
Rosicrucian Digest[®]

Volume 81 • Number 1 • 2003



The Emperor's Message
*The Spiritualization and
Humanization of the World*
See page 2

IMAGINE AMORC
*Envisioning the Future
of the Rosicrucian Order*
See page 14

M Y S T I C I S M • A R T • S C I E N C E



Treasures from our Museum

Votive Stele of Queen Ahmose-Nefertari



RC 1586

The ancient Egyptians practiced a form of ancestor worship, believing that if they honored their deceased relatives, those special spirits called *Akhs* (“effective ones”) would protect the household. This was considered especially important for the women

and children of the home. Busts or stelae would be placed in the home or the town cemetery to honor these *Akhs*. Offerings in the form of food and drink, and sometimes flowers, would be placed before them on a daily basis. The ancient Egyptians believed that the dead wanted only to be remembered, and the greatest honor was to have their names known by the living.

Sometimes important people would be seen as protective ancestors of more than a single home. This stele is an example of that belief. The woman pictured on the stele is Queen Ahmose-Nefertari, and the man is her son, Ahmose Sa-Pa-Iry, heir to the throne who died while still a boy. They are the wife and son, respectively, of the first king of the 18th Dynasty, Ahmose I. Both of their mummies were found at Deir el-Bahari, near Deir el-Medina. The prince was only about twelve years old when he died, though the queen lived well into her seventies. She never forgot her beloved son.

Four hundred years after her death (c. 1550 BC), Ahmose-Nefertari was honored much as a family’s ancestor would be, but

she was seen as an ancestor of Egypt itself. This little stele was probably made by an artisan of the artist’s colony at Deir el-Medina, and meant to be placed in the cemetery to honor the queen. The family that had the stele placed was probably looking for special protection from the *Akhs*—the spirits—of the queen and the prince.

Many Egyptologists believe that the family of Queen Tiye, mother of Akhenaten, was related to Ahmose-Nefertari on the female side. Some of her titles refer to the shrines that were made for Ahmose-Nefertari in her hometown. This would make Queen Tiye’s family well established, though not royal themselves.

The table between the figures holds lotuses, a symbol to the ancient Egyptians of fertility and rebirth in the afterlife. Ahmose-Nefertari holds the flail of a ruling queen in her right hand, and wears the headdress of the “God’s Wife of Amun,” a title held by the great queens of the New Kingdom. The inscription reads: “Great King’s Wife, Ahmose-Nefertari, Living, King’s Son, Ahmose-Sa-Pa-Iry, True of Voice.” The artwork is very simple, made by average artists of the ancient world, who simply wanted to honor a queen the best way they knew how.

The ancient Egyptians believed that one should never forget those who lived in the past, and stelae such as this remind us of their devotion to the people who lived before them.

—Lisa Schwappach-Shirriff, M.A.
Curator and Assistant Director
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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Articles

Page

The Emperor's Message: The Spiritualization and Humanization of the World

2

The economy, technology, science, religion, philosophy, and our view of the environment—all these integral parts of modern society will need to change to fit the needs of the 21st century and the future of our planet.

The Earth Charter

8

Translated into twenty-eight languages and widely distributed throughout the world, the Earth Charter sets forth the fundamental principles for building a just, sustainable, and peaceful global society.

From the Grand Master's Sanctum: How To Manifest Peace in Your Life

13

Feel helpless in the face of world crisis? Here are seven ways of directing your thoughts, words, and actions towards peace in our world.

IMAGINE AMORC: Imagining, Envisioning, and Constructing the Future of the Rosicrucian Order, AMORC

14

In January 2003 over 100 members gathered together at Rosicrucian Park and jointly imagined the future of our Order—a future that will be positive, inclusive, and built upon our common values. Through the exciting processes of one-on-one interviews, extensive group work, and the sharing of values and ideals, Rosicrucians discovered what gives life to our organization and envisioned the Order's future.

One Member's IMAGINE AMORC Experience

17

Rosicrucian History, Part X Rosicrucianism and Freemasonry The Egyptian, Essenian, and Templar Origins

19

Coming prominently into view in the mid-18th century, the Rosicrucians prided themselves on an origin preceding those of Freemasonry and Christianity, and claimed a filiation dating back to the Egyptians.

RCUI-East (New York) 2003: Courses and Registration Form

29

RCUI-West (San Jose) 2003: Courses and Registration Form

30

Front Cover art courtesy Soror Jacquelyn Paull

The Spiritualization and Humanization of the World

THE PUBLICATION of the Rosicrucian Manifesto is a sufficiently recent event that its content is still relevant in 2003. I imagine that all of you have read the *Positio Fraternitatis Rosae Crucis*,* and I am convinced that it corresponds to your aspirations and desires. Perhaps you have appreciated certain points more than others, and it is possible that some parts don't conform to your own vision of the present and the future. But as I have said previously, I think that on the whole you are in harmony with this document that will become a historic text in the decades and centuries to come.

At the Rosicrucian world convention in Göteborg, Sweden, in August 2001, I first read long passages from this manifesto. I am not going to repeat that today, nor will I refer to the historic manifestos of the 17th century. I simply propose to provide you with the results of some personal reflections concerning the most important points of this most recent manifesto that certain people will consider "utopian." According to Plato, "Utopia is the form of ideal society toward which humanity must evolve. Perhaps it is impossible to realize this state on earth, but it is in this model that the wise must place all their hopes." Since this great philosopher considered himself to be a utopian, I think that as Rosicrucians, we can do likewise.

Politics, by definition, is the activity of governing a city, a region, or a country. Nowadays

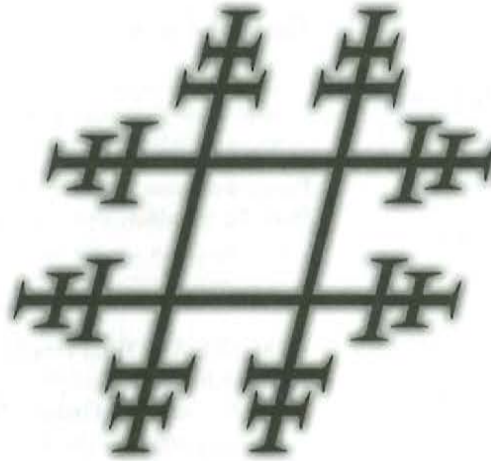
the political arena is often the stage for conflicts and even extreme divisiveness, because those who govern us have different convictions in this domain, just as does each citizen. In some parts of the world, those who hold power have not achieved power in a democratic way. As for those who have been legally elected to office, they are generally prisoners of that same system which put them into office.

As an institution, AMORC is apolitical and strives to remain so. However, individual

members making up our Order have a wide variety of political views, just as one would expect in any group. But what I have noted during my personal conversations with Rosicrucians is that many are disappointed with politicians and governments. Sometimes very significant events, such as those that occurred in the United States in September 2001,

will bring together citizens and government, engendering feelings of national unity. This is a noble sentiment. But we must strive to experience this feeling of interconnectedness on a broader and even planetary scale. For Rosicrucians this implies certain obligations. In concrete terms, what are they?

Although we may feel like totally dismissing certain types of societies or governments and their policies, we must, as often as possible, make a heartfelt attempt to devote our meditations and contemplations to the service of world unity and the spiritual assistance of the world's leaders. As you all know, our former Emperor, Frater Harvey Spencer Lewis, was a person of great intellect who was open-minded and truly ahead of his time. That is why he established what came to be called "Medifocus." In Rosicrucian magazines and



* If you have not received the *Positio Fraternitatis Rosae Crucis*, you may obtain a copy by writing to the Grand Lodge.

other documents throughout all of AMORC's jurisdictions the names and portraits of heads of state were published. Each Rosicrucian was asked to send positive thoughts to these leaders so as to aid them in pursuing their mission as best as possible. Unfortunately, this concept had to be abandoned, because it was incorrectly perceived by the profane world, which had the wrong impression that we supported politicians who were sometimes cruel or dishonest. And, likewise, certain members of our organization also misunderstood this activity.

To avoid negative attacks on AMORC, Emperor Ralph Lewis decided to put an end to this program. For my part, I found the program completely acceptable. But unfortunately, I cannot envision reviving it, because the state of mind of most world societies—whether they are called “developed,” “civilized,” or otherwise—has not changed. In fact, I feel that it has degenerated.

However, since I am addressing spiritual people and others of good will through this article, I will ask you to strive in the next weeks and months—perhaps even every day of your life—to send positive thoughts, filled with love and compassion, to our world leaders. This request is not only addressed to Rosicrucians, but again to all people who have chosen to read this magazine.

Whether the world leaders are North or South Americans, Chinese, Russians, Arabs, Europeans, etc., the good thoughts sent out toward these men and women will not support them in their negative actions, but may on the contrary incite them to make better decisions or even—and why not?—to retire from the political scene if they are not up to what we have the right to expect from them.

Speaking from experience, I know it is difficult to forgive those we consider our enemies, and if in your heart, depending upon your experiences and the trials you have endured, it is impossible for you to forgive at this moment, then do your best to simply remain as neutral as possible. Not engendering thoughts of hate will in itself be positive.

We can also visualize an ideal form of government. Although there certainly has never been a perfect civilization directed by perfect humans on earth, nevertheless we

could imagine a political system close to the one instituted in ancient Greece at the height of its civilization. Indeed, the politicians of that era were philosophers—in other words, “lovers of wisdom,” in the etymological sense. Their primary motivation was to work in serving the good and raising the consciousness of the people they governed. In this regard, they did not consider their fellow citizens as voters who had to be converted completely to their cause, but as souls who they had the obligation of guiding on the path of life. They were profoundly humanistic, in the image of Plato, or Pythagoras, who was considered to be the greatest legislator of his time. Like these individuals, we need to be convinced that human laws should be the reflection of divine laws. It is an absolute requirement if humanity is to experience happiness.

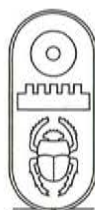
I now bring to a close this discussion about politics, because you already know my point of view and that of all the Grand Masters through the *Positio Fraternitatis Rosae Crucis*. *

Therefore, I ask you to visualize what the ideal society should be and send good thoughts to all our politicians. Do this in the privacy of your home, or at any time or place you deem necessary. Construct your concept of the ideal society a little at a time and refine this project over a period of days. Play with it in your mind and make it come alive. When it comes to the heads of state, ministers, deputies, governors, mayors, etc., do not content yourself with a worldwide and impersonal visualization.

On the contrary, for your mystical work, choose from among one or more personalities—whether local, national, or international. In reading newspapers and magazines, or while watching television, spot a face and retain it in your memory. You may choose to concentrate on the same person for several days, or choose to work on several personalities at the same time. It all depends on your inclination.

The Economy of the Third Millennium

The economy, technology, ecology, and science are each an integral part of our modern society, as they may be envisioned in our dreams of an ideal society. In the following passages I will expand upon the practical aspect of these four important points that are so closely



associated with one another that they cannot be readily separated.

Nowadays the strength and influence of the economy are such that it is no longer the politicians who govern, but rather the financiers. Everyone knows that the world's economic system does not meet the most elementary needs of billions of people, whereas the amount of money in circulation has never been so enormous on the international level. This means that the riches produced by humans benefit only a minority, which is regrettable. The economy has become too speculative and it sustains markets and interests that are more virtual than real. Quite obviously, the economy will fulfill its role only when it serves all humans.

This implies that we need to regard money for what it should be—a means of exchange and an energy intended for obtaining what each person needs to live happily on the material plane. People are not destined to be unhappy and even less to be impoverished. On the contrary, they should have at their disposal everything which may contribute to their physical well-being, so that they may elevate their souls with complete peace of mind toward higher planes of consciousness.

The economy of the third millennium should be based on principles of sharing and taking into consideration the common good, but in no way upon welfare, because this is illusory mutual aid and encourages those who benefit from it to claim still more assistance, rather than to fulfill their obligations.

