



What can be said for certain is that letters dated January 1624 were written between several individuals in the Court of Justice that denounced the existence of a Rosicrucian circle at Haarlem. The theologians of Leiden complained about the presence of an Order contesting the integrity of the Church. They felt that the group would cause political and religious problems.¹⁴ In June of the next year the magistrates ordered an inquiry. The Hof van Holland asked Leiden's theologians to proceed with an analysis of the *Confessio Fraternitatis*. This study resulted in a report entitled *Judicium Facultatis Theologicae in Academia Leydensi de secta Fraternitatis Roseae Crucis*, which led the magistrates to hunt down the Rosicrucians.

Johannes Symonsz Torrentius (originally van der Beeck), a painter practicing alchemy, was quickly revealed to be a leader of the Dutch Rosicrucians.¹⁵ He was arrested on August 30, 1627, along with his friend Christiaan Coppens. During legal proceedings lasting five years, the painter underwent harsh interrogations. In spite of the torture he suffered, he denied belonging to the Rosicrucians. Nevertheless, he was condemned to being burnt at the stake, a penalty that was soon changed to twenty years' imprisonment. Fortunately for him, Torrentius was incarcerated for only a few years. With the assistance of his painter friends and the intervention of King Charles I of England, he was freed in 1630 and allowed to settle in London.¹⁶ During the same year, Peter Mormius published at Leiden his *Arcana totius naturae secretissima, nec hactenus unquam detecta, a collegio Rosiano in lucem produntur* (The Entire Secrets of Nature . . .)¹⁷ a book which described the creation of a Rosicrucian movement founded by Frédéric Rose, a Frenchman born in the Dauphiné. We will return to this subject in the future.

The Alchemical Temptation

The Catholic Church engaged in a veritable persecution of sorcerers during this era. In 1610, after an endless trial, Giordano Bruno was burned alive at the stake in Rome. Soon afterwards, Galileo was persecuted. When René Descartes learned of the condemnation of the latter in 1633, he considered destroying *Le Monde* (The World), a treatise of cosmology which made reference to heliocentrism. He felt it wise to be cautious. Also, in his *Discours de la méthode* (Discourse on Method), which he completed in 1637, Descartes preferred to condemn "the bad doctrines," those of alchemists, astrologers,



Paracelsus, by Peter Paul Rubens (Royal Museum of Fine Arts of Belgium, Brussels)

and magicians . . .¹⁸ In correspondence dating from July 1640 with his friend Mersenne,¹⁹ he criticized alchemy and its esoteric language. He challenged the principle of the three elements: sulphur, salt, and mercury. However, his letters show that he was interested in alchemy and that he was aware of its principles. His interest in this science appeared to extend over many years. Concerning this matter, Jean-François Maillard brought to light a rarely noted fact. He reported that around 1640, René Descartes devoted himself to alchemy in the laboratory of his friend Cornelis van Hogelande.²⁰ In connection with this, he spoke of a temptation that was not averted, but aborted, by reasoning. In effect, the attention of the author of the *Method* was spurred on by other sciences such as mathematics, geometry, meteorology, medicine, or optics.

We must emphasize, therefore, that despite his interest in alchemy, René Descartes distanced himself from the esotericism of this era. He rejected thought through analogy, the theory of correspondences, and the principle of symbolism. For him, only clear and distinct ideas, or those concepts which can be completely analyzed, will lead to "true knowledge." These are mathematical truths, innate in humans, which may allow humans to understand the world. Moreover, Descartes thought that if we are able to apprehend the ideas of perfection and the infinite, it is because God has placed a token of himself in us.

Moreover, Descartes rejected final causes, because he refused all attempts at understanding the purpose of Creation and of things. If he "based his physics on metaphysics," it is because he thought that the innate mathematical truths in our soul allow us to explain the natural world through the physical and make humanity "nature's master and owner." Descartes refined this natural world of its occult qualities and considered it to be a series of articulated geometrical masses according to the model of automata, of known and measurable masses due to the certainty of mathematical truths. This mechanistic conception of Creation is indeed different from that propounded by Paracelsus, which saw Nature as the key to everything in existence and as a living reality with which man may communicate. Nonetheless, Descartes' approach permitted humans to leave a period of a tortuous obscurantism in favor of leading them toward a modern scientific knowledge, disengaged from dangerous prejudices and extravagant superstitions.

However, we may note that certain aspects of Descartes' thinking approached Rosicrucianism. His rejection of sterile speculation, and his aspiration to "Knowledge which is very useful in life" recalls the fundamental points in the *Fama Fraternitatis* and the *Confessio Fraternitatis*. Serge Hutin points out: "As for 'methodical doubt,' putting the emphasis on experience, to the need for fighting against superstition, these points of view fit quite well into the general perspectives of Rosicrucianism."²¹ We may also note that in many regards, especially in the complementary role of intuition and deduction, or in the function of the pineal gland,²² Descartes' thinking is very close to the theories of modern Rosicrucianism. Although René Descartes was not a Rosicrucian in the fullest sense of the word, we may nonetheless consider him to be a Rosicrucian to the extent that, at a given moment in his life, he took an interest in the Rosicrucians. This interest was taken because of the maturing process which led him to work out his philosophical system.

Curiously, near the end of his life, René Descartes became a close friend of Princess Elizabeth, the daughter of the unfortunate King Frederick V, protector of the Rosicrucians. Indeed, she became one of his disciples. Among the works the philosopher dedicated to her were the *Principia* (1644) and the *Treatise on the Passions*. After the Treaty of Westphalia (1648), which marked the end of the Thirty Years' War, the princess recovered her property in Bohemia and invited Descartes to settle nearby. Unfortunately, this project was not realized because the philosopher died in February 1650 during a visit to the Swedish court, at the invitation of Queen Christina.

Footnotes:

¹ *Mysterium arithmetikum sive cabalistica et philosophica Inventio* . . . , Ulm, 1615, in quarto, by Johan Faulhaber (1580-1635), celebrated for his mathematical knowledge. Paul Arnold was wrong when he stated in *Histoire des Rose-Croix* (Paris, 1955, Mercure de France) that there was no indication that Faulhaber had any knowledge of the existence of the Rosicrucians.

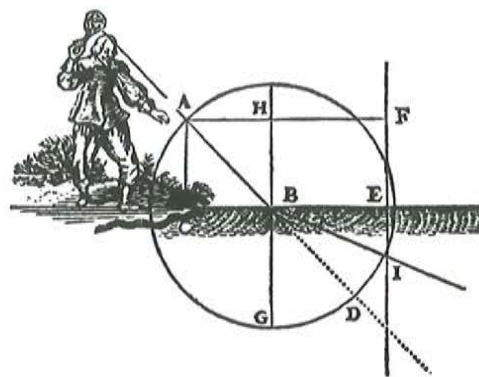
² A. Baillet, Volume I, pp. 87-88.

³ Ferdinand of Styria, king of Bohemia since 1617, succeeded Emperor Matthias II. See "The Rose in Bloom," *Rosicrucian Digest*, Vol. 78, No. 4, 2001, p. 6.

⁴ Frances Yates, *La Lumière des Rose-Croix* (The Rosicrucian Enlightenment) (Paris: Retz, 1985), p. 148.

⁵ G. Persigout first noted this distinctive feature in *Rosicrucianisme et cartésianisme* (Paris: éd. de la Paix, 1938), but he simply scraped the surface, in contrast to later authors, such as Paul Arnold in his *Histoire des Rose-Croix* (Paris: Mercure de France, 1955), and most of all Sophie Jama who, in *La Nuit de songes de René Descartes*, has offered a particularly intriguing analysis of the three dreams (Paris: Aubier, 1998).

⁶ *Nombre et Temps, psychologie des profondeurs et physique modern* (Paris: La Fontaine de Pierre, 1998).



Geometry diagram taken from the *Discours de la Méthode*



⁷ Gabriel Naudé only reproduced the text of the first placard. Lenglet du Fresnoy reproduced the texts of both in his *Histoire de la Philosophie Hermétique*, Volume 1 (Paris: 1742) pp. 376-377.

⁸ The Hague: 1653.

⁹ See *La Lumière des Rose-Croix*, op cit., p. 135.

¹⁰ Sophie Jama, *La Nuit de songes de René Descartes*, op cit., pp. 195-196.

¹¹ The original manuscript of this text is lost. In the dedication some editors substitute "F. Ros. Cruc." (Foucher de Careil).

¹² G.H.S. Snoek made a careful and detailed study of the expansion of Rosicrucianism in this country in *De Rozenkruisers in Nederland, Een inventarisatie* (The Rosicrucians in the Netherlands, An Inventory) (Utrecht: 1998).

¹³ Orvius, *Philosophia Occulta*, 1737.

¹⁴ A few years earlier, in 1621, the Order had been attacked in *Miroir des Frères de la Rose-Croix*.

¹⁵ A.J. Rehorst devoted a book to this individual: *Torrentius*, (Rotterdam: 1939).

¹⁶ See *De Rozenkruisers in Nederland . . .*, op. cit., notably the summary in French, pp. 295-299.

¹⁷ *Arcana totius naturae secretissima nec hactenus unquam detecta, a Collegio Rosiano in Lucem produntur* (Leiden: 1630).

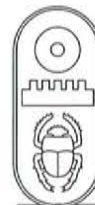
¹⁸ *Discours*, Part I, 9.

