

# Rosicrucian Digest

Volume 82 • Number 1 • 2004



MYSTICISM • ART • SCIENCE





# Treasures from our Museum



## Neo-Assyrian Planet List

RC 708  
Unbaked clay  
9x6 cm

This unbaked clay fragmentary tablet in the Mesopotamian collection of the Rosicrucian Egyptian Museum is monumental in spite of its diminutive size. It is a list of the planets, as known to the Neo-Assyrians, who lived in Mesopotamia from 1000-600 B.C. This form of list was often used as a practice text for students of the sciences—both to improve their writing skills and to memorize the knowledge of their culture. Repetition was the form of learning preferred in the ancient world, and it has provided us with many important texts that were re-copied so frequently—over and over again—that some have survived into modern times. This tablet is an example of that survival.

The right upper quarter of the tablet includes a list of constellations, stars, and planets. The first section includes synonyms of the planet Mars, including *Mul-Utu* and *Mul-Man*. *Mul* is the Sumerian logogram for star or planet. Interestingly, when the Neo-Assyrians did not want to write out an entire logogram, as it was repeated throughout a column, they used two vertical lines, precisely the “ditto” sign in

modern use. This sign is used to take the place of frequent re-writings of the name for Mercury, which was apparently always called *Salbatanu*.

The astronomical skills of the people of Mesopotamia were unmatched in the ancient world. The Magi, best known from the Biblical account of the Nativity, were actually learned stargazers from the region of the Euphrates River, investigating an astrological phenomenon now known as the “Christmas Star.”

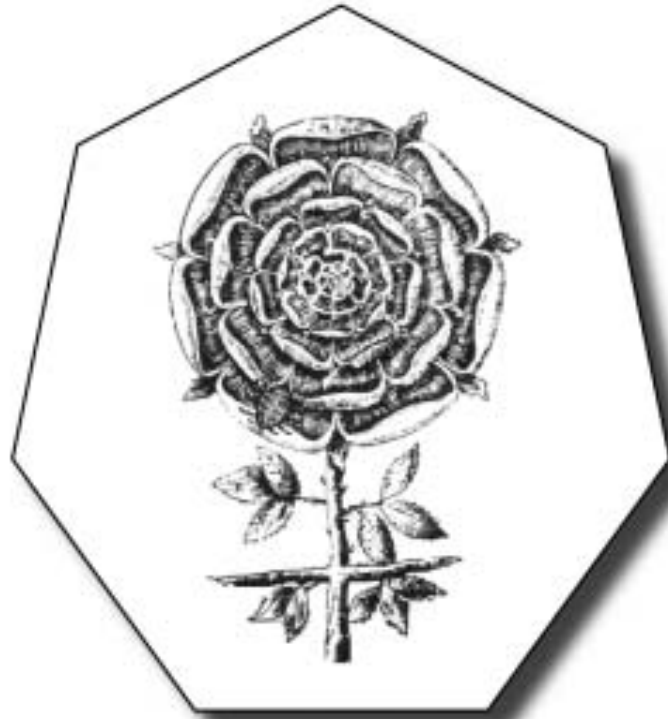
Mesopotamian astronomical knowledge survived and much later spread with Islam, where it flourished in the universities of the Muslim world, and eventually made its way to Europe through the Moors of Spain. Later European astronomers, such as Kepler and Galileo, built on and added to this legacy of astronomical knowledge from the Arab civilization. Thus, Mesopotamia provided the foundation for the knowledge and understanding we enjoy today.

—Lisa Schwappach-Shirriff, M.A.  
Curator  
Rosicrucian Egyptian Museum



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

# The 400th Anniversary of the Opening of the Rosicrucian Vault



C.Ros.C

... a man admitted into the Mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of life. In his journeys through Arabia and Africa he collected a treasure surpassing that of Kings and Emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name ...

To this Sacred Anniversary we dedicate this issue of the  
*Rosicrucian Digest.*

# Rosicrucian Digest

No. 1 - 2004

Vol. 82 - No. 1

## Official Magazine of the Worldwide Rosicrucian Order

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Established in 1915 by the Supreme Grand Lodge of the English Language Jurisdiction, AMORC, Rosicrucian Park, San Jose, CA 95191.

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ROSICRUCIAN DIGEST (ISSN #0035-8339) is published quarterly for \$12.00 per year, single copies \$4.00, by the Grand Lodge of the English Language Jurisdiction, AMORC, Inc., at 1342 Naglee Ave., San Jose, CA 95191. Periodicals Postage Rates paid at San Jose, CA. **POSTMASTER:** Send address changes to ROSICRUCIAN DIGEST at 1342 Naglee Ave., San Jose, CA 95191-0001.

**Subscription outside the U.S. and Canada:** Please send payment through the usual remittance procedure for your area. But, if you are remitting directly to the U.S., your payment must be in U.S. dollars.

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# The Swan and the Serpent

## Part I

### *Kepler's Star of 1604 and the Opening of the Door to Europe*

by F. Marion Redd, M.A., F.R.C.

THE INSPIRATION for this article came from a question posed by a student: "Did Kepler's discovery of the supernova in 1604 have any influence on Francis Bacon's writings, such as his *New Atlantis*?" It is amazing how one question can begin an entire thought process, eventually leading to in-depth research and an article such as the one you are about to read. And since this year, 2004, marks the 400th anniversary of the opening of the tomb of C.R.C., and, as we shall learn, the opening up of the European mind as well, I thought this subject most apropos.

Bacon's *The Advancement of Learning* was published in 1605, and his *New Atlantis* in 1627. Professor Richard Tarnas, in his work, *The Passion of the Western Mind*, writes that "In the same decades of the early seventeenth century during which Galileo in Italy was forging the new scientific practice, Francis Bacon in England proclaimed the birth of a new era in which natural science would bring man a material redemption to accompany his spiritual progress toward the Christian millennium."<sup>1</sup> Certainly there was a very interesting connection between the scientific and philosophical revolutions of the seventeenth century, and Bacon was positioned in the middle of both as his writings attest. But Bacon is really not the true focus of this inquiry, and our student's question barely scratches the surface of a vast subject in the Western esoteric tradition.