I am fully aware that my expectations regarding the economy are very utopian, and I would not want you to misinterpret my remarks. I am not saying that we should share without limitation or never make a profit—quite the contrary. Rosicrucians do not need to take a vow of poverty, and great social success may also result from positive karma and the expression of great intelligence. It may also allow greater evolution, because it opens wide many doors, especially on the cultural level. Material wealth may also allow us to express what is best in ourselves, such as goodness and generosity. By my remarks, I simply wish to express a simple and innocent or even utopian wish—that is, that

our world will be so beautiful that all persons will be able to appease their hunger and that war, whose primary cause is money, will no longer devastate our planet. But I am well aware that it will be a very long time before this ideal becomes a reality, and it may even be that we will never have the opportunity to experience this future if we do not become more enlightened regarding environmental matters.

Ecology and the Environment

This leads me to speak to you regarding the very important subject of ecology, because the earth's resources are not inexhaustible and cannot be shared endlessly. We may speak of science, technology, the economy, politics, humanism, and of many other things, but obviously, none of these discussions can take place if our planet and its inhabitants disappear.

For several decades, ecology and the idea of protecting the planet were discussed in terms of a science fiction scenario, which brought forth smiles among listeners. Years ago the few specialists in the field of ecology were ignored. Now, what was once supposition has become reality, and although we are not yet fully suffering all the negative effects, the land, mountains, forests, oceans, and, indeed, human beings themselves are very seriously ill.

Therefore, it is imperative we become fully aware that the problems I have just touched upon do not concern any one country in particular, but rather the entire planet. You may live in the open countryside, far from all apparent pollution, and fully appreciate this privilege. But let me tell you, this tranquillity is only very temporary and it won't take many centuries before all of us become the victims of pollution.

Apart from the obvious scientific and physical reasons, we should not forget that we are all part of the same *égrégoire* and that what affects one nation or one person inevitably affects each of us due to the psychic bonds uniting us all. Thus, no one will be spared if we do not succeed in stopping the degradation of our environment. Of course, you will tell me that you are personally quite aware of this problem, and that you endeavor to live as naturally as possible by supporting through your actions, words, and thoughts, those who work to safeguard our world.

But think about it. In the next few days, examine your conscience and see what else you can improve around you, in your behavior and in your habits, whether at home or at work. Do not hesitate to be what is commonly called a "militant." I am accustomed to saying that I am extremely optimistic, but when it comes to the environment, this is not the case.

Future Technology

What's true for ecology and lifestyle is also true for technology. The latter is ever present and constitutes the core of modern societies to such a degree that it has become nearly indispensable. Unfortunately, the dark side of this picture is that machines now pose a danger to humanity itself. Machines were meant to assist humans and to save us from toil, but instead they have come to replace human beings. Of course, the advent of technology should have been a very positive development, but apparently it is not the case since we live in a fairly dehumanized world where physical and direct contacts are becoming rare.

The technology of the third millennium must become an agent of humanism. We have the obligation of centering ourselves once more and increasing our awareness of the quality of life and slowing down our frantic rush toward so-called progress. As far as that goes, we must learn once more to live in harmony not only with nature, but also with ourselves. Technology should free us from the most laborious tasks and allow our contact with others around us to blossom forth. Thus, the objective of technology's advancement is not to robotize the world, but rather to humanize it. The opening and closing ceremonies of the Olympic Games in Salt Lake City were a good example of this. Technology was omnipresent, but it served to convey a message of hope, beauty, unity, and fraternity.

Personally, I have always been interested in so-called new technologies, and I am, for the most part, a modern man. Of course, I use all the present-day means of communication in conducting the affairs of the Order and in my daily life. But I can assure you that I do not waste hours sitting in front of my computer screen or holding onto my cellular phone. Likewise, I prefer traditional cooking to that of microwaved cooking, just as I avoid

eating foods that are modified genetically and prefer those that are natural and organic.

Some Important Questions

Thus, the advice that I offer about technology and the environment would be, for example, that whenever you turn on your computer, television, or your laptop, you fully consider the necessity of the action that you are about to take.

Do you still write a letter by hand or send a traditional greeting card to a friend rather than by e-mail?

When you do your grocery shopping, do you always remember to give preference to the most natural foods, those that contain no colorings or pesticides?

In your dealings with the stock market, are you careful not to support immoral activities either directly or indirectly? Have you made certain that your money is not being used to produce armaments or serve the major cartels, such as chemical or pharmaceutical laboratories?

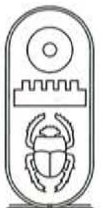
By consuming certain products or abusing the use of medicines, do you not contribute to your own pollution and, in the long run, to that of the human race?

In summary, are you always aware of your acts, and do you foresee their consequences and results? I leave it up to you to meditate on all these matters and on all those of a similar nature that will be coming to mind in the next few days.

The Role of Science

As you can see, ecology, technology, the economy, and even science are inseparable in their evolution. Science contributes to the well-being of humans and it is an undeniable factor of progress. Without it, the world would still be in the Stone Age, but we must always keep in mind the famous adage "Science without conscience is the ruin of the soul."

Scientists are as a whole very materialistic. Some among them are spiritually inclined, but they are prisoners of a system which does not permit them to give full expression to their beliefs. Therefore, science is focused upon the physical aspect of existence and has not taken sufficient account of its metaphysical dimension. I am thinking primarily of genetic research. Have



they not reached the limits of what is reasonable? Consider too the weapons that have been created during the last few decades that threaten humanity with global destruction.

Regarding this matter, I think once again that our modern-day thinkers should draw their inspiration from ancient Greece. Thales, Democritus, Heraclitus, and many others were convinced not only that God existed as absolute intelligence, but also that God was the origin of the mysteries which confronted them. For them, science, like philosophy, had the aim of analyzing the laws through which this Intelligence manifested itself in the universe, in nature, and in humanity itself, in order to understand its function and to find useful applications for the welfare of their contemporaries. They did not play the part of "sorcerer's apprentices," which is unfortunately the case in our modern civilization. For science to rediscover its soul, it is necessary that scientists find theirs. You are certainly aware of the divine aspect of your nature, and I am convinced that if your profession consists of working in the scientific and medical fields, you will take into account all the viewpoints that I have just discussed.

The World of Art

Along with science and technology there is another world toward which human beings are naturally attracted—that of art. I, for one, conceive of art as being the ability to express on the human plane the beauty and harmony of the divine plane. Although I am not an expert in this field, I believe that we have departed greatly from this ideal over the last few decades.

Like you perhaps, I remain very perplexed when I look at certain paintings which are considered masterpieces, see crushed auto bodies and assorted elements that are called sculpture, or hear certain music that impinges upon us with force and violence and whose vibratory rate is very harmful to our psyche and state of health in general. These few remarks definitely do not imply that nothing beautiful has been created recently in the artistic field. I simply deplore the fact that art has become the privilege of an elite that gives art a false image, whether out of opportunism, selfishness, or demagoguery.

To draw a parallel, today it is fashionable to speak crudely—even to be vulgar in one's behavior—yet this does not mean that vulgarity is an ideal in itself and that most people appreciate it. Actually, this is a form of manipulation, notably on the part of the media. Being optimists, we can hope that the general deterioration of morals we are now witnessing is only temporary.

Morality and Religion in the Third Millennium

This brings us to the subject of morality. Morality is increasingly ridiculed, and it appears evident that humans should make considerable efforts to reestablish within themselves and around themselves the rules of behavior that have vanished. You are surely aware of those values that apply not only to one's self but to others, and of course to our whole environment. I will not expand further on this subject, as it was covered in the Manifesto. On the other hand, I would like to speculate about the possible religion of the future.

In many countries religion is still very present. Many of our fellow citizens, or you yourself, may attend church, which is not so in my case. Not that I lack respect for religions, whatever they may be, but simply because the Rosicrucian philosophy, which I had the privilege of being exposed to at a very young age, satisfies me completely. Without wishing to speak against religions or doing them any harm, I doubt that they will satisfy the spiritual aspirations of men and women of future generations.

Indeed, I have the feeling that the creed, morality, and liturgy of religion, although completely respectable, will no longer be adaptable to the evolution of conscience and mentality. Personally, I think that this also applies to the so-called new-age religions, which are for the most part deceptions managed by entrepreneurs. The third millennium will see the coming of the Aquarian Age, which should begin around 2150 if we are to believe the most recent astronomical calculations. Tradition relates that this age will mark the end of religiosity and the beginning of authentic spirituality.

This means that religion, in the etymological sense of the word—that is, in the sense

of *binding oneself to God*—will no longer be religious but *spiritual*. In other words, it will no longer be based on the sole belief in God, but on the knowledge of the laws by which God is manifested in the universe, in nature, and in human beings themselves. These teachings will have a universal character and will be a harmonious synthesis of the most mystical principles that the sages of the past have transmitted to humanity. To a certain degree, they will be similar to those that the Ancient and Mystical Order Rosae Crucis perpetuates today and will serve as the basis of a profoundly humanistic philosophy. Furthermore, the religion of the future will be devoid of all dogma, favoring instead freedom of conscience and personal reflection. In other words, it will make every human being a disciple of the Master Within.


As the previous remarks suggest, I think that the religion towards which humanity is evolving will be universal. As such, it will respond to the desire and need for knowledge of all men and women, apart from their race, nationality, and culture. Moreover, one may imagine that before then the world will form one single nation integrating all differences into a harmonious unity. No longer will there be a Yahweh, Brahma, or Allah that people venerate in a common faith. Instead, it will truly be the God of their Heart, the God of their Understanding. Likewise, people will no longer seek the word of God in the Bible, Koran, Upanishads, or some other sacred book, but rather in the Book of their Soul. This implies that present-day religions will no longer exist and that they will be perceived as the ancient religions are perceived today—that is, as definitely belonging to a distant past.

Therefore, the spirituality of the centuries to come should mark both the return and the definitive restoration of the Primordial Tradition, presented in a number of esoteric writings as the *Religion* of religions.

As I stated at the beginning of this article, I am completely aware that the viewpoints that I have expressed regarding the evolution of politics, the economy, technology, science, art, and spirituality are rather utopian. Nonetheless, I truly think that humanity has the power to make the Earth a place of bliss, brotherhood, and peace. To do so, humanity must absolutely transcend its materialistic ideals, turn the page of a religiosity that has become rather archaic, and open itself up to a spirituality based on knowledge and humanism. In other words, humans need to realize the famous Universal Reform already called for by the Rosicrucians of the seventeenth century.

Rosicrucians of this modern age have the privilege of belonging to an Order that works in the service of the spiritualization and humanization of the world. In this period of transition, more than ever before, we must make our Order known, so as to allow a greater number of seekers to join us and participate in the Great Work that the Rose-Croix has been accomplishing for centuries so as to give birth to a New Humanity. If you are not a member of AMORC, and if you feel an affinity with the subjects I have just discussed, I invite you to join with me, and thousands of other seekers, under the Auspices of the Rose-Croix.

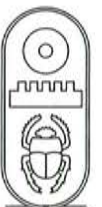
Christian Bernard

Christian Bernard 
Imperator



"IT IS IMPERATIVE THAT WE, THE PEOPLES OF EARTH, DECLARE OUR RESPONSIBILITY TO ONE ANOTHER, TO THE GREATER COMMUNITY OF LIFE, AND TO FUTURE GENERATIONS."

—The Earth Charter



THE EARTH CHARTER



Editor's Note: We share this reprint of the Earth Charter with our readers because many points made by the Imperator in his preceding article clearly resonate with the Charter's sixteen main principles. Originating out of a 1987 call by the United Nations World Commission on Environment and Development for the creation of a new charter that would set forth essential principles for sustainable development, the Earth Charter establishes the fundamental principles for building a just, sustainable, and peaceful global society. It has been translated into twenty-eight languages, is widely distributed throughout the world, and has been endorsed by over 8000 organizations worldwide. This latest version of the Earth Charter, released in 2000, is hailed as the most important development in international environmental and sustainable development law since the 1992 Rio Earth Summit! It recently exercised an important influence at the 2002 World Summit on Sustainable Development in Johannesburg, South Africa, where the world's nations addressed principal concerns facing Earth's population: eradication of poverty, overcoming the gulf between rich and poor, and reversing the trend of global environmental degradation. Earth Charter principles and goals are reflected in the "Johannesburg Declaration on Sustainable Development"—a most important statement that resulted from this vital world summit. In this spirit we share the Earth Charter with our readers.