¹⁹ The latter, after having been very critical of alchemy in *Questiones celeberrimae in genesim . . .* (1623), appeared to be more open in *La Vérité des sciences* (1625). Later, he considered alchemy to be worthy of interest and indicated a desire for the creation of an academy of alchemy in *Questions inouyes* (question XXVIII) and *Questions théologiques, physiques, morales et mathématiques* (1634).

²⁰ See the article by Jean-François Maillard "Descartes et l'alchimie: une tentation conjurée?" in *Aspects de la tradition alchimique au XVIIe siècle*, a work published under the direction of F. Grenier, Arché, 1998. He refers to *De metallorum transmutatione*, by Daniel Georg Morhof (Hamburg: 1673), who reports this fact. Cornelis was the nephew of Theobald van Hogelande, author of alchemical treatises published under the name of Ewaldus Vogelius.

²¹ Serge Hutin, "Descartes, initié rosicrucien?" *Rose-Croix* magazine, No. 62, 1967, p. 30.

²² In his letter to Marin Mersenne of July 30, 1640, he made it the seat of the soul. This viewpoint recalls the one found in modern Rosicrucian teachings which makes the pineal gland the seat not of the soul itself, but of the consciousness which is characteristic of it.



From the Grand Master's Sanctum



Journey to Egypt

One's destination is never a place, but rather a new way of looking at things.

—Henry Miller

TWO ROSICRUCIAN groups recently journeyed to Egypt. I traveled with the second group, made up of twenty-three members from the United States, Canada, and Central America. We met the Emperor in Cairo.

The trip was extraordinary. As we have all taken an oath not to reveal the details of the initiations, I shall not comment on them, except to say that I believe many of us were profoundly transformed by

the experiences and will continue to be so for some time, perhaps the rest of our lives.

Our group grew close very quickly. We were fratres and sorores, brothers and sisters, with one primary goal: initiation, and we all supported each other in that goal.

It is very interesting, and I believe telling, to consider some of the events that led up to this trip, as well as some that happened during it.





Sphinx and Great Pyramid. Rosicrucian Imperator Christian Bernard and Grand Master Julie Scott (back row, center) accompanied the group.

The number of people on each trip was limited so that each candidate would have the most personal experience possible. The trip sold out very quickly and we had a large waiting list. After September 11, 2001, the trip unsold just as quickly. I was asked on several occasions if the trip would be cancelled.

We believed that the U.S. State Department knew more about the situation in Egypt than we did, so as long as the State Department did not issue a warning not to go, we were going. (After all, part of our mission for sponsoring Rosicrucian trips to Egypt is to extend goodwill, as well as to participate in the initiations.) The State Department never did issue a warning; in fact, Egypt's status has not changed for some time. Interestingly, the State Department did warn against traveling to Belgium and Italy.

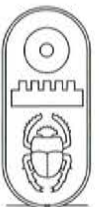
It was very educational to note how the media directs our perception of a situation. It is also very interesting to consider how they play on our fears and, in some cases, prejudices.

With this in mind, I would like to share one person's perspective of her pilgrimage to Egypt. This is written by someone who has no newspapers to sell, no TV ratings to raise, no bills to pass quickly. My own biases are that I like Egypt; my experience with the Egyptian people has been warm and positive, and I value Egypt as the source of a great part of our tradition. I prefer to focus on what we have in common with other people rather than accentuate our differences.

Here are a few perspectives from my experience:

January 1, 2002, New Year's Day: Aswan, Upper (Southern) Egypt—The Egyptian children go out of their way to greet us, running from the fields waving and yelling "Welcome" and "Hello." Up close, they are more shy, waiting for one of us to say "Hello," then, with beaming smiles, saying "Hello" back to us, seemingly proud that their English lessons had been put to the test and passed.

Left: Karnak at sunrise: Members participated in a special sunrise meditation at the Temple of Karnak in Luxor. (Photo by Soror Aicy Grimm)



Supreme Grand Lodge Board of Directors

Pictured below are the Board of Directors of the Supreme Grand Lodge of the Rosicrucian Order, AMORC. This photo was taken at the

annual Supreme Grand Lodge Board of Directors meeting, which is held each year at the Rosicrucian Domaine in Lachute, Quebec, Canada.



Seated, left to right: Julie Scott (Grand Master, English Language Jurisdiction for the Americas), George Yorioka (Grand Master, Japanese Language Jurisdiction), Irene Beusekamp-Fabert (Grand Master, Dutch Language Jurisdiction), Sven Johansson (Grand Master, English Language Jurisdiction for Europe and Africa), Live Söderlund (Grand Master, Scandinavian Languages Jurisdiction), Irving Söderlund (Treasurer, SGL).

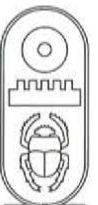
Standing, left to right: Jean-Philippe Deterville (Grand Master, Italian Language Jurisdiction), Serge Tousaint (Grand Master, French Language Jurisdiction), Charles Vega Parucker (Vice President of the SGL and Grand Master, Portuguese Language Jurisdiction), Michal Eban (Grand Master, Czech and Slovakian Languages Jurisdiction), Peter Bindon (Grand Master, English Language Jurisdiction for Australia, Asia, and New Zealand), Emperor Christian Bernard (President of the SGL), Maximilian Neff (Grand Master, German Language Jurisdiction), José Luis Aguilar Moreno (Grand Master, Spanish Language Jurisdiction for the Americas), Burnam Schaa (Secretary of the SGL).

Not pictured: Nikolaos Papadakis (Grand Master, Greek Language Jurisdiction), and Irene Regidor (Grand Master, Spanish Language Jurisdiction for Europe, Africa, and Australasia).



The unhappiness and suffering that we experience arise through our inability to control our own minds, and the happiness that we wish to achieve will only be achieved by learning to control our minds . . . You can use Inner Science to educate each individual to understand himself or herself, to control his or her negative emotions and distorted notions, and to cultivate his or her highest potentials of love and wisdom.

The Dalai Lama with Robert Thurman



Rosicrucian Proclamation for the 21st Century

NEARLY FOUR CENTURIES ago, the Rosicrucian Order heralded a renewal of its work and of its commitment to the upliftment of humankind through the public issuing of three renowned manifestos: the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and the *Chymical Wedding of Christian Rosenkreuz*. Now, at the dawn of a new century and millennium, the Supreme Council of our Order has issued a new manifesto, *Positio Fraternitatis Rosae Crucis*, to declare the Order's vision of the pathway to a better world for all beings. This new manifesto has been well received by members and nonmembers throughout the world who have responded to its wisdom, humanitarianism, and hope.

For those of us who are part of the Rosicrucian Order's work at this time in its history, and at this point in the evolution of consciousness upon our planet, the *Positio* presents a challenge and an opportunity. The challenge is to transform the utopian ideals of the *Positio* into manifold deeds and a new way of living on our planet. The opportunity is to be the catalyst for a regeneration of the spirit of humankind, truly achieving the alchemical quest of our forebears of transforming the lead and dross of present-day society into the pure gold of a higher, more spiritual civilization.

With the *Positio* as the foundation stone of this mystical process, Rosicrucians from throughout the world will join together with both our Imperator and Grand Master in Atlanta, Georgia, May 23-26, 2002, to create a "Rosicrucian Proclamation for the 21st Century." This Proclamation will be a blueprint for our personal and combined efforts to bring the ideals of the *Positio* into reality in our lives, our community, and throughout all the kingdoms of the Earth.

Every Rosicrucian is invited to participate in the creation of this Proclamation. Work on the Proclamation will be performed on three levels: the *personal level*, centered in members' home sanctums; the *community level*, centered in the AMORC

affiliated bodies; and the *universal level*, centered in our work at the Convention in Atlanta. The products of our combined work will be brought together in the Proclamation to bring to life the *Positio Fraternitatis Rosae Crucis*.

Our work on the Proclamation will require a copy of the *Positio*, which all members received in the fall of last year. If another copy is needed, please contact the Member Services Department, or visit the Order's website at www.rosicrucian.org to print out a copy of the text. Members are asked to begin work on the Proclamation on the personal level. As we personally embody the principles and ideals set forth in the *Positio*, we help to bring about these ideal conditions within our family, community, and the world around us.

To begin, please reread the entire *Positio*. Next, set aside one evening for examination and reflection in your sanctum for each section of the *Positio*. Consider the following: 1) Do you agree completely with the ideas espoused in the section? 2) If not, how would you redefine the ideal in your own way? 3) To what extent are your actions in harmony with the promotion of the ideal you accept? 4) In what ways have your actions in the past not reflected your ideal? 5) What must you change in yourself to live more in harmony with your ideal? 6) What role can you play in bringing about the ideal in your personal life, your community, and the world?

While the objectives of this exercise are personal, members are invited to share the results of their work on the Proclamation by sending a brief report to the Convention Coordinator (see address below). Members are also encouraged to attend their local AMORC affiliated body to participate in the development of the Proclamation on the community level. Of course, we hope that all members will join us to complete work on the Proclamation at the 2002 English Grand Lodge Convention for the Americas in Atlanta in May!