Actually Bacon comes at the end of the story, so as not to put the cart before the horse, we will leave Bacon until last. Kepler's star, the supernova of 1604, may or may not have influenced *The Advancement of Learning*, but its appearance could not have been more auspicious. The year 1604 is incredibly important in the history of esotericism in Europe (particularly within Hermetic & Rosicrucian circles), and is mentioned and alluded to in several important literary works that we will examine, including the mysterious Rosicrucian manifestos of 1614-16, together with the *Naometria* manuscript by Simon Studion, which proclaim 1604 as the year the door was opened to Europe.

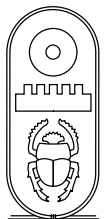
The title of this article, "The Swan and the Serpent," alludes first to the "new stars" in the constellations Serpentarius and Cygnus that appeared in 1604 and were discussed by Johannes Kepler, who posited that these stars heralded religious and political changes. Kepler's *De Stella Nova in pede serpentarii; De Stella incognita Cygni*, was printed at Prague in 1606.<sup>2</sup>

In the course of this two-part article, we shall see that these emblems appear in several Hermetic engravings later in the seventeenth century. I also chose to use these symbols to represent the two most significant events that brought about the revolution in consciousness which shattered the medieval cosmology—namely the invention of the telescope and the



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printing press. Galileo's telescope gracefully arced the heavens as a swan glides across the waters. Books spread knowledge throughout Europe to those who could read, thus releasing the ecclesiastical stranglehold on learning. The printed word was the serpent of knowledge from the Garden of Eden. We shall see that these two inventions ushered in a new consciousness in the 17th century, just as the same technologies—the Hubble telescope and the internet—are leading the present generation into the new cosmology.

## The Stage Is Set

In 1603 the glorious Elizabethan Era ended with the death of Elizabeth I, who was succeeded by James I. Change was in the air. Soon after the new king arrived in London, Sir Walter Raleigh—once a favorite of Elizabeth—was imprisoned for treason. James I was convinced by Raleigh's enemies that Raleigh was opposed to his succession to the throne. The following year King James published his *Counterblaste to Tobacco* and Shakespeare wrote *Measure for Measure*.<sup>3</sup>

When the witchcraft-conscious James I succeeded Elizabeth in 1603, life did not improve for another one of the dead queen's favorites: the visionary mathematician and astrologer John Dee (1527-1609). On June 4 of that year Dee petitioned the king to have him tried for sorcery, hoping that this would at last clear his name and confound those who made his life so miserable.<sup>4</sup> Dee, astrologer and mathematician to the court of Elizabeth, had journeyed to Prague and resided from 1583-89 at the court of Rudolph II. Author Frances Yates suspects it was Dee who was an early instigator of Hermetic philosophy in Bohemia, which would later briefly flower there in 1619 with the accession of Frederick V—the Elector Palatine—and his English bride, Elizabeth, daughter of James I. Yates refers to this forgotten period of European history as the “Rosicrucian Enlightenment”—an incredible time when an outburst of curious and obscure Hermetic and alchemical manifestos, along with other printed pamphlets, began to circulate across Europe.<sup>5</sup> These publications announced the

dawn of a “New Age,” and proclaimed a universal reform of science, religion, and society. The authors were members of an “invisible college” and confessed themselves disciples of “Christian Rosenkreuz.” They called upon the learned and the pious to participate in the new enlightenment.<sup>6</sup> Then, as suddenly as it had burst forth, the movement came to an abrupt end with the defeat of the Bohemian army at the Battle of White Mountain outside of Prague, the flight of Frederick the “Winter King” and his English bride, and the beginning of the Thirty Years' War.

*“The shine of the stars makes the melody, Nature under the moon dances to the laws governing this melody.”*

—Johannes Kepler  
*Harmonices Mundi*, 1619

## Kepler's Star of 1604

In 1600 the brilliant astronomer and mathematician Johannes Kepler (1571-1630) was summoned to Prague and the court of Rudolph II to work with astronomer Tycho Brahe. And when Tycho Brahe died in 1601, Kepler inherited Tycho's post as Imperial Mathematician at the court of Emperor Rudolph II. In the words of author Robert Powell, “Emperor Rudolph was something of an anomaly for his time, as Holy Roman Emperor. Occupying this key position, he was at the same time a person who was imbued with the spirit of the hermetic tradition, who was interested in magic and was willing to support numerous alchemists who came to his court in Prague. He came to be looked upon as a kind of new ‘Hermes Trismegistus,’ a new king and



Figure 1: Kepler's *Mysterium Cosmographicum*.



patron of the occult sciences.”<sup>7</sup> Early in his reign (1576-1609) Rudolph had relocated the center of his empire from Vienna to Prague—a monumental task—and followed in the footsteps of his predecessor Emperor Charles IV, who has been described as “The last initiate emperor on the throne of Europe.”<sup>8</sup> At his court in Prague (established there by 1583), Rudolph presided over a rich humanist culture, replete with new ideas and creative energy.

Although Kepler was Lutheran, and adhered to the *Augsburg Confession*, he was steeped in Neoplatonism and Pythagorean doctrines of celestial harmony. He had intended to become a clergyman, and when he graduated in 1591 he entered the Tübingen faculty of theology. However, before he took his final examinations, he was appointed as a teacher of mathematics and astronomy at a Protestant school in Austria. In those times there were no clear distinctions between astronomy and astrology; among his professorial duties, Kepler was expected to issue an annual almanac of astrological predictions. When some of his predictions proved correct, Kepler unexpectedly gained a reputation as a prophet.<sup>9</sup> Kepler’s greatest achievement came in 1596 with the publication of *Mysterium Cosmographicum* or *Cosmographic Mystery*, in which the five Platonic solids were seen as the interior matrix upon which the planetary spheres were based (Figure 1). It was on the basis of this treatise that Kepler came to the attention of Tycho Brahe.

In the fall of 1604 the excitement reached its highest pitch when an extremely bright new star appeared in the constellation of Serpentarius. First seen on October 10-11, 1604, it was later observed by Kepler on October 17. The new star was as bright as Jupiter, and it faded only slowly, with Kepler last observing and recording the fading star in 1606.