PREAMBLE

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's

evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth

community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.

- a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2. Care for the community of life with understanding, compassion, and love.

- a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4. Secure Earth's bounty and beauty for present and future generations.

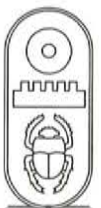
- a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
- b. Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to:

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.



- b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
 - c. Promote the recovery of endangered species and ecosystems.
 - d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
 - e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
 - f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.
- 6. *Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.***
- a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
 - b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.
 - c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
 - d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
 - e. Avoid military activities damaging to the environment.
- 7. *Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.***
- a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
 - b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
 - c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
 - d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
 - e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
 - f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.
- 8. *Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.***
- a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
 - b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.
 - c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. SOCIAL AND ECONOMIC JUSTICE

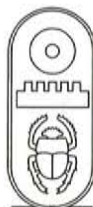
9. *Eradicate poverty as an ethical, social, and environmental imperative.*

- a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required
- b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.

- c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.
- 10. *Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.***
- a. Promote the equitable distribution of wealth within nations and among nations.
 - b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.
 - c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.
 - d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.
- 11. *Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.***
- a. Secure the human rights of women and girls and end all violence against them.
 - b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.
 - c. Strengthen families and ensure the safety and loving nurture of all family members.
- 12. *Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.***
- a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.
 - b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
 - c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.
 - d. Protect and restore outstanding places of cultural and spiritual significance.

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

- 13. *Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.***
- a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
 - b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
 - c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
 - d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
 - e. Eliminate corruption in all public and private institutions.
 - f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.
- 14. *Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.***
- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
 - b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.



- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
- d. Recognize the importance of moral and spiritual education for sustainable living.

15. *Treat all living beings with respect and consideration.*

- a. Prevent cruelty to animals kept in human societies and protect them from suffering.
- b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
- c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16. *Promote a culture of tolerance, nonviolence, and peace.*

- a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
- b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.
- d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
- e. Ensure that the use of orbital and outer space supports environmental protection and peace.
- f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

THE WAY FORWARD

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives

with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

*— Reprinted with permission of the
Earth Charter International Secretariat*



*"Truly think that humanity has the power to make the Earth
a place of bliss, brotherhood, and peace."*

— Christian Bernard, Emperor

From the Grand Master's Sanctum



How To Manifest Peace in Your Life

Dear Fratres and Sorores,

With the 2004 AMORC World Peace Conference in San Jose rapidly approaching, I frequently receive letters and comments from members asking how they can begin now to participate in the work of the conference. We certainly have plenty of opportunities for members to participate in projects for the conference, and you may contact Soror Karen Wark at Rosicrucian Park to volunteer.

More important though, considering the circumstances in the world today, is your constant work in your lives every single day, in directing your thoughts, words, and actions towards peace in our world.

What you can do:

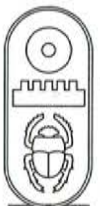
1. Dedicate some time each day to visualizing peace. Attune with the Council of Solace every day at noon (local time) sending thoughts of peace, harmony, and health to all who request it.
2. Mentally surround our world leaders in the light of peace, tolerance, and kindness.
3. Familiarize yourself with cultural perspectives foreign to you. Study a religion you know nothing about. Explain it to someone else you know, from that religion's or culture's perspective. (This information is available throughout the monographs or at your local library.)
4. Make peace with people in your life—at home, at school, at work. Make a commitment to make peace with someone this month.
5. Participate in your community in ways that model the ideal of peace.
6. Respond peacefully in the next stressful situation in your life.
7. Speak with others about peace. Engage them in conversation on how we can each be instruments of peace in the world.

Fratres and Sorores, may this be the year in which Peace Profound manifests upon our planet, and may the 2004 AMORC World Peace Conference be a celebration of that peace!

Sincerely and fraternally,

A handwritten signature in cursive script that reads "Julie Scott".

Julie Scott
Grand Master



IMAGINE AMORC

Imagining, Envisioning, and Constructing the Future of the Rosicrucian Order

ON January 21-22, 2003, over 100 members gathered together at Rosicrucian Park and collectively imagined the future of our Order—a future that would be positive, inclusive, and built upon our common values.

Imagine a large room filled to capacity with Rosicrucians working shoulder to shoulder.

Imagine fratres and sorores absorbed in each other's stories about their best experiences as members of the Rosicrucian Order.

Imagine creativity flowing among people with a common cause and dedication.

Imagine all levels of the organization in the room together: home sanctum members, the Grand Master, employees at Rosicrucian Park, the Board of Directors of the English Grand Lodge, Affiliated Body members, Grand Councilors, Neophytes, and fifty-year members—with a special welcome to our group from our Imperator, Christian Bernard; the Vice President of the Supreme Grand Lodge, Charles Parucker; Treasurer of the Supreme Grand Lodge, Irving Söderlund; and Secretary of the Supreme Grand Lodge, Burnam Schaa.

IMAGINE AMORC!

This is a report of the events that took place at Rosicrucian Park, January 21-22, 2003.

This message is from all participants, and is extended to all who wish to participate in the exciting future of this organization.

Many dedicated members from every level of our organization came to San Jose to share their hopes and dreams for our Order and for several days worked together in creating new ways of bringing to life our dreams shared in common. Fratres and sorores from throughout the jurisdiction shared inspiring stories of how they came to be members of the Order and how being a Rosicrucian has transformed their lives in powerful ways.

Drawing from these inspiring stories, participants identified the following areas of focus that will serve to inspire the future growth and prosperity of this Grand Lodge:

- Rosicrucian Learning Centers
- Community Service
- Public Awareness

Around these themes small groups were formed to write "provocative propositions" that would spark inspiration in creating the



IMAGINE AMORC Facilitator Soror Karen Wark leads participants through the process of discovering our organization's future.

Members of both the English Grand Lodge and Supreme Grand Lodge Boards meet for discussions: (from left) Grand Master Julie Scott, EGL Board Treasurer Sharon Wahl, EGL Vice President Dr. Lonnie Edwards, Imperator Christian Bernard, SGL Secretary Burnam Schaa, EGL Board Secretary Calvin Jonas, SGL Vice President Charles Parucker, and SGL Treasurer Irving Söderlund.



Grand Councilors from throughout the jurisdiction join Grand Master Julie Scott (top row, second from left) in front of Grand Temple.



manifestations of our dreams. Following are the provocative propositions that were chosen by members participating in IMAGINE AMORC and the projects that have been formed around them:

Learning Centers: "Rosicrucian Learning Centers serve as a cornerstone for the fundamental principles of the Rosicrucian Order, including integrity, temperance, tolerance, and peace. The centers serve as a source of cultivation and growth for our inner selves and the world around us, offering a place for reflection on eternal teachings and universal wisdom. The Rosicrucian Learning Centers offer their Light, Life, and Learning to all dedicated seekers."

The follow projects are all aspects of the Rosicrucian Learning Centers:

- A mentoring program that will be accessed via the web using a centralized database. Mentoring guidelines will be developed for mentors and mentees. The focus of the program is to encourage and enhance members' research and writing skills.
- A Rosicrucian peer reviewed journal, which will not only provide a venue for scholarly Rosicrucian publishing from around the world, but the Rosicrucian (and other) scholars who make up its review board will also function as mentors for Rosicrucians who have serious scholarly interest, but who may not have had formal (or extensive formal) training in academic writing.
- Online RCUI classes beginning in June 2003 with Steven Armstrong's "Rosicrucian Echoes in Ancient Wisdom Texts" will not only provide a class for the study and methodology of exploring ancient mystical texts, but also mentoring in writing for the *Peer*

Reviewed Journal, so that papers from the course may be submitted to the Journal for review and possible publication.

- The Rosicrucian Learning Center Catalog, which will promote all the events happening throughout our jurisdiction including Grand Lodge events, Rosicrucian Egyptian Museum events, and all regional events.
- A database of all volunteer teachers and their topics for the Rosicrucian Learning Center.
- Regional Learning Centers.

Community Service: "Rosicrucian Service is an inspiring, liberating, devoted act of work and worship that provides a self-giving opportunity for compassionate expression of universal love. This service encompasses the humble expression of Soul through consistency, value to others, and reaching out. As a result of this act and attitude, there is inspiration and motivation within the community to become involved."

The projects that have been proposed and approved to manifest Rosicrucian Service opportunities are:

- A Children's Web page;
- Guidelines for Affiliated Bodies to support them in their service to their communities;
- Family workshops that will provide education and wellness services to both members and non-members;
- "Family Convocations": regular Pronaos convocations open to boys and girls 10 years of age and older, who attend with their Rosicrucian parents or legal guardian(s).

Public Awareness: "We, as Rosicrucians and seekers of the Light, are expanding our circle.

Through the exciting processes of one-on-one interviews, extensive group work, and the sharing of values and ideals, Rosicrucians discover what gives life to our organization and envision the organization's future. (Below) Members of AMORC's Supreme Grand Lodge Board, including (from left) Emperor Christian Bernard, Secretary Burnam Schaa, Treasurer Irving Söderlund, and Vice President Charles Parucker, welcome IMAGINE AMORC participants.



AMORC has implemented a creative plan suitable for today to bring the knowledge of our ancient tradition to all those who seek answers to the mysteries of life and are ready to investigate them."

The projects that have been proposed and approved to "Expand our Circle" are:

- Programs to encourage monthly family/friends activities, including study groups and special meditations to introduce the core values of AMORC;
- Grass-roots campaign of advertising conducted by individual members funded by AMRA donations with a goal of 3000 advertisements placed in three years;
- Create a special section of the Rosicrucian website:
<http://www.rosicrucian.org/seeker>
where interested potential members can learn about and practice sample Rosicrucian exercises and experiments;
- Conduct a communications audit of present English Grand Lodge resources, such as advertisements, in order to update them for present times;
- Create an online advertising tool kit for use by members and affiliated bodies;
- Create bookmarks from excess paper left when printing English Grand Lodge materials for distribution for use by Affiliated Bodies and members;

English Grand Lodge Vice President Dr. Lonnie Edwards makes a cogent point as groups form around exciting areas of focus—community service, public awareness, Rosicrucian learning centers—that will serve to inspire future growth. The excitement and energy in the room was palpable!



Rosicrucian
Digest
No. 1
2003



- Create a multimedia CD with information about AMORC, including the full-color version of the "Mastery of Life";
- Submit articles written by Rosicrucians to magazines such as *Yoga Journal*, with information on how to contact the Rosicrucian Order.

IMAGINE AMORC culminated with reports from all of the small groups to the Executive Committee of the Supreme Grand Lodge. Following the reports, Grand Master Julie Scott was invited by the Emperor to share the results of IMAGINE AMORC at the upcoming Supreme Council Meeting in La Chute, Quebec, Canada, in October 2003.

We attribute this program's success to having everyone in the room together during all phases of IMAGINE AMORC. This assures us that our purpose is in alignment with the overall goals of the Supreme Grand Lodge, as well as with the visions of our members in the field. The process facilitates grass-roots participation and offers each member the opportunity to participate in projects that have heart and meaning to them personally.

Every member of the Rosicrucian Order is invited and encouraged to participate in IMAGINE AMORC. Your voice and participation are important to this process, which is committed to doing no less than creating the future of our organization!