To contact the Convention Coordinator, send reports by mail or e-mail to:

Betsy Mackay, Convention Coordinator
2002 English Grand Lodge Convention
P.O. Box 384
Winchester, TN 37398, USA

Or e-mail Soror Mackay at: srmackay@msn.com

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Write: 2002 Atlanta Convention, c/o Betsy Mackay, P.O. Box 384, Winchester, TN 37398, USA

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Name of Companion Member: _____ Key Number: _____

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Phone No.: ____ (____) _____ E-mail address: _____

Are either you or your companion a current AMORC officer: Yes No; If Yes,

Title: _____ Region & affiliated body: _____

Hotel Reservations: For special room rates (\$104+ taxes), be sure to mention that you are attending the 2002 Rosicrucian Convention. **Reservations must be made directly with the hotel.** Please provide hotel confirmation number: _____ (obtained from hotel, airline package, or travel agent).

	Qty	Price-US\$	Total
Registration for Principal Member before April 1, 2002: \$95*; after April 1: \$110		\$	
Registration for Companion Member before April 1, 2002: \$80*; after April 1: \$95		\$	
Rose-Croix University International Class: <i>Journey Into Self</i> ; Dr. Lonnie Edwards, Instructor, May 21-23, 2002		\$35 Principal \$25 Companion	
Banquet: Entrée: <input type="checkbox"/> Vegetarian/Qty ____ <input type="checkbox"/> Chicken LaVarenne/Qty ____ <input type="checkbox"/> Prime Rib/Qty ____		\$48 per person	
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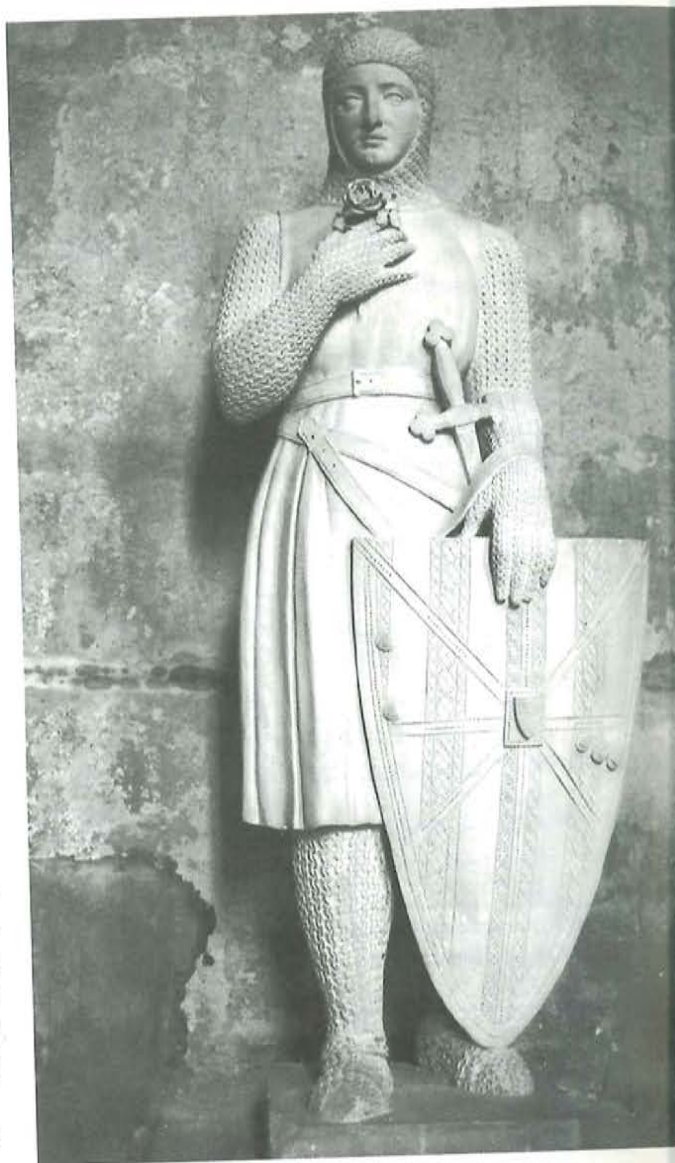
Rosicrucian Order Publishes New Book . . .

Rosicrucian Order, AMORC—Questions and Answers

IN THE WORDS of Rosicrucian Emperor, Christian Bernard, "For centuries the Rosicrucian Order has perpetuated the teachings that have been transmitted through the ages by initiates of the past. For a considerable period, it has kept this knowledge under the seal of extreme secrecy so as to avoid the persecution often inflicted upon those individuals who possessed a knowledge that was deemed unacceptable or dangerous by religious or political authorities. In this day and age the Order conducts its activities in a discreet way, its sole purpose being to transmit a knowledge of the mysteries to those who diligently seek it. Such work is now made public only because humanity is at a crossroads in its destiny and needs, more than ever, to renew its connection with true spirituality."

The Rosicrucian Order's new book, *Rosicrucian Order, AMORC—Questions and Answers*, is a engrossing look at the Order's history, its teachings, its views on many current-day subjects, and its authentic connection to the Primordial Tradition. Prepared under the supervision of Rosicrucian Emperor Christian Bernard, this just-released work answers numerous questions regarding the Rosicrucian Order's history, teachings, and future role in the world. These questions have been chosen from among those most often asked at lectures informing the public about what the Order *is* or *is not*.

The questions and their answers have been arranged by subject matter into sixteen chapters, with intriguing chapter headings such as "What Is AMORC?," "AMORC and the 21st Century," "Health Matters," "Rosicrucian History," "Reincarnation and Karma," "Spirituality and Science," "Viewpoints Regarding Controversial Subjects," etc. Illustrations found throughout the book add further interest to the subjects covered.



Perusing the book, readers will discover that some of these questions overlap or are closely related to each other. As Emperor Bernard explains in his preface to the book, "This has been done deliberately, so that the responses can be given from differing and complementary angles, thus facilitating a fuller understanding of the issues raised. By reading them carefully, you will be able to familiarize yourself with Rosicrucianism and discover to what extent the Rosicrucian Tradition espouses an exceptional philosophy and learning."

This article presents a sampling of some of the questions and answers from the many various topics covered in the newly released book. Rosicrucians and non-members alike will find this new book fascinating reading. In fact, *Rosicrucian Order, AMORC—Questions and Answers* will also serve as

a wonderful introduction to the Rosicrucian Order for friends and acquaintances who may be interested in the Order and its vital Work.

For further information on this fascinating book, please refer to the advertisement on the back inside cover of this magazine. Here, then, is a sampling of some of the subjects treated in *Rosicrucian Order, AMORC—Questions and Answers*:

What are the traditional origins of AMORC?

The traditional origins of AMORC go back to the mystery schools of ancient Egypt. In these schools, enlightened mystics gathered together to study the mysteries of the universe, nature, and humans—hence the expression *mystery schools*. About 1500 B.C., Pharaoh Thutmose III combined these schools into a single order bound by a single set of rules. About a century later, Amenhotep IV—known more commonly as Akhnaton—created a unique body of teaching for all members of this order. During his reign he also founded the first monotheistic religion in historical record.

From Egypt the Order spread to Greece, an event in which Pythagoras played a singular role, and it then spread to medieval Europe, with the alchemists and Templars being agents of this Tradition. In the following centuries, the philosophers of the Renaissance and spiritually minded students of the modern period contributed to its expansion, both in the East and West. Since freedom of conscience was often lacking in past societies, the Order concealed its identity under various names during its history. But it never ceased to perpetuate its teachings among those individuals seeking the Light. Today, AMORC is the trustee of this cultural and spiritual heritage. (from the “Rosicrucian History” chapter)

What is the meaning of the term *Rose Cross*?

First of all, the term *Rose Cross* denotes the symbol of AMORC. Secondly, it relates to the state of perfection that every Rosicrucian seeks to attain by study and the application of the Order’s teachings. Naturally, the attainment of such a state demands much time and necessitates constant work on oneself. (from the “What Is AMORC?” chapter)

What is the Rosicrucian conception of the word *fraternity*?

Being members of the Rosicrucian Order not only means that members enjoy the benefits of the traditional teachings, they also are part of a great fraternity. Every human being needs to communicate with others and tie the knots of friendship. That is why the Order promotes the creation of local affiliated

bodies—Lodges, Chapters, and Pronaoi—places where members meet, exchange ideas, and study together, thus constituting AMORC’s fraternal side.

Apart from these local groups, AMORC regularly holds regional, national, and international conventions. The conventions generally last several days and enable Rosicrucians in attendance to meet one another. At the same time, they serve as a framework for especially meaningful cultural and spiritual activities. (from the “AMORC as a Fraternal Organization” chapter)

Are women admitted into the Order?

Of course, and they always have been. Considering that women are included among the Grand Masters of the Order, this shows that they have the same status and prerogatives as men. (from the “Membership in AMORC” chapter)

What importance does the Order attach to the development of psychic powers?

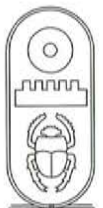
Although the development of such psychic powers as telepathy, telekinesis, radiesthesia, clairvoyance, clairaudience, and psychic projection is included in the Order’s teachings, Rosicrucians attach a secondary importance to them and do not encourage their development as an end in itself. Furthermore, having such powers is not at all a criterion of spiritual evolution. From a Rosicrucian perspective, what is basically important is the awakening of our spiritual faculties—that is, the awakening of such virtues as generosity, humility, tolerance, etc., which belong to the soul. (from the “Spirituality and Science” chapter)

Does the Order ask its members to abstain from eating meat, from smoking, or from drinking alcohol?