Kepler did not believe the star to be a sun. Following Tycho’s ideas about an earlier “new” star of 1572, Kepler surmised that the newcomer of 1604 was made up of matter from the Milky Way, which gradually dispersed.<sup>10</sup> In his book, *De Stella Nova*, published in 1606, Kepler rejects the possibility of the star appearing by accident at the same place and time as the great conjunction; in it he sees God’s way which adapts itself to human beings and makes use of the rules of

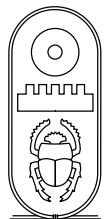


Max-Planck-Institut für extraterrestrische Physik (MPE)

Figure 2: This High-Resolution Imager (HRI) image shows the considerable detailed structure of the Kepler supernova remnant. Kepler observed the supernova in 1604. Today we see X-rays produced by the hot plasma left over from the explosion.

astrology, which are in themselves objectionable, in order to exhort humans, who are dependent on God, and to inform them of his opinions.<sup>11</sup> Kepler then throws in some astrology; the star indicated the approaching destruction of the Turkish Empire, and so on. There is also an interesting note about yet another new star seen in the constellation of Cygnus in 1600 and which became clearly visible to the naked eye without ever growing really conspicuous. We now know that the Swan star—P Cygni—was not an ordinary nova at all, but merely an irregularly variable star of an unusual type and still visible to the naked eye.<sup>12</sup> But the brilliant newcomer of 1604 was another supernova, strictly comparable with Tycho’s. No supernovae have been seen in our Galaxy since then, but we can still pick up long-wavelength radio waves from the debris of Kepler’s Star.<sup>13</sup> (See Figure 2.)

To Kepler, it was the astronomical side of the phenomenon that was the most important—the gradually decreasing luminosity, the color, twinkling, distance, and material of the nova. He pointed out it was part of the world of fixed stars, which at that time could not be taken as a matter of course. In contrast to the opinion that the planets had ignited the new star, he supported the stand that he was dealing with an agglomeration of heavenly material which also



manifests itself in other phenomena. As to the astrological interpretations, with the overthrow of the Turkish kingdoms he saw a general revolution in Europe, the appearance of a great new monarch: *Nova Stella, Novus Rex*. “Kepler himself let his thoughts rest on the conversion of America, on a universal migration out of Europe into the new world, following the old passage of peoples from east to west, the downfall of Islam and the return of Christ.”<sup>14</sup>

Kepler’s astronomical ideas were shaded in his Neoplatonic background. His passionate belief in the transcendent power of numbers and geometrical forms, his vision of the Sun as the central image of the Godhead, and his devotion to the celestial harmony of the spheres was even more impelled by Neoplatonic motivations than Copernicus.

## Galileo’s Neo-Stoicism and the New Star

If Kepler’s views of the 1604 star could be construed as Neoplatonic, then Galileo’s were Neo-Stoic. Author Eileen Reeves in her book, *Painting the Universe: Art and Science in the Age of Galileo*, argues that Galileo (1564-1642) had initially missed the first sightings of the 1604 event, and popular interest in the phenomena forced him to turn from his studies of motion to the composition and presentation of public lectures on the bright new star. Given the widespread public interest in the event, it comes as no surprise that Galileo offered three lectures in Venice on the phenomenon within six weeks of its appearance.<sup>15</sup>

Basing his argument on the fact that the new star appeared against the same starry backdrop, even when viewed from widely separated places on Earth, and was therefore quite distant from the terrestrial globe, Galileo flatly contradicted the traditional Aristotelian view of the immutability of the heavens. In short, the discovery of this new star punctured the Aristotelian conception of the universe, thus threatening the status quo. The star’s absence of parallax proved that it had to lie well beyond the Moon, perhaps in the vicinity of the outermost planets, and thus within the region conventionally associated with permanence and incorruptibility.<sup>16</sup> Reeves maintains that the tenor of these lectures reflected Galileo’s Neo-Stoic

ideas, and although he described the new star’s appearance as “firey,” he did not consider it combustible, as did the Aristotelians, but rather composed of vaporous masses, or “exhaustions,” as he called them. This anti-Aristotelian astronomy is derived from Stoicism, particularly the writings of Seneca and Cicero, and Galileo’s conjectures about the new star of 1604 are clearly Neo-Stoic in origin.<sup>17</sup>

There were several interesting characteristics of the Neo-Stoic cosmos. First, a single medium stretched from the Earth to the most remote stars, meaning that both the Aristotelian distinction between the terrestrial and celestial physics and the doctrine of planetary spheres might be discarded. Secondly, change took place through an endless universal cycle of rarefaction and condensation. Stoics and Neo-Stoics maintained that the Earth exuded moisture, the evaporating moisture became air, and the purified air converted to a fire known as “ether” that burned without being consumed, at which point the inverse process of condensation began. Galileo saw the formation of the nova as coming out of these earthly vapors, and he regarded the new star as confirmation of these Stoic cosmological conjectures—and more precisely, as evidence for the Copernican world system.<sup>18</sup>

Curiously, Galileo tried to make a connection between the star and the aurora borealis through the doctrine of the condensation of vapors, but he was quite wrong. And he had hoped that he would find confirmation of the Copernican world system in his observations of the new star after its separation from the Sun. Because his original observations of the new star nearly coincided with the star’s gradual loss of brightness, he may well have concluded that any reduction in splendor and apparent size was due to the Earth’s annual movement about the Sun.<sup>19</sup> But the observed phenomena turned out differently, and by the spring of 1605 Galileo had abandoned the argument. Thus Galileo’s whole study of the new star seems a failure: the nova did not appear to conform to Stoic theories of rarefaction and condensation; there was no reason to associate it with the aurora borealis; and it was clear that by the spring of 1605, when the new star was greatly diminished in size and brightness, that it offered no evidence for the Copernican world system.<sup>20</sup>