For information on how you can participate in IMAGINE AMORC, visit our special web page at:

www.rosicrucian.org/imagine_amorc

One Member's IMAGINE AMORC Experience

Editor's Note: *Following her attendance and participation in the IMAGINE AMORC conference at Rosicrucian Park in San Jose, Regional Monitor Kathy Coon of Baton Rouge, Louisiana, addressed this appreciative and explanatory letter to members throughout her region, the South Central region of the United States. We reprint this letter here because it expresses so beautifully the energy, vitality, love, and dedication that manifested throughout the entire conference and which now radiates outward to Rosicrucians everywhere!*



Dear South Central Family,

It is with gratitude that I share my recent experience with IMAGINE AMORC in San Jose. For the first two days I participated in a strategic planning activity in which questions were formulated in relation to discovering the best of the Rosicrucian Order (also called "Appreciative Inquiry"). After formulation, two attendees worked through the discovery inquiries first hand. This was the same process Grand Councilor Bob Wuest used at the South Central Regional Convention. Teams were then formed to refine questions to be used for the IMAGINE AMORC model on January 21-22. In addition to the Discover phase of IMAGINE AMORC, participants worked through three additional phases: They were able to Dream, to envision our best possible future; to Design, to create provocative propositions; and to follow their Destiny—to build innovative teams.

Each individual chose their group throughout the event, generally doing each activity with different Rosicrucians. During the Dream phase, the groups discussed the dreams they had for the Order. They designed concrete proposals to be submitted to the entire group as focal points for the future of the Order. These proposals were voted on, and three areas of focus were determined to be the most significant for the future of the Order, based on the votes of each participant. These areas involved Publicity, formation of a Rosicrucian Learning Center, and Service. After a break, individuals gravitated to which of these three areas they wanted to develop in terms of Design (creating provocative propositions) and Destiny (building innovative teams). During IMAGINE AMORC in San Jose each person on each committee committed to the fulfillment of their proposal on behalf of the Order.

Since my chief goal in life is to serve the Order and humanity in any possible way, I

gravitated toward a service project. Our group developed the following proposal, which was just approved by Grand Lodge. (We were the only group that had not completed the proposal during the time allotted.) The completion of this project was accomplished via emails back and forth between 12 team members with many marvelous ideas, all of whom voted on a final proposal. Our proposal's initial length of time was to be one year. Our first focus is all children, ages 2-12.

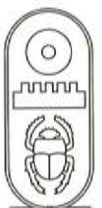
Here is some of what we came up with for *The Children's Web Page*:

Project Overview: To provide services to our children, our Order, and to the world, we will form a seed committee to develop a children's web page that will include Dr. Ralph M. Lewis' children's visualization tape, adaptations of existing children's materials, and children's metaphysical stories. Child culture material will be available.

Background: The Order has historically presented significant public children's material since the 1920s, starting with H. Spencer Lewis' *Child Culture* monographs. This initiative seeks to rekindle and incite the imagination of today's youth, using the latest technology in the spirit of Dr. H. Spencer Lewis.

Goals:

1. Capture and sustain the interests of children in learning Rosicrucian values and principles.
2. Provide a means for all parents and communities to instill universal values in children.
3. Instill a sense of wonder so the magic of curiosity impels the child to become a seeker of Truth in the treasure chest of time.
4. Use the capabilities of electronics to make the learning fun.



The methods, staff, administration, resources, facilities, equipment, and budget were also reviewed. We are still working on the budget portion.

What is significant about this information is that we were able to take ownership on the groups' consensus of needed projects for the Order. We each picked an action group on the basis of our heart's desire. What is even of greater significance is that this process—this wonderful, positive process—will be taken to our region and to our Affiliated Bodies, to bring new energy and vitality into *our* organization. This structure allows grass-root input, moving the administration of projects to a democratic process in which all participants have input. It is with joy that I participate in the project above. It is with wonder that I await the opportunity to participate in

Regional and Affiliated Projects to IMAGINE AMORC.

For me, the recent week in San Jose was a watershed moment in my life. Time stood still, and connections within and without were made on so many levels. Emotionally, I am still overwhelmed from this sterling event. Every moment and breath is accompanied by the flood of experiences I had, and am having, from such a pristine process. A deep peace, filled with love and joy, is everywhere present in my now. I thank the Rosicrucian Order for this event. I also thank the South Central Region for making this possible!

With gratitude and Love.

Sincerely and fraternally,
Kathy Coon, S.R.C.

Would you like to take part in the exciting IMAGINE AMORC process?

Join us next year at

**IMAGINE AMORC
2004**

February 14-16, 2004

New York City, New York

Everyone interested in the future
of the Rosicrucian Order, AMORC, is invited!



In Memoriam

Ruben Dalby, F.R.C.

Frater Ruben Dalby, former Spanish Grand Master of the Rosicrucian Order, AMORC, passed through transition and experienced the Great Initiation on January 20, 2003, in San Jose, California. Known and loved by thousands of Rosicrucians throughout the world, Frater Dalby is survived by his wife Maritza, his son Ruben, and daughter Maribel.

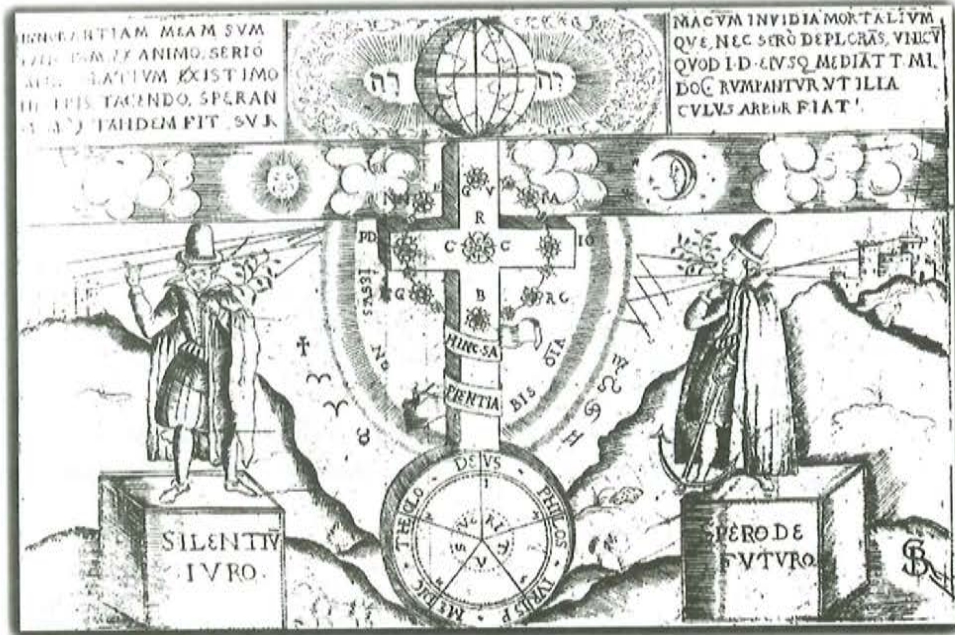


Illustration from *Pandora sextae aetatis*, Bonaventura Reilbing, 1617.

ROSIKRUCIAN HISTORY

from Its Origins to the Present

Part X

Rosicrucianism and Freemasonry The Egyptian, Essenian, and Templar Origins

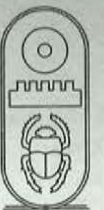
by Christian Rebisse, F.R.C.

translated from the French by Richard Majka, F.R.C.
Assistant Editor, *Rosicrucian Digest*

With the onset of the Thirty Years' War, Rosicrucians withdrew from the public eye in Germany. They took refuge in the alchemical movement, which expanded considerably at this time. In England, on the other hand, Rosicrucians were involved in the beginnings of Freemasonry. They would come again into clear view in the middle of the 18th century, priding themselves on an origin preceding those of Freemasonry and Christianity, and claiming a filiation dating back to the Egyptians.

The Rose-Croix and Freemasons

Freemasonry arose in England in the 18th century from fertile ground prepared by Rosicrucianism. Such authors as Johann Gottlieb Buhle (in 1804) and Thomas de Quincey (in 1824) described Freemasonry as emanating from the Rosicrucians. As early as 1638 the relationship between the two movements was described in "The Muses," a poem by Adamson that was published in Edinburgh. In this work it is written: "For we are the Brothers of the Rosy Cross; we possess the word of the Mason and dual sight."



A few years later, on October 10, 1676, the *Poor Robin's Intelligence* published a notice stating that "The Ancient Fraternity of the Rosy Cross, the Adepts of Hermetism and the Company of Accepted Masons, have decided to dine together." This connection was again emphasized in an article of the *Daily Journal* of September 5, 1730, which indicated: "There exists a Society to the stranger, of which the English Freemasons . . . have copied some ceremonies, and strive to persuade the world that they have descended and are identical to it. They are called Rosicrucians."

Brother I.O.

It is striking that the two oldest references relating to Masonic initiations concern individuals who had a direct or indirect relationship with Rosicrucianism. The first reference, dating from May 20, 1641, involves Sir Robert Moray, who was initiated into Masonry in the Mary's Chapel Lodge in Edinburgh. Interestingly enough, Moray, one of the founding members of the Royal Society and an exponent of alchemy, was the benefactor of Thomas Vaughan (1622-1666). The latter, using the pseudonym of Eugenius Philalethes, was the author of *The Fame and Confessio* (1652), the English translation of the *Fama Fraternitatis* and of the *Confessio Fraternitatis*.

The second reference discusses Elias Ashmole (1617-1692), the noted English antiquary, who was admitted into a Masonic lodge in Warrington on October 16, 1646. Six years later he published the *Theatrum Chemicum Britannicum* (1651), a volume composed of an important collection of alchemical treatises. In the very first lines of this book Ashmole refers to the *Fama Fraternitatis*. He recalls that the first Rosicrucian manifesto described the coming to England of "Brother I.O.," one of the first four companions of Christian Rosenkreuz. Other facts show that Ashmole took special interest in Rosicrucianism. For instance, found among his papers in the Bodleian Library is a

translation in his own hand of the Rosicrucian manifestos, as well as a letter in which he applied for admission into the Rosy Cross fraternity. Over a century later Nicolas de Bonneville (1760-1828) went so far as to say that Freemasonry had borrowed all its allegories, symbols, or words from the Rosicrucians (*La Maçonnerie Écossaise comparée avec les trois professions et Le Secret des Templiers du XIVe siècle*, 1788). Although it would be incorrect to state that Freemasonry originated with the Rosicrucians, we must note that the first Freemasons were members of the English Rosicrucian movement of the 18th century.

Anderson's Constitution

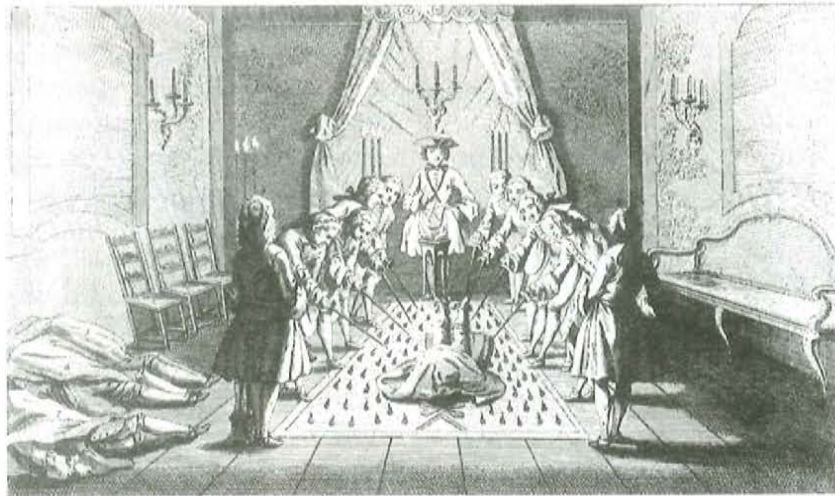
The activities of Freemasonry began in the 18th century. It is generally thought that the founding act of this society dates from 1717, when the Grand Lodge of London was constituted. But the crucial moment in the founding of Freemasonry involves the publication of Anderson's *Constitution* (1723) by the Duke of Wharton, its grand master at the time. This text, presented as a reorganization and correction of "old Masonic archives," was edited by James Anderson, John Theophilus Desaguliers, and George Payne. The materials used were the *Old Charges*, texts belonging to the ancient stonemason fraternities or guilds, the oldest of which date from the 14th century.