AMORC does not attempt to change the habits or lifestyles of its members through authoritarian measures or autocratic decrees. The teachings help Rosicrucian students determine, using a progressive program of instruction, what is good for their own health, so that they can decide to follow whatever regimen they choose. Personal experience and study are vital in this regard. (from the “Health Matters” chapter)

What position does AMORC take on the issue of capital punishment?

Although the Order takes no official position regarding this matter, its teachings nevertheless express opposition to the death penalty, and give three fundamental reasons for this stand. First of all, executing a condemned person cannot give life back to the victim, and so it simply satisfies the need for vengeance which, although understandable on



the human level, is negative in itself. Secondly, experience has shown, contrary to current opinion, that capital punishment is not a deterrent and, in fact, it even produces the opposite effect. Thirdly, executed criminals leave the world stirred by the desire for vengeance after having been made to suffer the penalty. When they reincarnate, some of them remain in the same frame of mind and may sometimes resume a much more dangerous life as a criminal. In the final analysis, most Rosicrucians share the opinion of Louis Claude de Saint-Martin, a great 18th century mystic, who expressed this opinion: "Man has no right to take from a criminal what cannot be given back to him." (from the "Viewpoints Regarding Controversial Topics" chapter)

What importance does the Order accord to ecology?

Quite obviously, the Earth is the basis for our existence. From a Rosicrucian perspective, it is also the body that the collective soul of humanity uses to evolve toward its own ideal of perfection. The Earth is a masterpiece of creation and thus deserves our greatest respect and should stir our imagination. Unfortunately, we humans, through ignorance, neglect, or selfishness, never cease to harm Earth through our use of dangerous pollutants, excessive

deforestation, the wanton slaughter of animals, etc. If nothing is done on a global scale to put an end to these activities, our planet will experience an agonizing death—and so will we—and we shall have to bear a heavy responsibility for this planetary crisis.

In the final analysis, ecology plays an integral part in mystical consciousness, because we cannot be interested in the mysteries of life without also being concerned with what is to become of the Earth. That is why Rosicrucians are particularly sensitive to the problems of the environment, and we try to set an example of proper respect towards nature and all living creatures. From the moment we set out on the spiritual path, we cannot fail to be concerned with the future of our planet, as it is a wonderful expression of divine laws and will remain the mother of humanity forever. (from the "AMORC and the 21st Century" chapter)

These are only some of the many questions answered in this informative new book, which sheds further light on the authentic Rosicrucian Tradition—its past, its present, and its future. We hope you will enjoy reading this book and sharing it with your friends.

Rosicrucian Medicine Wheel Retreat

July 18-21, 2002

Mt. Shasta (Weed), California

Instructor: Robin M. Thompson, F.R.C.

This Rosicrucian retreat at Stewart Mineral Springs near Mt. Shasta will center around the RCUI Class "The Rosicrucian Medicine Wheel," as taught by RCUI Instructor Robin Thompson.

To Native Americans, the word "medicine" means energy or power; therefore the Medicine Wheel means *power circle*. This retreat will explore the dynamic energy of the circle from Rosicrucian, Jungian, and Native American viewpoints. The retreat will include varied activities: instruction, meditation, group work, nature appreciation, a sweat lodge ceremony (optional), and the opportunity to relax in the hot springs and enjoy the special environment around Mt. Shasta. Non-member family and friends are welcome. Bring your drums, rattles, talking sticks, etc.

Easily accessible (less than a one-day drive) from both California and Pacific Northwest locations, the setting is spectacular. Stewart Mineral Springs is nestled in a forest canyon

where the sun shines through evergreen trees and a pure mountain stream rushes over rocks in celebration. Native Americans regarded the site as a sacred healing spot, and to this day the mineral springs are considered to be one of the most powerful healing waters in the world. To find out more about the springs, go to: www.stewartmineralspring.com

Instructor Robin M. Thompson has a B.A. in Social Science, holds a lifetime California Teaching Credential, and is Editor of the *Rosicrucian Digest* and *Rosicrucian Forum*. On the faculty of RCUI, Frater Thompson has taught RCUI classes at Rosicrucian Park and extension courses throughout the U.S.A. for 25 years.

Retreat fee (\$350) includes instruction, three-nights lodging (Thurs.-Sat.), all meals, mineral springs baths and sauna, sweat lodge, etc. Classes begin Thursday evening and conclude Sunday at noon. For more information, please contact Soror Karen Wark at: admin@amorcmail.org



NINE LIVES

A Celebration of Life

by Merry Lynn Rose, S.R.C.

Merry Lynn Rose, who holds a Master's Degree in Transformative Arts from John F. Kennedy University in Berkeley, California, has been an exhibiting visual artist for five years, with an emphasis on clay sculpture and mixed media installations. In a twenty-year administrative career, she has evaluated, recommended, and monitored grants funded by federal, state, and city governments and a private foundation. In addition, Soror Rose has written several successful grants and planned and administered three human service programs serving clients in a four-county area.

IF YOU WERE TOLD you only had one year to live, what would you want to do in that year? Once the year was over and you were no longer here, what would you like your memorial service to be like?

Tough questions, but these and other probing questions were answered readily by nine people who I interviewed last year. Their answers culminated in an exhibit entitled "Nine Lives—A Retrospective" which was held at the Arts and Consciousness Gallery in Berkeley, California, July 2-13, 2001. The exhibit's intent was to celebrate people's lives while they are still alive to appreciate it, rather than in an obituary after they are gone.

History of the Project

This exhibit was the result of a community project that I developed to fulfill the final requirement for a Master's degree in Transformative Arts, a program that combines classes in art and spirituality, at John F. Kennedy University (JFKU) in Berkeley.

A few months before, I had become intrigued with creating small paintings which included actual obituaries that I found in the local newspaper. One person whose obituary I used was a forty-four-year-old woman who became blind in high school, but went on to marry, adopt five children, and manage a daycare center for twenty children in her home.

Another obituary I used was a husband and wife who had died of cancer within a day of each other. The husband, who vowed to care for his wife to the end, died a day after his wife. Their obituaries spoke about how loving they were to everyone and each other.

I considered such people to be unsung heroes and thought that it was a shame that we don't hear about them until they are gone. I continued to read obituaries and marveled at how we can condense a

person's entire life into two or three paragraphs. I felt that there should be some way of celebrating lives while people are still with us.

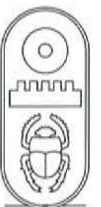
The Interviews

The community project that I developed for the celebration of life involved interviewing nine people, ages 40 to 87, and then creating a personalized display for each person's life, using old photographs, favorite articles of clothing, and mementos that had been saved by the participants. While these nine people were not necessarily ill or expecting to die anytime soon, I wanted the exhibit to celebrate and recognize their lives *now*.

After each interview, I gave a copy of the tape and the transcription to the participant so that each one could have a record of the interview. This also gave each of them a chance to make any desired changes to the transcription. From the very beginning, I made it clear to the participants that if they wanted to drop out of the process at any point, they could do so. I wanted to make it a safe, supportive, and positive experience for each person.

The five women and four men I interviewed came from a wide range of professions, including a senior systems analyst, one of the first female truck drivers in the San Francisco Bay Area, a retired venture capitalist, the mother of a deceased blind son, an opera singer who had received treatment for cancer the previous year, an African American couple who were college professors, a Latina woman who was an art teacher, and a department chairperson in a university. Two of the nine people are active members of the Rosicrucian Order, AMORC.

For me, each interview felt like a train ride. When we boarded the train, it was going slow, and simple questions were asked, such as, "What are some of the





Joyce Kennedy standing near the part of the "Nine Lives" exhibit devoted to her life. Here also we see the two sides of the photo hanger depicting her as a child and an adult.

The Process

One thing I learned from the interviews is that it is very important not to let people know ahead of time what questions I will ask. Catching people unaware is like a Rorschach ink blot test approach; in other words, giving the first answer that comes to mind seems to be the most meaningful and telling answer. This is because it captures a moment in time, a moment of pure truth, without giving the mind time to censure or edit the answer.

things you have done that you are the most proud of?" As the train picked up speed, we moved into the more difficult questions; and by the end of the ride, the participants were talking about their own memorial services and how they would like to be remembered.

Joyce, the first person I interviewed, had come from a very abusive childhood. Prior to our interview, Joyce had been having a very difficult time dealing with a very stressful work situation. However, something magical happened in our interview.

Joyce later wrote the following letter to me:

I'm writing to share my experience of the work we did together. At first I thought, "Well, this will be interesting, but not much else." I really didn't know what to expect.

The hour session we shared together turned out to surprise me enormously. The answers I gave to your questions were not what I had expected. They were spontaneous and very positive.

As you know, my life hasn't exactly been a picnic, but none of the negative stuff came through. It was like going through a year of therapy in one hour! I've been experiencing more feelings of joy and gratitude since our session. Going through old pictures and favorite items brought back fond memories. Especially the picture of me when I was two. When I look at it now, I remember the love I had for God and myself.

I will listen to the tape of the interview over and over, and hope that I continue to feel blessed to have been born.

Joyce found that after the interview her attitude about herself changed; she was able to cope better at work, and she was able to create a more favorable working environment with other people.

In fact, as Joyce mentioned in her letter to me, she was surprised by her spontaneous answers to the questions. That experience couldn't occur if the questions were known prior to the interview.

After each interview I asked the participant to loan me photographs from different stages of his or her life. I then selected photos which I thought were the most interesting, or which illustrated something the participant had mentioned in the interview. I then scanned, cropped, and sized the pictures for frames which I bought at local thrift stores. The older frames conveyed the impression that I had simply borrowed people's old family pictures for their displays.