Galileo would make little mention of this event in his future writings. However, Galileo's interest in the Neo-Stoic vaporist origins of the star, together with his interest in the aurora, fueled his fascination in the phenomena of "secondary light," a term he borrowed from the art world at the time. Secondary light is a term long used by artists and students of optics to describe the faint illumination that occurs when a bright light, falling on a certain kind of surface, is reflected and scattered over a second surface. Galileo used the term to argue that the dark opaque Earth, when struck by the Sun's rays, was capable of sending that light back out into space and, at certain times in the lunar cycle, onto the dim face of the Moon itself. Acceptance of this idea showed support of the Copernican world system, and those who attacked it, or chose to explain the phenomenon of secondary light in some other fashion, did so out of loyalty to either the Ptolemaic or the Tychoenic universes.<sup>21</sup>

## John Donne and the New Philosophy

Galileo's fascination with the effects and causes of secondary light brought him into contact with the 17th-century art world, and for a while there was a dialogue between astronomical and artistic activity in the early *seicento*. More specifically, there was great interest and debate over the new star of 1604 and the lunar substance among four 17th-century painters: Peter Paul Rubens, Lodovico Cigoli, Francisco Pacheco, and Diego Velazquez.<sup>22</sup>

Meanwhile, the poet John Donne, influenced by Kepler and Galileo, plunged into the new study, and it was from them, rather than Copernicus, that Donne learned what he knew about the new-made universe with its moving Earth. By 1610 Donne had digested Kepler's *De Stella Nova* and allowed himself to declare that "The reason which moved Aristotle seems now to be utterly defeated."<sup>23</sup>

The new cosmology was reflected throughout Donne's poetry. For instance, in *A Funerall Elegie*, undoubtedly composed in 1610 shortly

after he had read Galileo's book, Donne makes use of a figure drawn from the controversies raised over the new stars to suggest the inexplicable mystery of Elizabeth Drury's short, but perfect, life:

*But, as when heaven lookes on us with  
new eyes,*

*Those new starres every Artist exercise,*

*What place they should assigne to them  
they doubt,*

*Argue, and agree not, till those starres goe out:*

*So the world studied whose this peece  
should be,*

*Till shee can be no bodies else, nor shee:*

*But like a lampe of Balsamum desir'd*

*Rather t'adorne, then last, she soon expired.*<sup>24</sup>

Thus both the worlds of art and poetry were connected and influenced by the new astronomy and the discovery of the "new stars." But that is a story for a future article.

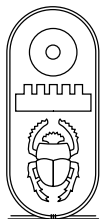
## The Rosicrucians Announce Their Presence

In August 1623, a number of extraordinary notices appeared in the streets of Paris. They proclaimed: "We deputies of the principal College of the Brethren of the Rosy Cross, are staying visibly and invisibly in this town by the Grace of the Most High, to whom the heart of the Just turns. We show and teach without books or masks how to speak the language of every country where we wish to be, to bring our fellow men out of the error of death." Thus, the Rosicrucians announced their presence in France.

According to one contemporary account, the first response to this announcement came from a lawyer who was heavily in debt and wanted to learn how to make himself invisible to his creditors. He succeeded in finding the mysterious Rosicrucians, who agreed to teach him their secrets. But they so enthusiastically winned and dined him beforehand, that when they initiated the lawyer by immersing him in a river, he drowned. This story, obviously a satire, indicates something of the controversy and



John Donne



obscurity that surround the early history of the Rosicrucians, nicknamed “The Invisibles.”<sup>25</sup>

## Three Manifestos

Earlier, the Rosicrucians caught the imagination of Europe when three pamphlets were anonymously published in the three successive years, 1614, 1615, and 1616. The first of these was the *Fama Fraternitatis*, subtitled “A Discovery of the Fraternity of the Most Noble Order of the Rosy Cross.” The second pamphlet was the *Confessio Fraternitatis* or “The Confession of the Laudable Fraternity of the Most Honorable Order of the Rosy Cross, Written to all the Learned of Europe,” while the third manuscript was *The Chymical Wedding of Christian Rosenkreuz*.<sup>26</sup>

The main part of the *Fama* related the life and death of Christian Rosenkreuz (“Rosy Cross”), a mythical figure described as the founder of the Order. According to the *Confessio*, Rosenkreuz was born in 1378 of a noble family in poor circumstances. At the age of four he was placed in a monastery. When still “in his growing years” the young man set out, accompanied by a monk, on a pilgrimage to Jerusalem. But the monk died in Cyprus, and Rosenkreuz studied in Damascus, where he became well known for his medical skill. Then he traveled to “Damkar” in Arabia, where he studied under a group of wise men “to whom Nature was discovered.” These wise men had been expecting Rosenkreuz. They taught him Arabic, physics, and mathematics, and introduced him to the *Book M*, which contained the secrets of the universe, and which he translated into Latin.

Later, after studying botany and zoology in Egypt, and magic and the Cabala at Fez, Rosenkreuz was equipped to teach the learned of Europe how to “order all their studies on those sure and sound foundations.”<sup>27</sup> He eventually returned to Germany, where he assembled seven disciples, and the group of eight founded the Fraternity of the Rosy Cross. It was determined that they would live in separate countries where they might influence learned people. “Before dispersing, they agreed to profess nothing but to cure the sick, without payment; not to distinguish themselves by any



Figure 3: Theophilus Schweighardt's “College of the Fraternity” from his *Speculum Sopicum Rhodo-Stauroticum*.

particular costume; to meet annually in Germany; to nominate their successors before dying; to adopt the initials R.C. as their seal; and to keep their fraternity secret for one hundred years.”<sup>28</sup>

The *Fama* also declared that Rosenkreuz died at the age of 106 and was buried in a hidden tomb. This tomb was later discovered in 1604 by the authors of the *Fama*. The tomb or vault lay behind a concealed door bearing the words “I shall open after 120 years.” Inside was a seven-sided vault lit by a mysterious luminary set in the roof. In the center stood an altar, beneath which they found the body of Rosenkreuz, “whole and unconsumed.” The tomb also contained a chest of mirrors and a copy of the *Book T*, “our greatest treasure next to the Bible.”<sup>29</sup>

The *Fama* gave no hint as to the whereabouts of the tomb. It ended as enigmatically as it had begun, with the assertion that true philosophers would see the heavens open and angels ascending and descending, and would have their names written in the Book of Life.