Elias Ashmole (1617-1692)

The prime examples are the *Regius MS* (c. 1390) and the *Cooke MS* (c. 1410). But rather than directly descending from the ancient operative Masonic guilds, Freemasonry is a society of thinkers; "speculative" Masonry is spoken of here. It describes a lineage going back to Adam and lays claim to the legacy of the Liberal Arts, knowledge that was inscribed long ago on the two pillars surviving the Great Flood.

Apart from the legendary history of Freemasonry, Anderson's *Constitution* gives the Order's rules, as well as some songs meant to accompany the lodge meetings. We can say that the *Constitution's* plan was generally more social



Reception of the Master's Degree, 18th century engraving.

than spiritual. In an era marked by divisions engendered by the Reformation and Counter Reformation, Freemasonry was content to exhort its members "to that religion in which all men agree, leaving their particular Opinions to themselves: that is, to be good men and true or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished . . ."¹

Hiram and Rosenkreuz

Freemasonry in the early 18th century was not the organization we know today. Only after several years did it adopt its basic structure composed of three degrees—Apprentice, Fellow Craft, and Master (Blue Masonry, or Craft Degrees, in the English-speaking world). Originally it was composed of only two degrees, those of Apprentice and Companion. A third, called the Master, appeared around 1730. Official references to this degree were only found in the second edition of Anderson's *Constitution* (1738), and it was not until 1760 that the symbolism attached to it, the Hiram legend, was truly adopted in England.² In certain aspects, such as those of the symbolism connected with the discovery of the Master's tomb, Hiram assumed the characteristics of Christian Rosenkreuz. Might we perceive Hiram, as Antoine Faivre asserts, as being a son of Christian Rosenkreuz? "Also a mythical founder, the first was in that case a Christian reduced to the relative abstraction in the gallery of great hieratic figures of the 'Tradition.'"³

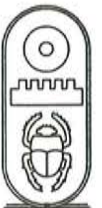
In the beginning, Freemasonry did not appear as a truly initiatory society. In fact, its

ceremonies were called "rites of reception." The term "initiation" only appeared in print around 1728-1730 and did not become official in France until 1826.⁴ Although the rituals characteristic of Masonry conferred a mysterious aspect to its meetings, the lodges were essentially places where philanthropy was practiced and the fine arts were cultivated. Only gradually did it develop an initiatory and esoteric aspect.⁵

The Egyptian Mysteries

In contrast to the Renaissance, references to Egypt had practically disappeared by the 17th century, despite a few exceptions such as Gerhard Dorn, a disciple of Paracelsus. Deeply critical of the esoterism of his era, Dorn felt that the Primordial Revelation, confided long ago to Adam and perfected by the Egyptians, was distorted by those who had transmitted it to us—in other words, the Greeks. Another exception was Athanasius Kircher (1610-1680), a Jesuit scholar who was an expert in archeology, linguistics, alchemy, and magnetism. Over several decades he endeavored to penetrate the secrets of Egyptian hieroglyphs. In the book *Oedipus Aegyptiacus* (1652), he claimed that these mysterious characters concealed the remnants of the knowledge confided to humanity before the Great Flood. Thus, he felt Egypt was the cradle of all knowledge.⁶ Before Champollion discovered the meaning of the hieroglyphs in the early 19th century, Kircher's writings were the basic reference works regarding Egypt.

A work testifying to the renewal of interest in Egyptian esoterism was entitled *Sethos, histoire*



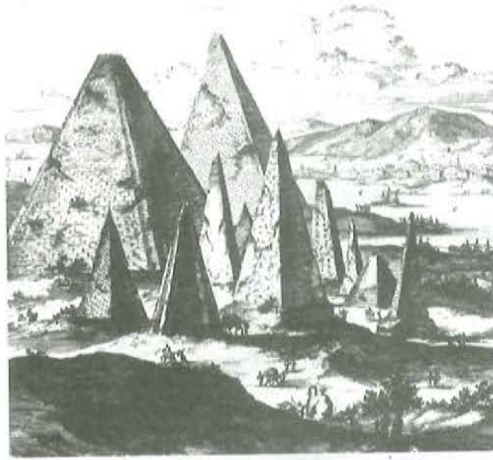


Illustration from *Oedipus Aegyptiacus* by A. Kircher.

ou vie tirée des monuments, anecdotes de l'ancienne Égypte (The Life of Sethos, taken from private Memoirs of the ancient Egyptians), written in 1731 by the Abbé Jean Terrasson (1670-1751). In this novel the author conjured up Egyptian antiquity, its religion, organization, scientific interests, among which was included the art of transmutation, whose secrets were known by Hermes Trismegistus. The reader witnessed the initiation of an Egyptian prince, in the secret temples of Memphis.⁷ As stated by Boucher de la Richardière, "it provided such a degree of verisimilitude to the disclosure of the mysteries of Isis, reputed already impenetrable, that one would believe that they were revealed to him by one of the initiates or one of the Egyptian priests."⁸ This book made Egypt fashionable once more, as made evident by Jean-Philippe Rameau's opera-ballet, *The Birth of Osiris* (1751). Some years later Wolfgang Amadeus Mozart would compose *The Magic Flute* (1789), an opera which blended Masonic initiation and Egyptian tradition.

The Noachite Religion

Abbé Terrasson's book stimulated the imagination of numerous Freemasons in the creation of new degrees, and within a few years, the hierarchical structure of the Masonic grades was considerably enriched. On 26 December 1736, the Scottish chevalier Andrew Michael Ramsay (1686-1743), a disciple of Fénelon and of Mme. Guyon, delivered a epoch-making speech before the Louis d'Argent Lodge in Paris which gave rise

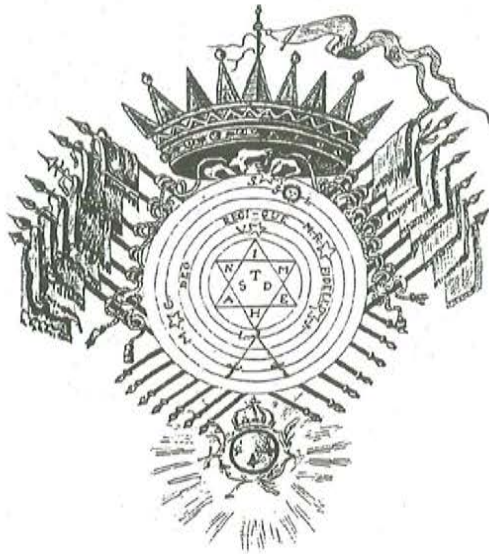
to the appearance of what are called the "high degrees" (or "side degrees")—in other words, degrees superior to that of Master.⁹ In his oration, Ramsay described Freemasonry as being the resurrection of the "Noachite religion," a primordial, universal, and undogmatic religion. He added that this Holy Order was brought back to Europe by the Crusades, but was eventually forgotten, except in the British Isles—and Scotland in particular. Freemasonry would now expand from Great Britain to the rest of Europe. Before long, the legends relating to the Templars, Chivalry, and Old Testament described by Ramsay would awaken the curiosity of the originators of the high degrees.¹⁰ Egypt, occult knowledge such as alchemy, astrology, Qabalah, and magic were also included in these transformations. Between 1740 and 1773, the high degrees proliferated with a certain anarchy, and among them the Rose-Croix reappeared in the form of a high degree. Within a short time the latter enjoyed considerable prestige; it was seen as the final grade, even the *nec plus ultra*, of Freemasonry.¹¹

However, certain systems of the high degrees were constituted into independent orders. This was especially true in France, with the rise of the *Ordre des Chevaliers Maçon Élus-Cohens de l'Univers* (Order of Knight Masons, Elect Priests of the Universe) of Martinez de Pasquales (1710?-1774) around 1754, or in Germany, with the creation of the Rite of Strict Observance of Baron Johann Gottlieb von Hund (1722-1776) around the same time. It is at this time that Rosicrucianism regained its freedom by being formed into an autonomous order.

The Golden and Rosy Cross

At first the Rose-Croix appeared under the auspices of alchemy, with the Hermetic art experiencing considerable growth between 1700 and 1750. Numerous circles of alchemists were formed in Saxony, Silesia, Prussia, Austria, and Bavaria. It was even stated that thousands of alchemists lived in Vienna.¹² Most of them claimed to have drawn their inspiration from Rosicrucianism. One of these groups was the Alchemical Society of Nuremberg. According to certain authors, Gottfried Wilhelm von Leibniz (1646-1716) had been the secretary of this society.

In 1710, seven years before the publication of Anderson's *Constitution*, Sincerus Renatus



Seal of the Élus-Cobens Order.

(Samuel Richter), a Lutheran pastor with pietistic tendencies and reportedly a follower of Paracelsus and Jacob Boehme, published *Die wahrhafte und vollkommene Bereitung des philosophischen Steins der Brüderschafft aus dem Orden des Gulden und Rosen Kreuzes* (The True and Complete Preparation of the Philosophers' Stone of the Brotherhood, from the Order of the Golden and Rosy Cross). This alchemical treatise consists of laboratory practices and gives an appendix of fifty-two rules governing the Order of the Golden and Rosy Cross. This constitution indicates that the order could not be composed of more than sixty-three brothers, and that it should be directed by an emperor elected for life. In his preface, Sincerus Renatus notes that this text is not his own work, but copied from a manuscript provided by a "Professor of the Art," whose identity he could not reveal. He indicates that the Order had two centers, one in Nuremberg and the other at Ancona, but that after a few years, its members had left Europe for India so that they could live in a more tranquil setting.

This work by Sincerus Renatus was inspired by Julius Sperber's *Echo der von Gott hoherleuchteten Fraternitet* (Echo of the God-illuminated Fraternity of the Venerable Order R.C.; 1615) and Michael Maier's *Themis Aurea* (1618). It also borrowed certain rules of the Order of the Inseparables, an alchemical order founded in 1577. In fact, the order described by Sincerus Renatus did not seem to have ever

existed. Let us note in passing that he took a name, that of the Golden Rosicrucians, which Petrus Mormius had already used in 1630 in *Arcana Totius Naturae Secretissima* (The Entire Secrets of Nature). Mormius was the author of a legend which claimed that Frederick Rose, who had lived in Dauphiné, had founded in 1622 a secret society of three members called the Golden Rosicrucians. The phrase "Golden Rosicrucians" became relatively well known and some of its rules were found much later in the Masonic-Rosicrucian degree of the Prince Knights of the Rose-Croix.

The Golden Fleece

In the following years a Rosicrucian order came into being. In 1749, Hermann Fictuld published *Aureum Vellus*, in which he spoke of a Society of Golden Rosicrucians which he described as being the heirs of the Golden Fleece founded in 1429 by Philip the Good, duke of Burgundy. Around 1757 he created a Masonic rite—the Societas Roseae et Aureae Crucis

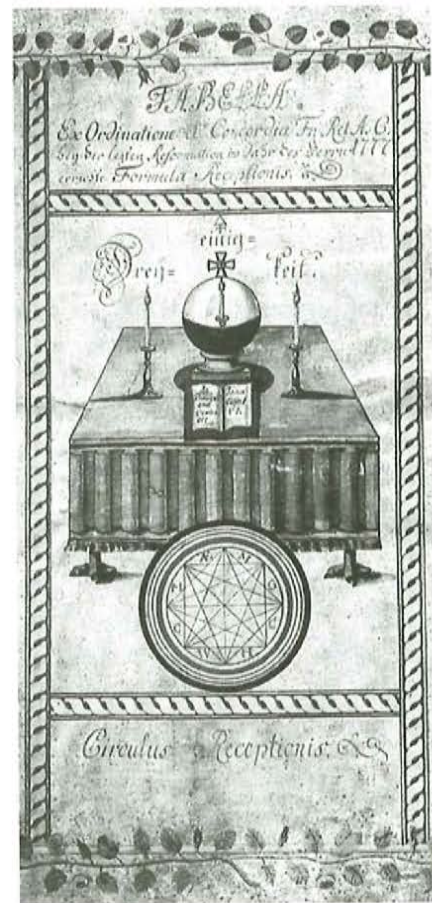
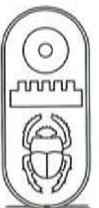


Illustration from an 18th century Rosicrucian ritual.