After transcribing each interview, I created an individualized album to hold each person's transcription, which then became part of the display at the exhibit. From the interviews, I selected interesting comments, which I placed on the gallery walls along with the person's photographs.

I also used information from the transcription to create a "life certificate" which listed the person's name, day and place of birth, and interesting—and sometimes humorous—facts about the individual. Examples of some of these life events are "Great Tap Dancer," "Doesn't know what she wants to be when she grows up," and "Parents were Mr. and Mrs. Long Island of 1960."

I created the life certificate for two reasons. First, I felt that it was time that we awarded a certificate for living our lives. After all, we get a birth certificate just for being born and a death certificate when we die! Why not a life certificate that lists major events in our lives? Secondly, I felt that the life certificate would be a good way of providing a thumbnail sketch of each person to the viewer of the gallery exhibit.

To further personalize the displays, I also created "photo hangers." I began by cutting a life-size head-and-shoulders shape out of foam board. Then I glued a photo of the person as an adult on one side, and on the other side a photo of the person as a child. I then used the photo hanger to hold a favorite article of clothing loaned to me by the participant. This photo hanger was then hung with fishing line from the ceiling at the height a person would normally stand.

One of the really wonderful aspects of using this method that I didn't anticipate was that the clothed photo hangers turned very slowly, on their own, and gave the viewer the impression that the person was actually standing there and moving. As the photo hanger turned, the viewer was able to see the child's face turn into the adult's face.

I used the adult and child faces not only because I thought it would be interesting to see what the person looked like as a child, but also to convey the message that each of us still has the child within us.

I cannot stress how much courage it took for each person to not only answer some very personal, probing questions, but also to be willing to allow the transcription of the interview to be on public display, without knowing who might see it.

After the interviews, two people did express some concern about who might see the exhibit. I assured them both that they did not have to be identified at the exhibit or even participate if they chose not to. Both individuals, after making very minor changes to their transcriptions, decided to "go for it." Both of

these individuals derived a lot of satisfaction from seeing the exhibit and were very enthusiastic about their displays.

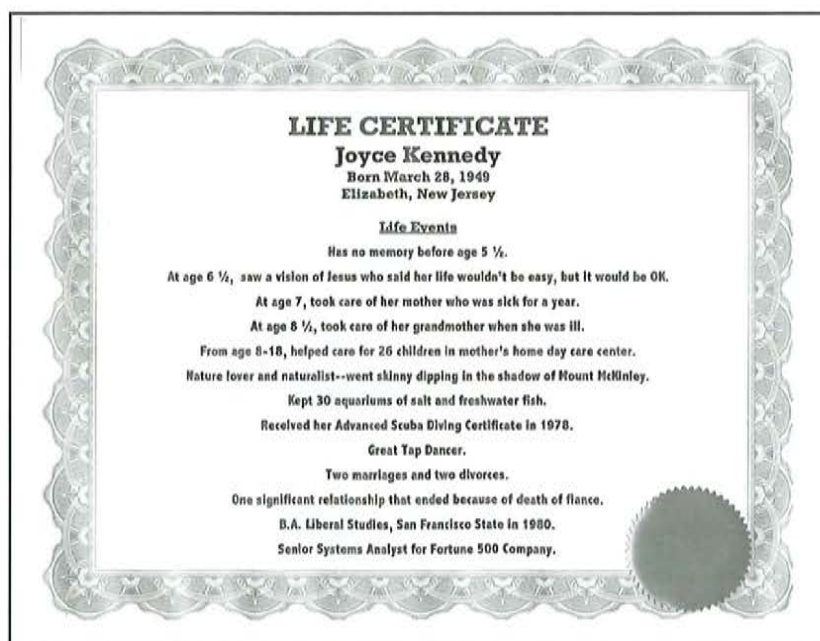
Personal Assessment

The common thread running through the interviews was that the nine people were quite satisfied with what they had done and would not have changed much in their lives. Several people mentioned how much they valued family above everything else. One participant said, "I think I'm achieving what I came here to do, and I've never said that to myself before."

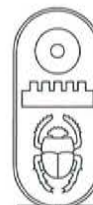
Throughout the process I was awestruck by the trust individuals placed in me in allowing me to borrow their treasures—things that simply could not be replaced. One woman who had been taken away from her birth mother loaned me a tiny blue coat that she wore when she left the foster home to go to her adoptive parents' home almost 40 years before. Another participant loaned childhood toys that had comforted her in a chaotic, abusive childhood. Two men loaned boy scout memorabilia they had saved for over 40 years.

As I worked with the photographs and mementos, I really had a strong sense of handling very sacred, meaningful objects, and that I was truly treading on sacred ground. I believe that those who viewed the exhibit also felt this same sense of awe and reverence as they learned about each person's life.

The exhibit itself felt very special and sacred as well. Like others, I found myself drawn to read the captions and look at the pictures at each display. As



An example of a "life certificate," which reveals basic details about the life of each person.



I did, out of my peripheral vision, I would see the photo hanger move, giving the subtlest impression that the person was standing there with me. I believe that the true essence of the person was there and was conveyed to the people who saw the exhibit.

Like a stone thrown in the water, creating ripples moving outward in ever-widening circles, I found that this work has continued to influence others beyond the nine participants, as other people who saw the exhibit were touched by, and related to, the lives that were celebrated.

For instance, the daughter of one of the participants told me that she was talking with a friend about the friend's mother who was a baroness and had lived a very exotic "riches to rags" life. She said that before, when she heard about her friend's mother, she felt her own mother's life wasn't nearly as exciting. However, after seeing the "Nine Lives" exhibit in which her mother participated, she said, "I realize now that you really can't compare people. In each person's case, it's just a life. One life is no more important than another, regardless of what each person has done."

Another person said that she had spoken at a church service about the exhibit and told the audience it was important to live your life so that when you looked back on it, you would have few regrets for things you hadn't done that you wanted to do.



Photo hangers of married couple Valerie and John Watson—both college professors—hang near their personal mementos in the "Nine Lives" exhibit.

The comment that was the most meaningful to me came from the daughter of another participant who wrote a note which said, "Thank you for reminding us that every life is a work of art."



The Springtime of Illumination

***T**here is a springtime of life coming to each one of us—not necessarily at the time of transition, when we cast off this physical body and the soul within us rises to go to other planes or perhaps return and occupy another body. But there is that springtime of awakening and rebirth, when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity, and our power. Such rebirth and such springtime of life may come at any moment to those who are on the Path.*

It is as though we were journeying along the mountain between low hills that cut off our vision and suddenly, at the turn of the path, we find ourselves upon a great plateau of broad vision and broad beauty. It may not be the highest plateau of the mountain, it may not be the very height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature, we are out in the open, perhaps alone with only God and our inner selves; but it is springtime there and all of the winter of the past is left behind and we know how lovely it is to live, how wonderful is Light and Life and Love.

—H. Spencer Lewis, F.R.C.

You, the Rosicrucian!

by Frazer Eggert, F.R.C.

This essay expresses so accurately and beautifully the essence of what it is to be a frater or soror of the Rosae Crucis. The author has been a Rosicrucian for well over sixty years, and has steadfastly served the Order in many different capacities in the Buffalo, New York, area.

MANY OF YOU have heard the discourse, "Who and What Are the Rosicrucians?" Well, now let us describe you as a Rosicrucian—not in the manner of a cold inventory, but to compliment and uplift you. First of all, you must be special because the Rosicrucian monographs state that 10,000 out of 100,000,000 humans are beginning to understand and realize their inner Divine nature, and to master their affairs and environment. Yes, you are 1 out of 10,000. Exceptional beings like you keep civilization moving upward and forward on the Path to the ultimate goal of perfection.

To begin with, outwardly you are not unusual in dress or appearance, and undoubtedly you appear younger than your age because you have a useable understanding of your physical body, its functions, and the laws of good health. Your appearance reflects peace, happiness, and vitality.

Now, moving deeper to the mental plane, you possess worthwhile and unselfish goals that are inspired and inspiring; and you know the importance of these to the mental and creative processes. You have worked on mastering the vital skill of concentration, and you are not enslaved by a negative condition. Instead, you move creatively to its opposite so that an improved condition can manifest. You wholeheartedly value daily meditation, because it not only permits peace and happiness in your life, but also helps to bring about success and mastery. Otherwise, there are many who will be only too happy to do your thinking for you.

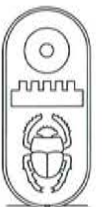


An ancient Knight Rosicrucis

Mystical Courage

You know that there are many benefits to maintaining your courage, and that there is a spiritual nature to mystical courage. In fact, you share this with any needy neighbor. You not only understand affirmations and suggestions, but use them efficiently to your benefit and intuitively to the benefit of others. You will henceforth always be a student, but you want to be more than a sponge. You prefer to share the light with which you have been entrusted. Fortunately, you realize that the Universal Mind is the Mind of God and also the mind and consciousness of all living beings on the earth plane. In this respect, you know how to add further light and peace to the mind of humankind. Your life is full of contagious enthusiasm because you know that we are here on earth to evolve and to help others evolve—yes, to be served and to serve. This is a great Cosmic Law, and by it you fulfill yourself as a Living Soul—a son or daughter of God.