The *Fama*'s authors gave no clues to their identity, beyond the assurance they were Lutherans. In spite of its obscure symbolism, the *Fama* was received by intellectuals with the same kind of excitement that today might

mark the publication of a revolutionary political manifesto. It was not only read in Germany, but also perused throughout Europe; in three years it went through *nine* different editions, as well as several translations into Latin and Dutch.<sup>30</sup>

## The Confessio Fraternitatis

The *Confessio Fraternitatis*, which appeared the following year, adds little to what was contained in the *Fama*, and it again demonstrates a Christian Protestant persuasion: “We do condemn the East and West [meaning the Pope and Mohammed], blasphemers against our Lord Jesus Christ,” and the *Confessio* mentions the appearance of new stars in the constellations of Cygnus and Serpentarius as heralds of the reformation to come.<sup>31</sup>

“God, indeed, hath already sent messengers which should testify His will, to wit, some new stars which have appeared in *Serpentarius* and *Cygnus*, the which powerful signs of a Great Council shew forth how all things which human ingenuity discovers, God calls upon His hidden

knowledge, as likewise the Book of Nature, though it stands open truly before all eyes can be read or understood by only a very few.”<sup>32</sup>

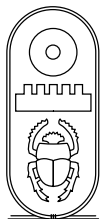
Finally, we come to the great revelation and the heart of this article: the new stars that appeared in 1604, if the chronology of the story is calculated, give the same date at which the tomb of Christian Rosenkreuz is said to have been discovered. C.R.C. was born in 1378, lived to an age of 106, and lay undiscovered for 120 years.  $1378 + 106 + 120 = 1604$ !

Thus, the opening of the door of the vault symbolizes the opening of a door in Europe.<sup>33</sup> This motif can be seen in two examples of Rosicrucian prints and drawings of the period. The first example, the plate from Theophilus Schweighardt’s *Speculum Sophicum Rhodostauroticum* (Figure 3, and seen also on magazine’s front cover), shows a peculiar building, above which on a banner there is an inscription containing the words “Collegium Fraternitatis” and the date 1618. Below the banners the word “FAMA” appears. On the building, on either side of its door, appear a rose and a cross. We are therefore presumably now beholding a representation of the Invisible College of the R.C. Brothers. Another major Rosicrucian emblem is alluded to at the top of the illustration in the wings with Jehova’s name, expressive of the words that seal the *Fama*’s conclusions: “Under the shadow of thy wings, Jehova.” To the left and right of the central Jehova’s name and wings there appear in the sky a Serpent and a Swan bearing stars and alluding to the “new stars” in Serpentarius and Cygnus mentioned in the *Confessio*, as prophetic of a new dispensation.<sup>34</sup> The date 1604 appears near the Serpent.

The second example of Rosicrucian prints and drawings from this period is taken from the famous Altona Manuscript, published in 1785 under the title *Geheime Figuren der Rosenkreuzer*, or *Secret Symbols of the Rosicrucians* (Figure 4). It depicts a popular alchemical motif of the mountain of the philosophers, a symbol of alchemical regeneration. On the lower right-hand corner is inscribed the date 1604, and thus the scene also alludes to the opening of the tomb of C.R.C. and the reestablishment of esoteric wisdom.



Figure 4: “The Mountain of the Philosophers” from *Secret Symbols of the Rosicrucians*.





# The Chymical Wedding of Christian Rosenkreuz

There has been considerable speculation concerning the authorship and meaning of *The Chymical Wedding of Christian Rosenkreuz* (*Chymische Hochzeit Christiani Rosenkreuz*), just as with the *Fama Fraternitatis* and the *Confessio Fraternitatis*. Frances Yates contends that the Rosicrucian society is suggested as the nucleus for a third force of intellectuals attempting to construct an ideal state and buffer between the conflicting might of Catholic and Protestant Europe. The strange Rosicrucian castle described in the *Chymical Wedding* shares similarities with Heidelberg Castle and its many magic-mechanical marvels, which was the home of Frederick V, the Elector Palatine, and his Queen, Elizabeth Stuart, daughter of James I of England. The buffer state envisioned was the Kingdom of Bohemia, whose capital Prague is traditionally the home of alchemical research and scholarship. In the historical event the King and Queen of Bohemia lasted but one season—the winter of 1620—before being crushed by the Habsburg forces at the Battle of White Mountain. The grand experiment thus came to an ignominious political end.<sup>35</sup> Δ

## Footnotes:

- <sup>1</sup> Richard Tarnas, *The Passion of the Western Mind*, (New York: Ballantine Books, 1991) p. 272.
- <sup>2</sup> Frances Yates, *The Rosicrucian Enlightenment*, (Boston: Routledge & Kegan Paul, Ltd., 1972) p. 48.
- <sup>3</sup> Bernard Grun, *The Timetables of History*, 3rd revised ed., (New York: Simon Schuster, 1991) pp. 270-271.
- <sup>4</sup> Peter French, *John Dee, the World of an Elizabethan Magus*, (London: Routledge & Kegan Paul, Ltd., 1972) p. 10.
- <sup>5</sup> Yates, *op. cit.*, xi.