(Fraternity of the Golden Rosy Cross)—that leaned towards alchemy and pietism, and was composed of a grouping of Rosicrucian degrees. This fraternity thrived in many towns, such as Frankfurt am Main, Marburg, Kassel, Vienna, and Prague. It appears to have become extinct around 1764, but in actuality it reformed itself through the efforts of Dr. Bernhard Joseph Schleiss von Löwenfeld and Joseph Wilhelm Schröder. It finally gave rise to another Rosicrucian Masonic rite which appeared between 1770 and 1777 in Bavaria, Austria, Bohemia, and Hungary. It was first adopted by the Crescent of Three Keys, a Masonic lodge in Regensburg. In 1771, it was adopted as well by the Hope Lodge in Vienna, which gave rise to the Three Swords Lodge. The latter became the seed bed of this Rosicrucian Masonic rite which cultivated alchemy and theurgy.

The Golden Rosy Cross of the Ancient System

In 1776 some members of the Three Swords Lodge constituted a new Rosicrucian Masonic Order called the Order of the Golden Rosy Cross of the Ancient System. Instrumental in this effort were Johann Rudolf von Bischoffswerder (1714-1803), a Prussian officer who became minister of war after the death of Frederick the Great, and Johann Christoph Wöllner (1732-1800), the economic advisor to the king of Prussia. The Grand National Mother Lodge of the Three Globes of Berlin became the center of this order's activities. A hierarchy of nine degrees was adopted—namely, Juniores, Theoretici, Practici, Philosophi, Minores, Majores, Adepti Exempti, Magistri, and Magi—whose symbolic aspects were incorporated into the documents reformed in 1777 during the convention held by the order in Prague.

As René Le Forestier has indicated, the teachings of the Juniores reproduced 110 pages of Georg von Welling's *Opus Mago-Cabbalisticum et Theosophicum* (1719), a book

which initiated Goethe into Rosicrucian thinking. The instruction and ritual of the Theoretici was borrowed from the *Novum laboratorium medico-chymicum* of Christoph Glaser (1677). As for the alchemical operations taught in the Magistri, these were taken from two books by Heinrich Khunrath: *Confessio de Chao Physico-Chemicorum Catholico* (1596) and *Amphitheatrum Sapientiae Aeternae* (1609). The rituals and teachings of this order were now clearly oriented toward alchemy.¹³

This movement, which blended alchemy, Rosicrucianism, and Masonry, produced the celebrated book entitled *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries* (Altona, 1785 and 1788).¹⁴ Composed primarily of magnificently illustrated alchemical treatises, it is often presented as the most important Rosicrucian book after the three manifestos.

The Essenes and Templars

The Masonic order of the Golden Rosy Cross of the Ancient System (we specify here "Masonic" so as to distinguish this movement from recent groups which use the same name without having any connections with the 18th century Rosicrucians) possessed a characteristic which differentiated it from 17th century Rosicrucianism: it claimed a filiation dating back to Ormus, or Ormissus, an Egyptian priest baptized by St. Mark. Ormus then christianized the Egyptian Mysteries and founded the Order of Ormusiens, bestowing upon it the symbol a golden cross enameled in red. In A.D. 151, the Essenes were combined with them, and the order then took the name of the Guardians of the Secret of Moses, Solomon, and Hermes.

After the 4th century, the order never included any more than seven members. In the 12th century, it admitted a few Templars, and when the Christians lost Palestine in 1187, the members of the order scattered around the world. Three of them settled down and founded the Order of the Builders of the Orient.

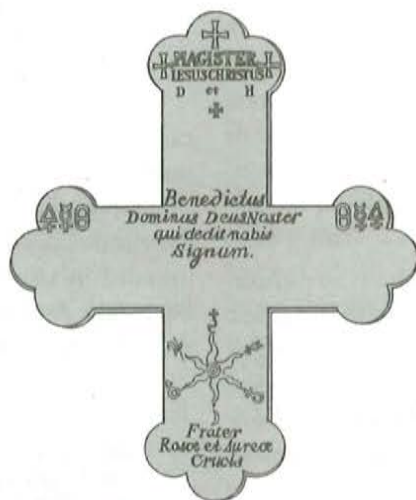


Illustration from the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*.

Raymond Lully was admitted into this order, and soon afterwards he initiated Edward I of England. Eventually, only members of the houses of York and Lancaster could be dignitaries of the order. It was for this reason that the rose, the badge of both families, was placed on a golden cross, the symbol of the order.

Initiated Knights and Brothers of Asia

It was in this way that the Masonic Order of the Golden Rosy Cross came into being. Despite its mythical connections, this order, which arose in Germany in the 18th century, basically developed in the wake of the Templar Strict Observance which was at that time the most important Masonic rite in Germany. It must be emphasized that until this period Rosicrucianism had only given birth to small groups whose rituals have remained undiscovered, whereas the Masonic Order of the Golden Rosy Cross of the Ancient System has left numerous documents which attest to its activity. Moreover, it expanded greatly in central Europe, and many individuals, such as Prince Frederick-William of Prussia

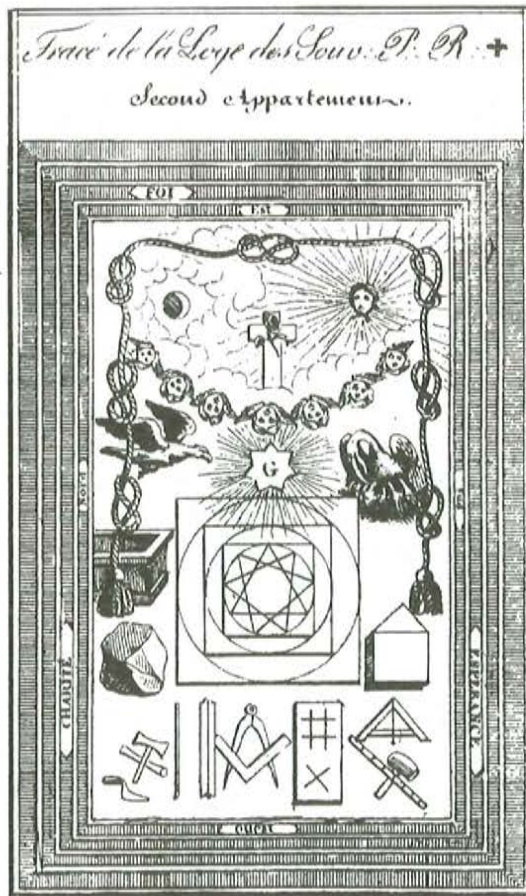
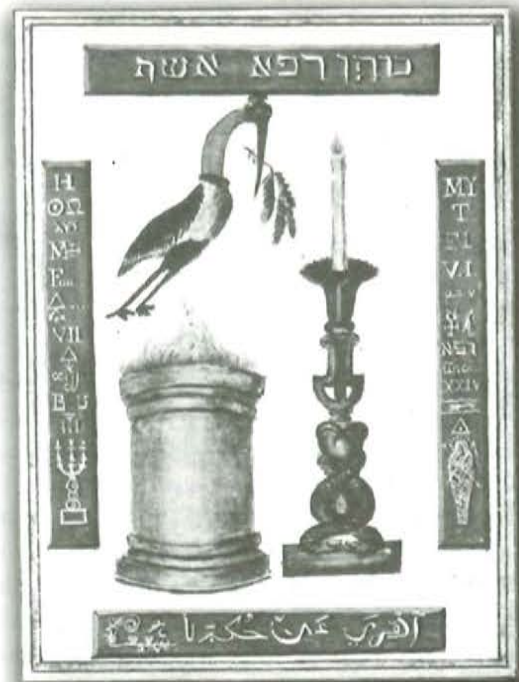


Diagram of a lodge of the Rosicrucian Sovereign Prince Degree.

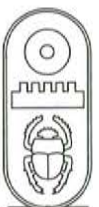


The Very Holy Trinosophy, a text attributed to the Comte de St.-Germain.

and Nikolai Novikov, a Russian journalist and philanthropist, were members. It was disbanded by its founders in 1787, after having given rise to the Initiated Knights and Brothers of Asia (1779), of which Landgrave Charles of Hesse-Cassel was the Grand Master. Undoubtedly, the enigmatic Comte de Saint-Germain was part of this movement. Indeed, from 1778, he resided with Landgrave Charles, who became his pupil and benefactor.¹⁵

The Rose-Croix Degree

The high degree of the Rose-Croix appeared within Freemasonry at practically the same time as the Order of the Golden Rosy Cross of the Ancient System. Its existence was confirmed for the first time in 1757, under the title of Rosicrucian Knight, in the activities of the Children of Wisdom and Concord Lodge. As we have already seen, the Rose-Croix degree was quickly considered as the *nec plus ultra* of Masonry. It was the seventh and final degree of the Rite Français of 1786, and the eighteenth of the Ancient and Accepted Scottish Rite. However, it presented a specific aspect which would inspire countless debates. Until then the entirety of the Masonic degrees emphasized the universality of wisdom, whereas this degree is specifically Christian in



character. That is why certain Freemasons tried to dechristianize it in the 19th century by proposing a philosophical interpretation of its symbolism.¹⁶ In his *L'Étoile Flamboyante* (1766) the Baron Charles Theodor Tschoudy saw it as "Catholicism put in a degree." It is true that its symbolism did not refer to what is found in 17th century Rosicrucianism. Rather than discussing Christian Rosenkreuz, it describes Calvary on Golgotha, then the Resurrection of Christ, and is composed of agapes in which bread and wine are shared, a ceremony resembling the Last Supper. While being initiated into this degree, the recipients relive the wandering that followed the destruction of the Temple of Jerusalem. They seek the Lost Word, and their journey allows them to discover the three virtues of Faith, Hope, and Charity. Finally, the secret meaning of I.N.R.I. is revealed to them.

The most ancient rituals of the Rose-Croix degree date from 1760 (Strasbourg) and 1761 (Lyons), just a few years after the appearance of the Societas Roseae et Aureae Crucis of Frankfurt. An exchange of correspondence in June 1761 between the Masons of Metz and those of Lyon inform us that the latter carried out a degree unknown to their brothers in Metz—that of the Knight of the Eagle, Pelican, Knight of St. Andrew, or Mason of Heredom, which are simply other designations of the Masonic Rose-Croix degree. The discourse accompanying another version of this degree described the order's origins by referring to the Sabaeans, Brahmins, Magi, Hierophants, and Druids which it describes as being the ancestors of the Rosicrucians.¹⁷ The Rosicrucians are portrayed as the heirs of an initiatic chain whose links comprise the Egyptians, Zoroaster, Hermes Trismegistus, Moses, Solomon, Pythagoras, Plato, and the Essenes. This lineage recalls the one put forth by Michael Maier in *Silvium Post Clamores* (1617) by reviving the concept of the Primordial Tradition cherished by the Hermetism of the Renaissance. This concept is again found in the Regulator of the Knights



Masonic Jewel of the Rose-Croix.

Masons or the Four Superior Orders According to the Regime of the G.O. (1801).

Spiritual Knighthood

The elements found in the Masonic Rose-Croix degree undoubtedly originated in a manuscript discovered in Strasbourg in 1760. This text, entitled *De la Maçonnerie parmi les Chrétiens* (Of Masonry Among Christians), touched upon the origins of Freemasonry in a singular manner by suggesting that Masons are the descendants of the Canons of the Holy Sepulchre, who were the Rosicrucian guardians of the Essenian traditions. These canons would later confide their secret teachings to the Templars.