You have heard about the deep sense of reverence held by such great workers as Albert Schweitzer, Helen Keller, Thomas Dooley, etc. You are developing such a sense of reverent humility because of your reflection on the wisdom, the immensity, and the beauty of creation. You are contemplating the fact that our Sun has a diameter



100 times greater than that of the Earth, and yet our Sun is one of the smaller of billions of suns or stars. Yet, God, in all His omnipresence and omniscience, has need of you in the great scheme of things. Yes, you may be as a grain of sand on all the beaches of the earth, and yet you are necessary and important to God, the Supreme Architect of all that is. Having a clear realization of the Soul, of God Within, is a prime concern of yours. Plato taught that the noble, spiritual qualities are already a part of the Cosmic Mind, and so can be brought to Earth through reflection and meditation.

You, as a Rosicrucian, hold in high esteem the God of your Realization; and you consistently labor to transmute obstacles to expressing the Soul, with the glorious goal of the soul personality becoming the fully bloomed rose. As you seek greater realization of God and the Cosmic, you let this radiate out into the world, into the Universal Mind. You do not tell God what He should be like, but you permit the Soul to reveal Itself to you. Also, you do not criticize another's realization of God. The Chaplain has reminded us, "May not both be in error?"

You have efficiently studied and abided by the principles of good mental and physical health because you know that your body is the temple of the Soul, the Divine Being, and it is not to be a dwelling place for disharmony, depression, and illness. Along with this, as your rose unfolds, you are attaining greater realization that the indwelling Soul, the real you, is an inseparable part of the Great Soul. You have been maintaining a close companionship with the Master Within, and so master your life. Isn't that what the Rosicrucian monographs are all about?

As stated, you have contemplated the glories of creation and the grandeur of God and God's Laws. And so you have come to appreciate, praise, thank, and worship God. You do not bow down to or worship other people, for you have only one God—the God of your realization. You have caught a glimpse of the glory and beautiful splendor of the world when everyone becomes conscious of the Master Within, and then equally loves his or her neighbor. Each day you drag the ghosts from your closet into the light of the day. You cast false gods from yourself. You have been extensively benefited by Rosicrucian Convocations because of your knowledge that they are made sacred by our thoughts and conduct. It seems so natural for you to extend your consciousness like that candle in a darkened room.

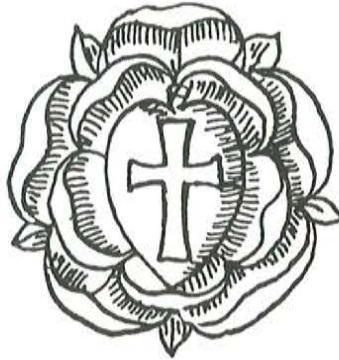
The Mystical Path

It has been divinely decreed that each soul personality will eventually attain mastery of life and perfection, but the decision as to when is up to us. You definitely are to be complimented for staying on the Path because that is obviously not easy. Erich Fromm has said, "The tragedy in the life of most of us is that we die before we are fully born." Stepping out on the Mystical Path does not mean a life of unhappiness and loss of peace. Conversely, it can be exciting, and should be. The dream and goal of the fully unfolded rose, blossoming forth with mastery and Cosmic Consciousness, is so glorious and spiritual that it is literally indescribable in its splendor. You know that applying the Rosicrucian teachings will bring you success in your life, and that you can petition cosmic aid by proper visualization if the goal is not selfish.

You have learned the importance of forgiving your enemies before meditation. Incidentally, have you noticed the improvement in your own ability to forgive yourself? You know about the Great Commandment to have no other god but the God of Your Heart. You also know about the great key of love, the great tool of meditation, and the Great Mind in that you can contribute to the betterment of the Universal Mind. Also, you realize that one

needs to develop a humility that is not timid, an openness that is not gullible, purposefulness that is not greedy, enlightenment that has no status, intelligence that has wisdom and not vain conceit, and a love that is well-balanced in its duality.

As a Rosicrucian, you love the God of Your Heart with your whole being, and equally you love your neighbor. With this supreme love, your body becomes more and more a temple of God. Since you love and respect yourself, you are more readily receptive to cosmic influx and inspiration. Your uniqueness blossoms forth like the beautiful rose. Thus, you have been an example to some and an inspiration to others. To be a worthwhile contributor to humankind, you have not had to travel far; have not had to do great things, nor aimed for world fame. All that was needed was for you to love those near you, here and now. Expressing your love can cause a chain reaction. So, Fratres and Sorores, don't ever think that your good deeds and your sharing are trivial. They may have been a miracle. Do you think that Love might just perhaps be the greatest of Cosmic Laws?



Your Rose and Your Cross

Since you already know why we are here on Earth and that others have the same indwelling Divinity, you are able to love others and yet not resent those who do not uplift you. Your life and your cross are becoming increasingly the vehicle for your becoming what Being would have you become. Your cross is related to the cross of others, and your rose is part of the wondrous rose garden of the Brotherhood of Humanity—the Holy of Holies. Realizing all of this, you have gladly utilized the AMORC teachings not just for your success and happiness, but also for the success and happiness of others.

Henceforth, you really cannot be bored with your life and will always realize that you are definitely not excess baggage in this world. You can stand erect with your head up because you realize that you are needed by humankind and by God, who created the almost unbelievable and incomprehensible miracles—the wondrous human body with its systematic functions, the great benefits and beauties of nature, the vastness of the universe, etc. Yes, Fratres and Sorores, you are extremely and supremely important whether you realize it or not. That realization is indispensable.

Let it be repeated that your uniqueness contributes to human progress and your creative thinking contributes beneficially to the Great Mind—the Universal Mind. You certainly are entitled to a joyous and wholehearted appreciation of your great importance and worthwhile uniqueness. As a result, you have sincerely endeavored to ever be aware of the Sacred Light with which you have been entrusted and to be a channel for aiding humankind, for you know full well that the Cosmic and the Great Masters are willing and able to help humans.

You are inspired by and proud to be a part of a movement that has had in its membership such great persons as Akhnaton, Pythagoras, Socrates, Plato, Aristotle, Spinoza, Voltaire, Descartes, da Vinci,

Paracelsus, Galileo, Dalton, Copernicus, St. Germain, Martin Luther, Francis Bacon, Dante, Goethe, Mozart, Bach, Beethoven, Napoleon, Benjamin Franklin, Thomas Jefferson, Elbert Hubbard, and many, many others—let alone the great Masters Kut-Hu-Mi, Jesus, and Moria. Doesn't that make you feel good inside? It should!

You are becoming inwardly associated with Great Beings, magnificent soul personalities, the wise men and women of the universe. You have seen the beauty and the benefit of Rosicrucian fraternity, and you guard it as a priceless jewel—not locked up in a safe, but enthroned in your heart. Often, you have reverently proclaimed, "Surely, my cup runneth over."

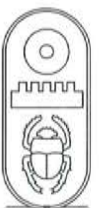
In conclusion, it is indeed fortunate for you and for all concerned that you are a member of the Rosicrucian Order, AMORC. By the way, you are not a member of the Order of the Rose, nor a member of the Order of the Cross. You are a member of the Rose and the Cross. This means that you deal wisely with the karma and the problems of the material world, and that you also partake of the Light, Life, and Love of the immaterial world. For that alone, you are far above average. For thus, you live the principles, not merely study them. That is the way to the Mastery of Life and Cosmic Consciousness. Is there any more supreme, sublime goal than the goal you already have? It is most noteworthy that you actively know that the present world can be molded into one of all-embracing love with everyone at peace with themselves, as decreed by God. Yes, Fratres and Sorores, the progress of humanity has always depended upon those uplifted and inspired beings such as yourself who are ready and willing to share their light.

Lastly, please, at your earliest opportunity compliment yourself wholeheartedly for all the many good things you have done, and express genuine thanks to God and the Cosmic that there is a Rosicrucian Order, AMORC, and that here and now you are a ROSICRUCIAN!



Please Note!

English Grand Lodge administrative offices will be closed May 23-24, 2002, during the English Grand Lodge Convention in Atlanta Georgia.



Volunteer Spotlight

by Robin M.
Thompson, F.R.C.



Rosicrucian Volunteer, Frater Chris Corfman, emerging from Seattle's Michael Maier Lodge.

IN THIS ISSUE our Volunteer Spotlight shines on Rosicrucian volunteer Christopher Corfman of Seattle, Washington, in recognition of the wonderful work he has done in designing the Rosicrucian Order's 2004 World Peace Conference website. Frater Corfman is also involved in ongoing design work on the Rosicrucian Order's website. His technical expertise and artistry is much appreciated!

Frater Corfman, a graphic artist with extensive experience working in website design, has been interested in the creative side of life since childhood. He holds degrees in Sculpture and Early Music Performance, and his future plans include a teaching certification in elementary education for Washington State.

Chris is a very active member of Seattle's Michael Maier Lodge, where he has served in many capacities, including on the Lodge's Board. Chris has been instrumental in bringing Rosicrucian classes and events to Michael Maier Lodge. He has also served as Master of Michael Maier's TMO Heptad.

Chris' interests include playing music, practicing kung-fu, hiking, and reading. He has a passion for serving the Order whenever he can, especially when it involves combining his artistic interests and computer design skills with his love for the Rosicrucian teachings and the Order's fraternal spirit.