- <sup>6</sup> Norman MacKenzie, *Secret Societies*, (New York: Crescent Books, 1967) p. 137.
- <sup>7</sup> Robert Powell, "Tycho Brahe, Johannes Kepler, Rudolph II, and the Prague Hermetic Renaissance," chapter in the book *The Rosicrucian Enlightenment Revisited*, Ralph White, editor, (Hudson, NY: Lindisfarne Books, 1999) p. 322.
- <sup>8</sup> Paul M. Allen, *A Christian Rosenkreutz Anthology*, (Blauvelt, NY: Rudolph Steiner Publications, 1968) p.467.
- <sup>9</sup> David Plant, *Johannes Kepler and the Music of the Spheres*, [www.astrology-world.com](http://www.astrology-world.com) 1999, p. 2.
- <sup>10</sup> M.W. Burke-Gaffney, *Kepler and the Jesuits*, (Milwaukee, WI: The Bruce Publishing Co., 1944) p. 28.
- <sup>11</sup> Max Casper, *Kepler*, translated by C. Doris Hellman (New York: Dover Publications, 1993) p. 155.
- <sup>12</sup> Patrick Moore, *Watchers of the Stars*, (New York: Putnam, 1974) p.117.
- <sup>13</sup> *Ibid.*, p. 118.
- <sup>14</sup> Casper, *op. cit.*, pp. 154-155.
- <sup>15</sup> Eileen Reeves, *Painting the Heavens: Art and Science in the Age of Galileo*, (Princeton, NJ: Princeton University Press, 1997) p. 57.
- <sup>16</sup> *Ibid.*, p. 59.
- <sup>17</sup> *Ibid.*, p. 76.
- <sup>18</sup> *Ibid.*, pp. 62-63.
- <sup>19</sup> *Ibid.*, p. 64.
- <sup>20</sup> *Ibid.*, p. 67.
- <sup>21</sup> *Ibid.*, p. 8.
- <sup>22</sup> *Ibid.*, p. 4.
- <sup>23</sup> Charles Monroe Coffin, *John Donne and the New Philosophy*, (New York: The Humanities Press, 1958) p. 89
- <sup>24</sup> *Ibid.*, pp. 124, 125.
- <sup>25</sup> MacKenzie, *op. cit.*, p. 130.
- <sup>26</sup> MacKenzie, *op. cit.*, p. 103.
- <sup>27</sup> MacKenzie, *op. cit.*, p. 137.
- <sup>28</sup> MacKenzie, *op. cit.*, p. 138.
- <sup>29</sup> *Loc. cit.*
- <sup>30</sup> MacKenzie, *op. cit.*, p. 139.
- <sup>31</sup> Gareth Knight, *Magic and the Western Mind*, (St. Paul, MN: Llewellyn Publications, 1991) p. 166.
- <sup>32</sup> *Loc. cit.*
- <sup>33</sup> Yates, *op. cit.*, p. 49.
- <sup>34</sup> Yates, *op. cit.*, p. 94.
- <sup>35</sup> Ralph White, editor, *The Rosicrucian Enlightenment Revisited*, (Hudson, NY: Lindisfarne Books, 1999) pp. xii-xiv.



## In the Next Issue of the *Rosicrucian Digest*

Part II of "The Swan and the Serpent" will explore the 1604 appearance of Simon Studion's *Naometria* manuscript; plus Francis Bacon, Michael Maier, Robert Fludd, and their connection with 1604; concluding with that age's relevance for Rosicrucians today.

# The College of the Fraternity

## *A Description of Our Front Cover Illustration*

by Peter Bindon, F.R.C.  
Grand Master

*English Language Jurisdiction for Australia,  
Asia, and New Zealand, AMORC*



MANY READERS have probably heard of the British illustrator Heath-Robinson,\* who drew amazing contraptions of string, wheels, knobs, and levers that supposedly performed household and other tasks. The accompanying illustration looks remarkably like something that Heath-Robinson might have invented. Titled “The College of the Fraternity,” it appeared in a publication known as *Speculum Sophicum Rhodo-Stauroticum*, by Daniel Mögling, alias Theophilus Schweighardt. The illustration was drawn, if not published, around 1604, about ten years before the appearance of the *Fama Fraternitatis*—usually considered the first book to announce the presence of the Rosicrucians to the world. This latter publication is also quoted as being the first unequivocal Rosicrucian publication, but obviously it did not arise from a void. There were solid foundations on which were based the sentiments found in this booklet. It is clear from Mögling’s writings that he was a Rosicrucian in persuasion, although he could not be an actual “member” because at that time there was no formal Rosicrucian organization that one could belong to as a member.

Apart from his writing, there are enough visual clues evident in our cover illustration to demonstrate its Rosicrucian links. Most obvious are the rose and the cross flanking the door of

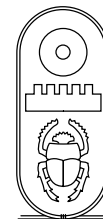
his movable castle. For those who are seeking the Rosicrucian path, Schweighardt advises that they should be patient and persistent like Noah’s doves, seen flying from the ark in the background on the left, while placing their hope in their God and praying. As a beginning point, let us look at the symbolism of the castle before we look at some of the surrounding elements of the illustration.

## Symbolism of the Castle

Castles are almost universally seen as the symbol of humanity’s inner refuge, a place where the soul communicates privately with God, the Absolute, or as Rosicrucians say, the Cosmic. Beside their pyramidal tombs, the pharaohs built funerary temples that were called “castles of millions of years.” Just like the royal tombs, they were destined to stand forever, linking the fate of human works with that of the gods. In them, the ancestors of the dead king would worship and commemorate the king’s existence forever, communing with all the necessary gods and making offerings.

In the psalms of the Bible, a castle or fortified city is used as a metaphor for Godhead itself. This carries the metaphor to another level. Instead of simply being a place where one can commune with Godhead, the castle actually becomes the person of God. Meister Eckhart says in one of his Sermons, “There is within the soul a castle into which not even the gaze of the Triune God can penetrate.” He goes on to explain that this is because it is the castle of pure

*\*Editor’s Note: The cartoonist Rube Goldberg is famed in the United States for his drawings of a similar nature.*



Oeness. It was not only in Jewish and Christian thought that the castle represented the central stillness of human nature. In the Taoist treatise, “The Secret of the Golden Flower,” we find a recommendation to fortify and defend the Primeval Castle, which is the home of *hsing*, or Spirit.

Castles are usually strongly built and situated upon hilltops where they are best defended. Like houses, they convey the feeling of protection and security at the highest level. Yet their locations make them isolated and remote, which, because of their inaccessibility, renders them even more desirable. It seems that part of human nature is to desire that which is unreachable. In paintings the Heavenly Jerusalem is depicted as a castle bristling with towers and turrets and set upon a mountain peak. Although it was difficult to reach, once having gained access, the pilgrim was secure and protected.

Rosicrucianism, symbolized by the fraternal college, teaches us, among other things, ways to come into communion with cosmic influences. The part of the inner self that we access during meditation and contemplation and which leads us to communion with the Cosmic is similarly remote and difficult of access. However, once reached, all external distractions vanish and we rest protected in our cosmic union until we return to the situation from which we began our meditation.