Egypt, the Essenes, and the Templars are referred to in these Masonic-Rosicrucian degrees as being the source of initiation. They try to connect Rosicrucianism with the sages belonging to the ancient religions and to original Christianity often idealized through the Essenes and Templars.¹⁸ In fact, they again pose the problem of the sources of the Tradition and of the relationships between the different initiatory trends.

Admittedly, the way they depict these origins cannot be taken literally, and Henri Corbin reproached René Le Forestier for satisfying himself in studying such subjects only from this perspective. It matters little that a personage such as Ormus really ever existed. For Henri Corbin, this filiation can be understood only by putting aside historical institutions. The Essenes, the Canons of the Holy Sepulchre, or the Templars must be considered basically as symbols evoking a new higher reality. Therefore, we must draw attention to the ridicule engendered by certain Orders that pretend to be the heirs of the Templars by reviving rites and accouterments that have lost their meaning. As Joseph Marie de Maistre (1753-1821) said, in his *Memoire au duc de Brunswick*, initiation existed before the Templars and it will continue to be perpetuated after them.

Henri Corbin observed in the myths relating to the orders we have just mentioned

some elements reflecting a spiritual filiation through a Spiritual Knighthood. This Fraternity of Light has worked since the very beginning of Creation for the elevation of humanity toward the Spiritual Temple—in other words, to the reconciliation of man and God. As he stated, the “continuity of this tradition is not dependent on an immanent historical causality; it can only be expressed in symbols. Its transmitters are raised to the rank of symbolic personages.”¹⁹

The filiation of the movements working for this purpose are not to be sought in visible history, but in hierohistory, sacred history. In this sense it is not incorrect to see a filiation in these different movements, provided that they are not taken literally. However, it must be noted that in the era we are speaking of here the Rose-Croix was often seen as the jewel of this Spiritual Knighthood.

The Enlightenment and Illuminism

Thus, the 18th century witnessed the creation of a multitude of initiatory orders. We have mentioned here only those related directly or indirectly to Rosicrucian Masonry. Let us add, however, that Rosicrucianism continued to evolve in secret, and outside the movements we have discussed. The proliferation of such orders often engendered confusion in the esoteric world. In its midst a clash was already taking place between positivists favoring the Enlightenment and spiritualists favoring Illuminism. With Napoleon's campaign to Egypt, the fascination with this ancient land grew, and Western

esoterism was shaken by a discovery opening up new horizons: Magnetism.

Footnotes

¹ Anderson's Constitution, in *Textes fondateurs de la Tradition Maçonnique 1390-1760*, translated and presented by Patrick Négrier (Paris: Grasset, 1989) p. 226.

³ On the appearance of the Master Degree, see Goblet d'Alviella, *Des Origines du Grade de Maître dans la Franc-Maçonnerie* (Paris: Trédaniel 1983) and Roger Dachez, “Essai sur l'origine du grade de Maître,” in *Renaissance Traditionnelle*, No. 91-92, July-October 1992.

³ Antoine Faivre, *Acces de l'esoterisme occidental* (Paris: Gallimard, 1996) Vol. 2, p. 285.

⁴ Irène Mainguy, *Les Initiations et l'initiation maçonnique* (Paris: Éditions Maçonniques de France, 2000) p. 80.

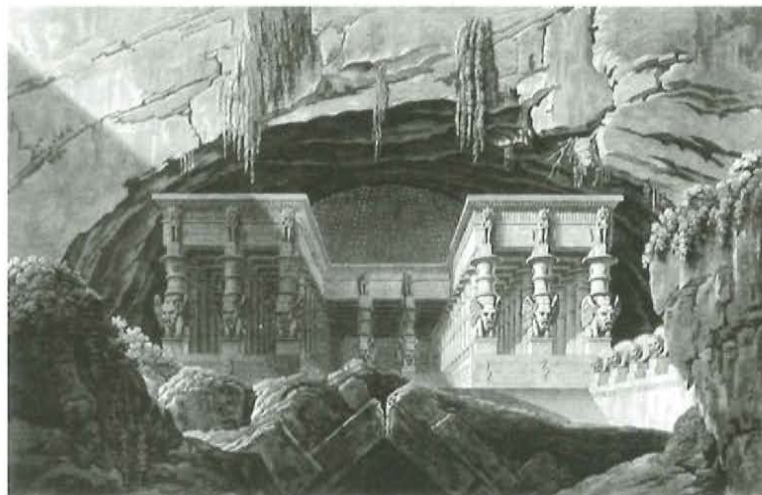
⁵ The newly coined word “esoterism” appeared for the first time in 1742, being introduced by Louis-François La Tierce. This Freemason was the author of *Nouvelles obligations et Statuts de la très vénérable confraternité des Francs-Maçons* (1742), an adaptation and translation into French of Anderson's Constitution and Ramsay's speech.

⁶ Concerning this astonishing individual, see Jocelyn Godwin, *Athanasius Kircher, a Man of the Renaissance in Quest of Forbidden Knowledge* (Paris: Jean-Jacques Pauvert, 1980).

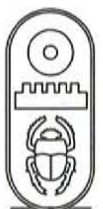
⁷ Jean Terrasson's book was written as a result of Fénelon's *Télémaque* (written in 1695 and published in 1699 by Ramsay), a pedagogical novel bringing to mind the epics of Homer and Virgil that was meant to teach the young duke of Burgundy the art of governing undespotically. Abbé Terrasson used a similar procedure. In composing his story, he exhibited a vast erudition by recounting everything that had been written about Egypt. Among the authors cited were Diodorus Siculus, Clement of Alexandria, Herodotus, Iamblicus, and Athanasius Kircher.

⁸ “Notice sur la vie et les ouvrages de l'abbé Terrasson,” in *Séthos, histoire ou vie tirée des monuments, anecdotes de l'ancienne Égypte* (Paris: D'Hautel, 1813) tome 1, p. 12.

⁹ In March of 1737 Ramsay wrote a second version of this discourse, longer than the first, in which he proposed the idea of a Great Encyclopedia.



Scenery of the Magic Flute, painting by Karl Friedrich Schinkel.



¹⁰ It should be noted that Ramsay did not create any rite or degree. However, he is thought to have given impetus to this movement.

¹¹ Concerning this subject, see the article by Michel Piquet: "Le Grade de Rose-Croix: les sources du 'Nec plus Ultra,'" in *Renaissance Traditionnelle*, No. 110-111, July 1997.

¹² René Le Forestier, *La Franc-Maçonnerie templière et occultiste aux XVIIIe et XIXe siècles* (Paris: Aubier-Montaigne, 1970) Introduction, chap. III.

¹³ René Le Forestier, *La Franc-Maçonnerie templière . . .*, op. cit. Book II, chap. I, pp. 543-555.

¹⁴ This magnificent work is currently published by the Rosicrucian Order, AMORC.

¹⁵ Concerning the Initiated Knights and Brothers of Asia and Saint-Germain, see Arthus Mandel, *Le Messie militant—Histoire de Jacob Frank et du mouvement frankiste* (Paris: Arché, 1989). The celebrated alchemist was also mentioned in the book by René Le Forestier (op. cit.). Paul Chacornac also dedicated a work, *Le Comte de Saint-Germain* (Paris: Éditions Traditionnelles, 1947) to this individual, who could not be discussed further due to a lack of space.

¹⁶ Pierre Mollier: "Le grade maçonnique de Rose-Croix et le Christianisme: enjeux et pouvoir des symboles," in *Politica Hermetica*, No. 11, 1997.

¹⁷ This text dating from 1765 may be found in the Bibliothèque Historique of Paris.

¹⁸ Le Forestier, *La Franc-Maçonnerie templière . . .* (op. cit., pp. 68-84 and 157-164), and especially Henry Corbin, who, in *Temple et contemplation*, gives a fuller analysis (Paris: Flammarion, 1980) pp. 376-379.

¹⁹ Henry Corbin, *Temple et contemplation*, op. cit., p. 373.



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The New York City Lodge of the North Atlantic Region will sponsor RCUI East, a Grand Lodge event, June 18-22, 2003. For those who live in the East and have been unable to attend RCUI West this is an opportunity to attend RCUI classes. In addition to the courses there will be a walking tour of Mystical New York on Saturday and a Sunday program with convocation.



Courses

ALPHABET OF THE SOUL – June Schaa, S.R.C., daytime, Thurs.-Sat. This course was developed out of a class presented by Fr. Erwin Watermeyer in the 1970's entitled "Christian Qabala." Sr. Schaa has created a course which includes this extraordinary material as well as "hands-on" experience to help students grasp the concept of qabalistic studies.

AS ABOVE, SO BELOW – Steven A. Armstrong, Ph.D., F.R.C., evenings, Wed.-Fri., and Sat. afternoon. This is an introductory guided tour of the texts ascribed to Hermes Trismegistus. It puts them into an historical context and relates this material to their importance in history, from ancient Egyptian times to the present. Included are experiments in meditation on the texts.

Special presentations and events:

Mystical New York walking tour, Saturday & Sunday, a special program with convocation

Instructors

June Schaa, S.R.C., draws on her expertise as a Rosicrucian Symbolist and Grand Lodge lecturer. Soror Schaa has a twenty-five year interest in the Hermetic and Oral Traditions of the Qabalah and its connection with AMORC metaphysics.

Steven A. Armstrong, F.R.C., is a doctoral candidate completing his dissertation in Historical Theology and Church History at the Graduate Theological Union, Berkeley, California. He has an extensive background in the classics and philosophy which he integrates into his study of the Western Mystery Tradition.

RCUI EAST Registration Form

Summer 2003, June 18-22—New York City, New York

Name _____ Key Number _____
 Address _____ City _____
 State/Province _____ Zip/Postal Code _____ Country _____
 Phone _____ E-mail _____

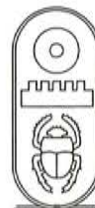
	Fee
<input type="checkbox"/> RCUI Class: <i>"Alphabet of the Soul"</i> , June Schaa, S.R.C. daytime, Thurs-Sat., June 19-21	\$75
<input type="checkbox"/> RCUI Class: <i>"As Above, So Below"</i> Steven A. Armstrong, Ph.D., F.R.C. evenings, Wed.- Fri, and Sat. afternoon, June 18-21	\$75
AMRA Donation	
Total amount enclosed:	

METHOD OF PAYMENT

- American Express Visa MasterCard Discover
 Check or Money Order payable to **North Atlantic Region**; mail to:
 North Atlantic Region, P.O. Box 1584, Cooper Station, New York, NY 10276-1584

PAYMENT BY CREDIT CARD

Card Number: _____ Exp. Date: Mo _____ Yr _____
 Name on Credit Card (Please print clearly) _____
 Signature: _____



RCUI-WEST 2003 Courses

Rosicrucian Park, San Jose, California

May 9-June 1, 2003

A Listing of Classes, Instructors, and Course Descriptions
(To register, see form on page xx)

Mysticism and Science

(Open to members and non-members)

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

Dr. Waggener, Dean of RCUI, 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 Science, San Antonio, he is very active with teaching, research, and service.

The course is an examination of mysticism and its use and relationship to science. The class will examine the relationship between the mystical approach or the occult and scientific approach; the relationship of mysticism, occultism, philosophy, and religion; and how the Paths to the Center or back to God merge.

Journey Into Self

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

Dr. Lonnie Edwards, Grand Councilor Emeritus, has served the Rosicrucian Order in many capacities for 40 years. He has conducted regional classes and seminars, and held many offices, including Master of Nefertiti Lodge and Regional Monitor. Frater Edwards 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 will become 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.

Divine Love in Healing and Self-Realization

Instructor: John Bradley, D.C., F.R.C.

Doctor Bradley has been a Rosicrucian for 48 years and a practicing chiropractor for over 42 years. He has been a teacher and lecturer for his profession for most of his professional career. Over 30 years ago he brought RCUI courses to England, South Africa, Australia, and Nigeria. He has lectured at Rosicrucian conventions and Lodges, and has given extemporaneous presentations. Dr. Bradley has devoted his life to healing, teaching, and helping others.