In a recent conversation, Chris explained to me that, "In this day and age it's so important for Rosicrucian members to spend quality time in their

Sanctums, and then carry the teachings into everyday life, sincerely putting them into practice. Doing so, either silently and secretly, or outwardly, are equally effective and beneficial ways of serving." Chris also feels passionate about becoming involved in local Affiliated Body work. Recently discussing how important this involvement has been in his life, Chris explained: "It's also important for members to visit their local affiliated bodies if at all possible, to meet with other Rosicrucians, to receive the Initiations in a Temple, and to learn and be of service." He reminds us that, "Volunteering doesn't have to involve large projects; little tasks and contributions are a big help as well. There are countless ways for members to serve, and the benefits to them are tremendous and impossible to fully express."

To view Frater Corfman's work, and to find out more about the upcoming Rosicrucian World Peace Conference, check out the World Peace Conference website at:

www.rosicrucian.org/worldpeaceconference/

Thanks so much, Frater Corfman, for all your hard work!



Each time a person stands up for an ideal, or acts to improve the lot of others . . . he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.

—Robert F. Kennedy



RCUI—Summer 2002 Session

Information About the Classes and Instructors

Rosicrucian Principles

Instructor: Edward Lee, F.R.C.

Instructor Edward Lee is well known to members for his 35 years of service to AMORC as a manager and speaker. Currently, he serves as the Affiliated Bodies Manager.

This course presents an overview of the philosophy of the Rosicrucian Order, and highlights the teachings and principles most active in today's world. By means of a workshop format, students will practice Rosicrucian exercises and experiments studied in the monographs. These exercises, along with class discussion, will assist students in learning ways to apply the teachings, thus allowing the teachings to work in their lives. This course is designed to enhance and stimulate ongoing study of the monographs at home.

Prosperity— An Expansion of Awareness

Instructor: Julie Scott, S.R.C.

Grand Master Julie Scott serves as senior ritualistic officer of the English Grand Lodge for the Americas as well as its President and Chief Executive Officer. She is also a Director on the Board of the Supreme Grand Lodge of AMORC. Soror Scott has participated in the Order's work for many years, including serving as Director of the Rosicrucian Egyptian Museum and as a volunteer on local, regional, and national levels.

Prosperity is a state of mind; it is a matter of awareness and focus; it is in asking the right questions. Just as in quantum physics our attention transforms waves into particles of matter, so do our thoughts create the realities with which we live. This experiential workshop explores how we can create prosperity in all areas of our lives and ways in which it already exists!

Presentation Forum

This Presentation Forum (Monday, June 10) is for members who have developed scientific theories using Rosicrucian principles and/or developed potential classes for RCUI presentation. This Forum will run throughout day, with one-hour presentations for each speaker. A panel of senior members will be present to assist the presenters in improving their theories and adapting their presentations for more effectiveness. For additional information and time scheduling, please contact our e-mail site at:

rosicrucian_park_rcui_committee@hotmail.com

Mysticism and Science

Instructor: Robert G. Waggener, Ph.D., F.R.C.

Dr. Waggener, Dean of RCUI and a Rosicrucian for 45 years, has taught a number of RCUI courses on such diverse subjects as Cycles and Vibrations, Sacred Geometry, Metaphysics, Atlantis, Cosmological Theory, and Alternate Theories of History. A professor of Medical Physics at the University of Texas Health Sciences in San Antonio, he is very active with teaching, research, and service.

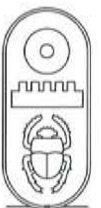
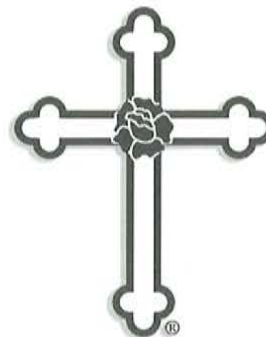
This course is an examination of mysticism and its use and relationship to science. The class will examine the relationship between the mystical approach and the occult or scientific approach; the relationship of mysticism, occultism, philosophy, and religion; and how the Paths to the Center or back to God finally merge. **(Open to non-members)**

Journey Into Self

Instructor: Lonnie C. Edwards, M.D., F.R.C.

Dr. Lonnie Edwards, Grand Lodge Vice President, has served the Rosicrucian Order in many capacities for almost 40 years. He has conducted regional classes and seminars, and held many offices, including Master of Chicago's Nefertiti Lodge, Regional Monitor, and Grand Councilor. He was a physician for 45 years, practicing as a general surgeon, family practitioner, and Commissioner of Health for the City of Chicago and Deputy Medical Director of Cook County Hospital.

It is important for us as students of mysticism to know how to take advantage of what we have learned in past lives, so that we profit from this in the future. The concept of reincarnation is only of theoretical value unless we put our past life experiences to practical use. Once we learn how to do this, living is more of a continuing affair, picking up where we left off. This will uplift humanity as a whole, and is an important tool we can use as all of humanity faces the transformative challenges of the 21st century.





RCUI—Summer 2002 Session

*Information About the Classes and Instructors
(continued)*

Christian Qabalah: The R+C Psyche and "Alphabet of Soul"

Instructor: June Schaa, S.R.C.

June Schaa was formerly a research associate and co-author of the "Mindquest" series in the Rosicrucian Digest. Over the past 15 years, Soror Schaa has served as Class Master in the Instruction Department. A life-long symbolist, she is well versed in Rosicrucian metaphysics and symbolical systems. On the faculty of RCUI, Soror Schaa has conducted seminars and classes at Rosicrucian Park and extension courses throughout the United States and Canada.

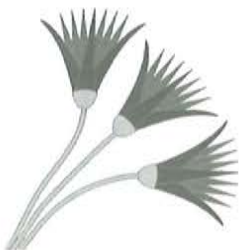
This class is Part 1 of Soror Schaa's Christian Qabalah based on Frater Erwin Watermeyer's lectures and the Rosicrucian monographs, with certain relevant correspondences to current theoretical physics, science, and the humanities.

Hermetic Philosophy

Instructor: Edward Elton, Ph.D., F.R.C.

Edward Elton did his undergraduate work at Stevens Institute of Technology and graduate studies at Lawrence University. He was a full time Professor of Chemical Engineering at the University of Maine for 8 years and also taught part time in the Mechanical Engineering Department at Sacramento State University. He holds five U.S. patents and several foreign patents. Dr. Elton has been giving seminars and lectures on Rosicrucian topics for over 10 years, emphasizing the scientific basis which underlies all mystical and religious matters.

This course will investigate the seven Hermetic principles and examine their interrelationships through a series of lectures, discussions, and workshops. Students will examine the Hermetic Axioms with a view to discovering their practical value in our own lives. Further, the course will end with a look at how Hermetic Philosophy forms the guiding influence in the study of Alchemy.



Rosicrucian Alchemy

Instructor: Art Kompolt, F.R.C.

Art Kompolt conducted an evening RCUI alchemy workshop at Rosicrucian Park for several years. A longtime student of alchemy, he is a member of LPN, the Philosophers of Nature Alchemical Society. He holds a degree in Electrical Engineering and is employed in a Silicon Valley electronics company.

The objective of this course is to acquaint the beginning student of Alchemy with certain fundamentals of Alchemy's processes. The course is taught from the Rosicrucian perspective, and designed to give each student a broad understanding of alchemical philosophical principles, along with the foundation of basic alchemical laboratory techniques. The class will include alchemical laboratory demonstrations of the principles taught.

The History and Practice of Vowel Sounds

Instructor: Melanie Braun, S.R.C.

Melanie Braun is a professional musician and educator who works to integrate musical knowledge and performance with spiritual insight. With an undergraduate degree from Barnard College, Soror Braun holds a Master of Musicology from the University of North Texas. She has contributed a number of articles to the Rosicrucian Digest, and has taught RCUI classes in San Jose, as well as presenting workshops and seminars as an I.R.C. instructor.

This class will explore vowel intonations as practiced in AMORC for healing, rituals, and use in everyday life. The class will consider the application of the Cosmic Keyboard to this study and will examine vowel sounds and their power in relation to the psychic centers. Focus will be on the practical application of the vowel sounds, with practice in breathing and intonation.

The Artist Within

Instructor: Harold Page, F.R.C.

Harold Page is a professional artist who has drawn from his deep immersion into philosophy and poetry.

This is a hands-on class, where with a little knowledge, insight, and your own inspiration, you will create sketches and paintings. All materials will be furnished. **(Open to nonmembers)**

RCUI at Rosicrucian Park 2002 Registration Form



Name: _____ Address: _____
 City: _____ State: _____ Zip: _____ Key# _____
 Day Time Phone # (_____) _____ E-Mail: _____

Your reservation will be confirmed. All classes offered under the Law of AMRA.