In Schweighardt’s illustration we see that the castle has certain links with Godhead. The Jewish “Yahweh” appears in the eastern sky above our castle as well as on the shields of the four defenders standing in the corner towers. Remarkably, these defenders are not armed with swords but with palm fronds, reminding us that Christ’s entry into Jerusalem was heralded with the same objects. Symbolically, we are meant to understand that our existence stems from the Cosmic, and that this gift is as significant to us individuals as was the entry of Jesus into the Holy City for the Christian population. The Model City, a symbol of Utopian ideals, can be seen through the windows of the castle, where a Frater searches the globe for the location of this ultimate human environment. An arm, protruding from a corner and holding a sword, indicates that all struggle for attainment does not end with entry into the castle. One still must be on guard against

certain pitfalls, even when following the path. Although these traps are not enumerated, it is clear that as the sword dominates the well of false opinions, there must be some connection. As it is most difficult to be true to oneself and to one’s own ideals, this is probably what is suggested here.

## Festina Lente—“Hasten Slowly”

Cosmic inspiration beams into a pilgrim on the lower right. His sword is laid aside, his hat on the ground beside his bundle of possessions and his shoes. The Latin inscriptions tell us that he claims to be ignorant, but prays to his Father for enlightenment. But why does he hold an anchor in his hands when there is no sign of a boat or a large expanse of water? The last hope of sailors in a stormy sea, the anchor, became more or less symbolic of hope. Holding the ship fast, it indicates firmness and an unwavering faithfulness. It symbolizes the idea that an individual can put a stop to a life that is too stormy by anchoring oneself firmly to the source of life, the Cosmic. To hurry the process of living, of learning, is a mistake demonstrated by the figure plunging from the cliff above our pilgrim. This seeker has incautiously rushed upwards on the path and has failed to see that it ends at the edge of a cliff. On the path to the summit we read the Latin “Festina Lente,” which means “Hasten Slowly”—a saying often illustrated by a dolphin entwined around an anchor. So the anchor can be considered as a double symbol, encouraging both hope and caution.

A strange crane-like affair draws a seeker from the “well of supposition” on the left. He is lifted from the enclosing darkness of the well into the light of day. Those already within the fortress, hidden from the viewer, are assisting his ascent and providing him with an opportunity to discover the truth within the castle. With the assistance of the College of the Fraternity, he will be able to discriminate between those things that are universally true and those that are false superstitions. This symbolizes the knowledge that he will gain from entering the College of the Fraternity and the understandings that will ensue. We are reminded that this enlightenment comes ultimately from the Cosmic because we see the hand of God providing support for the castle from on high. Δ



# FAMA FRATERNITATIS

## or, a DISCOVERY

### of the Fraternity of the Most Laudable Order of the Rosy Cross

*translated by Thomas Vaughan (Eugenius Philalethes)*

SEEING the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his son Jesus Christ and nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but he hath also made manifest unto us many wonderful and never heretofore seen works and creatures of nature, and moreover hath raised men indued with great wisdom, which might partly renew and reduce all arts (in this our age spotted and imperfect) to perfection; so that finally man might thereby understand his own nobleness and worth, and why he is called *microcosmus*, and how far his knowledge extendeth in nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united they might, out of all those things which in this our age God doth so richly bestow upon us, collect *Librum Naturae*,<sup>1</sup> or a perfect method of all arts.

But such is their opposition that they still keep and are loath to leave the old course, esteeming Porphyry,<sup>2</sup> Aristotle, and Galen, yea and that which hath but a mere show of learning, more than the clear and manifested light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work. And although in theology, physic, and the mathematic, the truth doth

oppose itself; nevertheless the old enemy by his subtlety and craft doth show himself in hindering every good purpose by his instruments and contentious wavering people.

To such an intent of a general reformation, the most godly and highly illuminated Father, our Brother C.R., a German, the chief and original of our Fraternity, hath much and long time labored, who by reason of his poverty (although descended of noble parents) in the fifth year of his age was placed in a cloister, where he had learned indifferently the Greek and Latin tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L., who had determined to go to the Holy Land. Although this Brother died in Cyprus and so never came to Jerusalem, yet our Brother C.R. did not return, but shipped himself over and went to Damasco, minding from thence to go to Jerusalem.

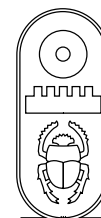
But by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favor with the Turks. In the meantime he became by chance acquainted with

the wise men of Damasco in Arabia, and beheld what great wonders they wrought, and how nature was discovered unto them. Hereby was that high and noble spirit of Brother C.R. so stirred up that Jerusalem was not so much now in his mind as Damasco. Also he could not bridle his desires any longer, but made a bargain with the Arabians that they should carry him for a certain sum of money to Damasco.

He was but of the age of sixteen years when he



*Titlepage of the Dutch Fama*





Johann Valentin Andreae

came thither, yet of a strong Dutch constitution. There the wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected. They called him by his name and showed him other secrets out of his cloister, whereat he could not but mightily wonder. He learned there better the Arabian tongue, so that the year following he translated the Book M. into good Latin, which he afterwards brought with him. This is the place where he did learn his physic and his mathematics, whereof the world hath just cause to rejoice, if there were more love and less envy.

After three years he returned again with good consent, shipped himself over *Sinus Arabicus*<sup>3</sup> into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

And it is a great shame unto us, that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others. Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons.

Yearly there came something to light, whereby the mathematica, physic, and magic (for in

those are they of Fez most skillful) were amended; as there is nowadays in Germany no want of learned men, magicians, cabalists, physicians, and philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we Germans likewise might gather together many things, if there were the like unity and desire of searching out of secrets amongst us.

Of these of Fez he often did confess that their *magia* was not altogether pure and also that their cabala was defiled with their religion. But notwithstanding he knew how to make good use of the same and found still more better grounds of his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of time.

And thence proceedeth that fair concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man the whole great world, whose religion, policy, health, members, nature, language, words, and works are agreeing, sympathizing, and in equal tune and melody with God, heaven, and earth; and that which is disagreeing with them is error, falsehood, and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right is always agreeing with itself; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother C.R. departed the city Fez, and sailed with many costly things into Spain, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoice with him and begin to rule and order all their studies according to those sound and sure foundations. He therefore conferred with the learned in Spain, showing unto them the errors of our arts and how they might be corrected, and from whence they should gather the true *inditia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *philosophia moralis*

was to be amended. He showed them new growths, new fruits and beasts which did concord with old philosophy, and prescribed them new *axiomata*, whereby all things might fully be restored.