This course includes a thought-provoking explanation of Divine Love and how it can be applied in health and healing to help you to know your real self. You will be given the understanding of three types of healing: Divine, Material, and Self. Self-confidence is also covered in detail in this course.

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. He is currently retired.

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 the student in learning ways to apply the teachings, thus allowing them to work in your life. This course is designed to enhance and stimulate a student's ongoing study of the monographs at home.

The Mysterious Book "M"

—Ladder of Light

Instructor: June Schaa, S.R.C.

June Schaa is a former research associate and co-author of the "Mindquest" series in the Rosicrucian Digest. A lifelong 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 courses throughout the United States and Canada.

This second of three classes based on transcripts of the Watermeyer lectures on Christian Qabalah mainly concerns the Seven Sephiroth as The Holy Breath. However, there are unexpected surprises when our Hermetic Tree of Life becomes a Ladder of Light exemplifying states of Cosmic Consciousness. Instructor Schaa makes use of illustrations and demonstrations from AMORC's teachings, as well as tie-ins with other relevant and scientific systems that pull student and teacher alike forward on the mystic journey toward the Greater Light. Acquaintance with the first of the series—"The Rosicrucian Psyche and the Alphabet of Soul"—is helpful but not mandatory.

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 on 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 alchemical 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.

Evolving Ancient Egyptian Spirituality and Rosicrucian Origins

Instructor: Steven Armstrong, Ph.D. (Cand.)

Steven Armstrong has served at the Rosicrucian Egyptian Museum as Research Associate since 2001 and coordinated outreach and community relations for the Museum and Rosicrucian Park. He also serves as membership Director for the Order, and is involved in the local Lodge and Heptad. Steven's academic and professional background is in Classics, Philosophy, and Eastern Christian Theology from Yale, Fordham, Maryknoll, Holy Cross, and Weston. His current interests include the convergences of Eastern Christian Mysticism and spirituality with the teachings and practices of the Western Mystery Tradition in its many expressions as he completes his doctoral thesis in the religious and philosophical history of Late Antiquity.

Using the latest Egyptological and archaeological discoveries, and the researches of our Museum curatorial and research staff, this course will present what we know about Egyptian beliefs and how these

correspond to Rosicrucian teachings. The students will be invited to discuss and consider these findings in light of Rosicrucian teachings and also the teachings of Egyptosophical writers.

"Idea" as the Origin of Psychic Phenomena

Instructor: Mark Moulton, Ph.D., F.R.C.

Mark Moulton, a Rosicrucian since 1983, received his doctorate in Psychometrics from the University of Chicago. He has given many talks and courses over the years for Rosicrucian members, including his well-loved "The 12 Secret Houses of the Rose+Croix." He is currently Director of the Andrea O'Brennan Foundation, named for his wife who was the Martinist Administrator throughout the 1990s. The foundation provides software for prediction and psychological profiling.

Have you wondered exactly how clairvoyance, precognition, and ESP work? By what conceivable mechanism could information from the future—two planes flying into the World Trade Center, for instance—appear in the consciousness months in advance? Frater Moulton will review historical Rosicrucian answers to this problem and lead the class to an astounding theory that might actually work, while also being valid from conventional science's point of view. The class will include demonstrations and experiments, and be enlivened by Frater Moulton's notoriously madcap vision of the Cosmos.

The Artist Within

(Open to members and non-members)

Instructor: Harold Page, F.R.C.

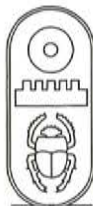
Harold Page is a professional artist of various mediums and a Rosicrucian member since 1982. From cartoons and caricatures to fine oil portraits, and anything else real, surreal, contemporary, imaginary, or visionary, this self-taught artist has drawn from his deep immersion into philosophy and poetry. Art is the product of complicated psychic activities, with the artist the psychic apparatus itself.

This is a hands-on class, where with a little knowledge, insight, and your own inspiration, you will create sketches and paintings. No notes need be taken in this hands-on class where you will complete your works of art by doing. All materials will be furnished for you to complete and take home your own pencil sketches, pen and ink (or brush) drawings, and watercolor, oil, and acrylic paintings.

TRANSLATORS NEEDED!

Text translators are needed to prepare for the October 2003 Martinist Trilingual Convention in New York, the June-July 2004 World Peace Conference in San Jose, and for other projects. Rosicrucians and Martinists who are able to translate French, Spanish, and German documents into English, and English texts into these languages—your help is needed in this very worthwhile endeavor!

Please contact the Membership Director at 1342 Naglee Ave., San Jose, CA 95191, USA; or via e-mail at: lodges@rosicrucian.org or by telephone at (408) 947-3681; and please include a brief résumé of your language(s) and/or translation experience.





RCUI @ Rosicrucian Park Summer 2003 Registration Form



Name: _____ Key# _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone: _____ E-Mail: _____

All Classes are offered under the Law of AMRA

Course Title & Instructor	Date	AMRA	Total
Mysticism & Science <i>Robert G. Waggener, Ph.D., F.R.C.</i> (Open to nonmembers)	May 9, Fri., 6-7 pm May 10, Sat., 8:30 am-12:00 pm/1:30-5:00 pm May 11, Sun., 8:30 am-12:00 pm	AMRA	
Journey Into Self <i>Lonnie Edwards, M.D., F.R.C.</i>	May 12, Mon., 6-7 pm May 13, Tue., 8:30 am-12:00 pm/1:30-5:00 pm May 14, Wed., 8:30 am-12:00 pm	AMRA	
Divine Love in Healing & Self-Realization <i>John Bradley, D.C., S.O.T., F.R.C.</i>	May 14, Wed., 6-7 pm May 15, Thu., 8:30 am-12:00 pm/1:30-5:00 pm May 16, Fri., 8:30 am-12:00 pm	AMRA	
Rosicrucian Principles <i>Edward Lee, F.R.C.</i>	May 17, Sat., 8:30 am-12:00 pm/1:30-5:00 pm May 18, Sun., 8:30 am-12:00 pm/1:30-5:00 pm	AMRA	
The Mysterious Book "M"—Ladder of Light <i>June Schaa, S.R.C.</i>	May 19, Mon., 6-7 pm May 20, Tue., 8:30 am-12:00 pm/1:30-5:00 pm May 21, Wed., 8:30 am-12:00 pm	AMRA	
Hermetic Philosophy <i>Ed Elton, Ph.D., F.R.C.</i>	May 21, Wed., 6-7 pm May 22, Thu., 8:30 am-12:00 pm/1:30-5:00 pm May 23, Fri., 8:30 am-12:00 pm	AMRA	
Rosicrucian Alchemy <i>Art Kompolt, F.R.C.</i>	May 24, Sat., 8:30 am-12:00 pm/1:30-5:00 pm May 25, Sun., 8:30 am-12:00 pm/1:30-5:00 pm	AMRA	
Evolving Ancient Egyptian Spirituality & Rosicrucian Origins <i>Steve Armstrong, Ph.D. (Cand.)</i>	May 26, Mon., 6-7 pm May 27, Tue., 8:30 am-12:00 pm/1:30-5:00 pm May 28, Wed., 8:30 am-12:00 pm	AMRA	
"Idea" as the Origin of Psychic Phenomena <i>Mark Moulton, Ph.D., F.R.C.</i>	May 28, Wed., 6-7 pm May 29, Thu., 8:30 am-12:00 pm/1:30-5:00 pm May 30, Fri., 8:30 am-12:00 pm	AMRA	
The Artist Within <i>Harold Page, F.R.C. (Open to nonmembers)</i>	May 31, Sat., 8:30 am-12:00 pm/1:30-5:00 pm June 1, Sun., 8:30 am-12:00 pm/1:30-5:00 pm	AMRA	
<i>Grand Total:</i>			

All classes are held in the Social Room above the Grand Temple

METHOD OF PAYMENT

Make check payable to *AMORC FUNDS* and mark *RCUI Summer 2003*

MasterCard Visa Discover American Express

Card No.: _____ Expires: _____

Name as it appears on card (Please print clearly) _____

Signature: _____ Date: _____

If paying by credit card, you may **FAX** to: 408 947-3677 or

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

ONLINE Registration: <http://www.regonline.com/?7014>

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."

Registration Form

2004 AMORC World Peace Conference

San Jose CA USA
June 29 through July 4, 2004

To register for the 2004 AMORC World Peace Conference: You may either register on online at:

www.rosicrucian.org/worldpeaceconference/register

or mail this completed registration form with your payment to:

2004 AMORC World Peace Conference
Rosicrucian Park, 1342 Naglee Ave, San Jose CA 95191, USA

Please print clearly and use **one form per participant**:

Frater Soror Colombe Grand Councilor Regional Monitor Key Number _____

First Name: _____ Family Name: _____

Street Address: _____ City: _____

State/Province: _____ Zip /Postal Code _____ Country: _____

Email: _____ Telephone: _____

Language (please identify all languages spoken): _____

If possible, I prefer translation into:

English French German Spanish

Event	Fee	Total
First Temple Degree Initiation June 27 & 28 at the Grand Temple, Rosicrucian Park	AMRA	
RCUI Class: <i>"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"</i> June 29, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: <i>"The Rosicrucian Medicine Wheel"</i> June 30, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: <i>"Introductory Qabalah for Rosicrucian Students"</i> July 1, 9 am-5 pm, Fairmont Hotel	\$75	
2004 AMORC World Peace Conference, July 2-4, Fairmont Hotel	\$150	
AMRA Donation		
Total amount enclosed:		

Registrations will not be accepted after February 15, 2004. ABSOLUTELY NO registrations will be taken at the door.

PAYMENT BY CREDIT CARD ONLY: VISA MasterCard American Express Discover

Card Number: _____ Exp. Date: Mo _____ Yr _____

Name on Credit Card (Please print clearly) _____

Signature: _____

2004 AMORC WORLD PEACE CONFERENCE

Travel Back to the Source....

San Jose CA USA
June 29 through July 4, 2004

Schedule Details

Mon., June 28, 1 pm-9 pm: Check-in for those attending RCUI classes.

Tues., June 29, 9 am-5 pm: RCUI class *"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"*—Edward Lee, FRC, Instructor

Wed., June 30, 9 am-5 pm: RCUI class *"The Rosicrucian Medicine Wheel"*—Robin Thompson, FRC, Instructor

Thurs., July 1, 9 am-5 pm: RCUI class *"Introductory Qabalah for Rosicrucian Students"*—June Schaa, SRC, Instructor

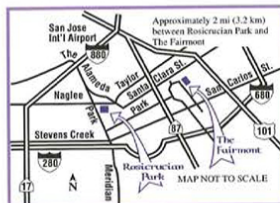
Thurs., July 1, 5 pm-9 pm: Check-in for those attending the Conference only.

Fri., July 2 – Sun., July 4: Conference program opens at 9 am on Friday morning and concludes at 6 pm on Sunday with a Chapter Convocation with our Imperator, Christian Bernard.



Convocations at Rosicrucian Park

Convocations will be held on the evenings of June 29 – July 3 in the Grand Temple at Rosicrucian Park. Attendees will be assigned a date and time to attend one of the convocations presented. We will not be translating the discourses given in the Temple so attendees will be assigned to a convocation based on language. Space is extremely limited for these convocations and will be assigned based on early registrations. **Please book early if you are planning to attend one of the convocations in the Grand Temple.**



Hotel Information

The Convention hotel is the elegant Fairmont San Jose Hotel, conveniently located in the heart of downtown San Jose approximately 2 miles (3.2 km) from Rosicrucian Park and only a few minutes from San Jose International Airport.

To book your room you may contact the Fairmont San Jose Hotel directly by phoning **1.800.346.5550** or **1.408.998.1900**, and specify that you are attending the Rosicrucian World Peace Conference. You may FAX your hotel reservation with credit card information to **1.408.280.6072**. Our group booking code is **OAMO**. Online booking for our group will be available after February 28, 2003.



AMORC
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