Course Title/Instructor	Dates & Time	Fee	Total
Rosicrucian Principles <i>Edward Lee, F.R.C.</i>	June 3, Mon., 4-7 pm June 4, Tues., 8:30 am-12:00 pm/1:30-5:00 pm June 5, Wed., 8:30 am-12:00 pm	AMRA	
Prosperity, An Expansion of Awareness <i>Julie Scott, S.R.C.</i>	June 5, Wed., 4-7 pm June 6, Thurs., 8:30 am-12:00 pm/1:30-5:00 pm June 7, Fri., 8:30 am-12:00 pm	AMRA	
Mysticism and Science <i>Robert G. Waggener, Ph.D., F.R.C.</i> (Open to nonmembers)	June 7, Fri., 4-7 pm June 8, Sat., 8:30 am-12:00 pm/1:30-5:00 pm June 9, Sun., 8:30 am-12:00 pm	AMRA	
Presentation Forum	June 10, Mon., 8:30 am-12:00 pm/1:30-5:00 pm	AMRA	
Journey Into Self <i>Lonnice Edwards, M.D., F.R.C.</i>	June 10, Mon., 4-7 pm June 11, Tues., 8:30 am-12:00 pm/1:30-5:00 pm June 12, Wed., 8:30 am-12:00 pm	AMRA	
Christian Qabalah: The R+C Psyche and "Alphabet of Soul" <i>June Schaa, S.R.C.</i>	June 12, Wed., 4-7 pm June 13, Thurs., 8:30 am-12:00 pm/1:30-5:00 pm June 14, Fri., 8:30 am-12:00 pm	AMRA	
Hermetic Philosophy <i>Edward Elton, Ph.D., F.R.C.</i>	June 12, Wed., 4-7 pm June 13, Thurs., 8:30 am-12:00 pm/1:30-5:00 pm June 14, Fri., 8:30 am-12:00 pm	AMRA	
Rosicrucian Alchemy <i>Art Kompolt, F.R.C.</i>	June 14, Fri., 4-7 pm June 15, Sat., 8:30 am-12:00 pm/1:30-5:00 pm June 16, Sun., 8:30 am-12:00 pm	AMRA	
History and Practice of Vowel Sounds <i>Melanie Braun, S.R.C.</i>	June 16, Sun., 4-7 pm June 17, Mon., 8:30 am-12:00 pm/1:30-5:00 pm June 18, Tues., 8:30 am-12:00 pm	AMRA	
The Artist Within <i>Harold Page, F.R.C.</i> (Open to nonmembers)	June 18, Tues., 4-7 pm June 19, Wed., 8:30 am-12:00 pm/1:30-5:00 pm June 20, Thurs., 8:30 am-12:00 pm	AMRA	

Method of Paying AMRA

Grand Total:

Make check payable to "AMORC FUNDS" and mark "RCUI Summer 2002" on your check.

MasterCard Visa Card No.: _____ Expires: _____
 Discover AMEX Signature: _____ Date: _____

If paying by Credit Card, you may fax to: 408 947-3677

Mail this form to: "ATTN: RCUI Registration Rosicrucian Park 1342 Naglee Avenue San Jose, CA 95191-0001"

Note: Members will be required to show membership credentials & paid dues receipt at time of class check-in.

"Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish."

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

ATLANTA, GEORGIA English Grand Lodge Convention May 23-26, 2002

This Grand Lodge Convention will be held at Atlanta's beautiful and spacious Crowne Plaza Ravinia Hotel. Special Guests will be Rosicrucian Imperator Christian Bernard and Grand Master Julie Scott. The Convention's theme will be "**A Rosicrucian Proclamation for the 21st Century.**" The Convention will be preceded by a three-day (May 21-23) RCUI course entitled "**The Journey into Self, Its Practical Applications,**" taught by RCUI Instructor and Grand Lodge Board Member Dr. Lonnie Edwards. For more information, please see the Convention ad featured on this issue's back cover and the ad and registration form on pages 16-17. Or for more information, e-mail: atl_con2002@hotmail.com or write to: 2002 Atlanta Convention, c/o Betsy Mackay, P.O. Box 384, Winchester, TN 37398, USA.

MT. SHASTA (WEED), CALIFORNIA Rosicrucian Medicine Wheel Retreat July 18, 2002

This Rosicrucian retreat at Stewart Mineral Springs near Mt. Shasta will center around the RCUI class "**The Rosicrucian Medicine Wheel,**" as taught by Robin M. Thompson, RCUI Instructor and Rosicrucian Digest Editor. Retreat fee includes instruction, three-nights lodging, all meals, mineral springs baths and sauna, etc. For more information, please see ad on page 20 or contact Karen Wark at: admin@amorcmail.org

DAYTON, OHIO Great Lakes Regional Convention and RCUI Class September 18-22, 2002

Hosted by Elbert Hubbard Chapter, the Convention (Sept. 20-22) will be held at Dayton's beautiful Bergamo Center. Grand Lodge dignitary will be Dr. Lonnie C. Edwards, RCUI Instructor and Grand Lodge Board Member. Convention theme to be announced. The Convention will be preceded by a 2-1/2 day RCUI course (Sept. 18-20) entitled "**Opening the Doorway of the Master Within,**" taught by Dr. Lonnie Edwards. Class will end Friday at noon, and the Convention will begin that evening. For more information, please call Janet E. Ruckrigl at (937) 208-2301, or FAX her at (937) 341-8333, or e-mail: janet.ruckrigl@wright.edu

SAINT LOUIS, MISSOURI West Central Regional Convention October 11-13, 2002

The Convention will be held at the Sheraton Westport Hotel/Lakeside Chalet, 191 Westport Plaza, St. Louis. Grand Lodge Dignitary will be Dennis Kwiatkowski. Theme: "**Mysteries Revealed.**" For more information, please contact Pattie Killebrew at pattie@spiff.net or at (314) 963-1442.



Rosicrucian Order, AMORC

Questions and Answers

The Ancient and Mystical Order Rosae Crucis, better known to the public as the Rosicrucian Order, A.M.O.R.C., is an organization which many historians and theologians have classified as a secret society.

- But what exactly is the Order?
- What does it consist of and what are its origins?
- What do its teachings discuss and what are their purpose?
- What are the fundamentals of its philosophy and what are their practical value?
- How have the Rosicrucians preserved and enriched their spiritual heritage over the centuries?
- What role do the Rosicrucians play in the modern world, and how do they envision the future of humanity at the dawn of the third millennium?

These are only some of the many questions answered in this informative new book, which sheds further light on the authentic Rosicrucian Tradition. Prepared under the supervision of Rosicrucian Imperator Christian Bernard and translated from the French language, this just-released work is now available to Rosicrucians and the public. No Rosicrucian library should be without it.

Rosicrucian Order, AMORC—Questions and Answers

Softcover, 128 pages 510965 - \$12.95



HOW TO ORDER

In ordering, please indicate the name of the book or item, the six-digit item number, and the price.

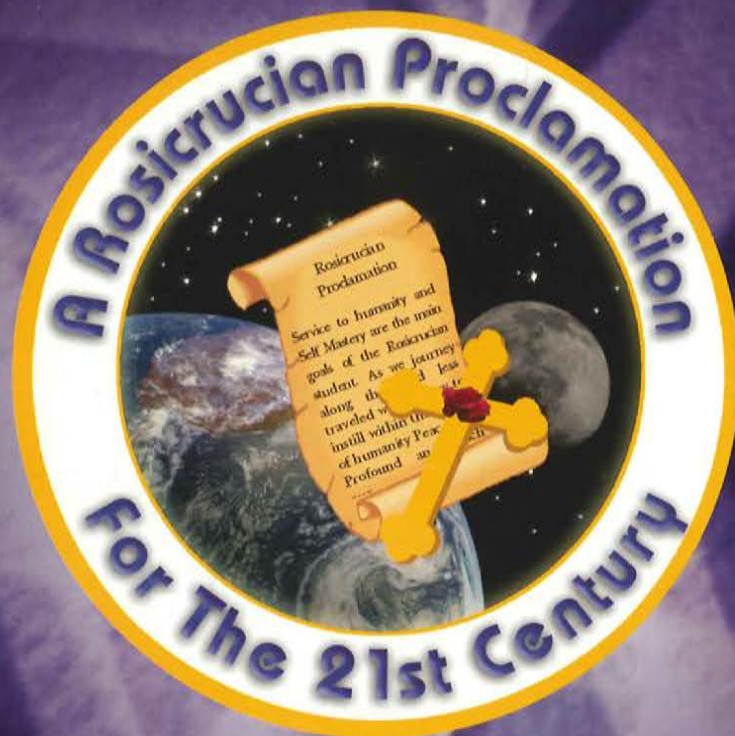
Orders can be placed in the following ways:

- **E-MAIL** at: alexandria@amorcmail.org
- **FAX:** (408) 947-3577
- **MAIL** your order to: Rosicrucian Supplies
1342 Naglee Avenue
San Jose, CA 95191

All orders will require an active credit card. Please be sure to include the card number, type (MasterCard, Visa, etc.), and expiration date. Please allow 4 weeks for delivery.

ENGLISH GRAND LODGE CONVENTION

ATLANTA, GEORGIA USA
MAY 23-26, 2002



SPECIAL GUESTS:

Imperator Christian Bernard & Grand Master Julie Scott

Throughout the Order's history, Rosicrucian Proclamations have heralded important developments in the Order's work of spreading the Light of Inner Wisdom for the upliftment of Humanity. As Rosicrucians living at the start of the 21st Century, we have a unique opportunity to implement a new Rosicrucian Proclamation for the Order's work in our jurisdiction, our personal development, and humanity's spiritual unfoldment in the new Millennium.

Our Beloved Imperator Christian Bernard and
English Grand Master Julie Scott
will be our special guests and program speakers.

The Convention will be preceded by an RCUI Class entitled "The Journey into Self, Its Practical Applications." Our RCUI Instructor will be Dr. Lonnie Edwards, longtime Rosicrucian lecturer and English Grand Lodge Board Member. The RCUI Class will be held on May 21-23.

For more information, contact: atl_con2002@hotmail.com

Or write to: 2002 Atlanta Convention, c/o Betsy Mackay, P. O. Box 384, Winchester, TN 37398, USA