But it was to them a laughing matter; and being a new thing unto them, they feared that their great name should be lessened if they should now again begin to learn and acknowledge their many years' errors to which they were accustomed and wherewith they had gained them enough. Who so loveth unquietness, let him be reformed.

The same song was also sang to him by other nations, the which moved him to more (because it happened to him contrary to his expectation), being then ready bountifully to impart all his arts and secrets to the learned if they would have but undertaken to write the true and infallible *axiomata* out of all faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle to the only middle point and *centrum*. And, as it is usual among the Arabians, it should only serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones sufficient for to bestow them on kings, for their necessary uses and lawful purposes: with which such as be governors might be brought up, for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the heathen oracles.

Verily we must confess that the world in those days was already big with those great commotions, laboring to be delivered of them, and did bring forth painful, worthy men who brake with all force through darkness and barbarism, and left us who succeeded to follow them. And assuredly they have been the uppermost point in *Trygone Igneo*,<sup>4</sup> whose flame now should be more and more brighter, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M., whereby his sharp *ingenium* was exalted. But this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was

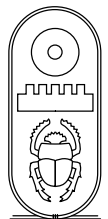
never able peaceably to confer with others of his knowledge and understanding he had of nature. And therefore in his writing he rather mocked these busybodies, and doth not show them altogether what he was. Yet nevertheless there is found with him well grounded the aforementioned *harmonia*, which without doubt he had imparted to the learned if he had not found them rather worthy of subtle vexation then to be instructed in greater arts and sciences. He then with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our living Father, Brother C. R., he after many painful travels and his fruitless true instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved. There, although he could have bragged with his Art, but specially of the transmutations of metals, yet did he esteem more heaven, and the citizens thereof, man, then all vain glory and pomp.

Nevertheless he built a fitting and neat habitation, in the which he ruminated his voyage and philosophy and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*,<sup>5</sup> whereof there is but little remaining to us, as hereafter you shall understand.

After five years came again into his mind the wished-for Reformation; and in regard he doubted of the aid and help of others, although he himself was painful, lusty, and unwearisome, he undertook, with some few adjoined with him, to attempt the same. Wherefore he desired to that end, to have out of his first cloister (to the which he bare a great affection) three of his brethren, Brother G.V., Brother I.A., and Brother I.O., who besides that, they had some more knowledge in the Arts, then at that time many others had. He did bind those three unto himself to be faithful, diligent, and secret; as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rosy Cross; first, by four persons only, and





by them was made the magical language and writing with a large dictionary, which we yet daily use to God's praise and glory and do find great wisdom therein.

They made also the first part of the Book M: but in respect that that labor was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called *Sancti spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity.

To this end was chosen Brother R. C., his deceased father's brother's son; Brother B. a skillful painter; G.G. and P.D., their secretary, all Germans except I.A. So in all they were eight in number, all bachelors and of vowed virginity, by those was collected a book or volume of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our axiomata shall unmovably remain unto the world's end, and also the world in her highest last age shall not attain to see anything else. For our *Rotae* takes her beginning from that day when God speak *Fiat*,<sup>6</sup> and shall end when he shall speak *Pereat*.<sup>7</sup> Yet God's clock striketh every minute, where ours scarce striketh perfect hours.

We also steadfastly believe that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophists, and had showed themselves more helpful, not simply with sighs and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labor and also that everyone was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together. But as in the beginning they had agreed, they separated themselves into several countries, because that not only their *axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed any thing or perceived some error, they might inform one another of it. Their agreement was this:

1. That none of them should profess any other thing, then to cure the sick, and that *gratis*.
2. None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.
3. That every year upon the day C. they should meet together at the house S. *Spiritus*, or write the cause of is absence.
4. Every Brother should look about for a worthy person, who after his decease might succeed him.
5. The word C.R. should be their seal, mark, and character.
6. The Fraternity should remain secret one hundred years.

These six articles they bound themselves one to another to keep; and five of the Brethren departed. Only the Brethren B. and D. remained with the Father, Fra. R.C., a whole year. When these likewise departed, then remained by him his cousin and Brother I.O., so that he hath all the days of his life with him two of his Brethren.

And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there through the world. Everyone may hold it out for certain that such persons as were sent and joined together by God and the heavens, and chosen out of the wisest of men as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God.

The first of this Fraternity that died, and that in England, was I.O., as Brother C. long before had foretold him. He was very expert and well learned in cabala, as his book called H.

witnesseth: In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosy.

They had concluded that, as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them. Yet everyone's place was supplied with a fit successor.

But this we will confess publicly by these presents to the honor of God, that what secret soever we have learned out of the Book M. (although before our eyes we behold the image and pattern of all the world) yet are there not shown unto us our misfortunes nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness; but hereof more in our Confession, where we do set down thirty-seven reasons wherefore we now do make known our Fraternity and proffer such high mysteries freely and without constraint and reward: also we do promise more gold then both the Indies bring to the king of Spain. For Europe is with child and will bring forth a strong child who shall stand in need of a great godfather's gift.

After the death of I.O., Brother R.C. rested not, but as soon as he could, called the rest together, and as we suppose, then his grave was made. Although hitherto we, who were the latest, did not know when our loving Father R.C. died and had no more but the bare names of the beginners and all their successors to us, yet there came into our memory a secret, which through dark and hidden words and speeches of the 100 years, Brother A., the successor of D. (who was of the last and second row and succession and had lived amongst many of us), did impart unto us of the third row and succession. Otherwise we must confess that after the death of the said A. none of us had in any manner known anything of Brother R.C. and of his first fellow-brethren then that which was extant of them in our philosophical *bibliotheca*, amongst which our *axiomata* was held for the chiefest *Rotae Mundi*,<sup>8</sup> for the most artificial, and *Protheus* the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first and if they were admitted to all things.

It shall be declared hereafter to the gentle reader not only what we have heard of the burial

of R.C., but also made manifest publicly by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

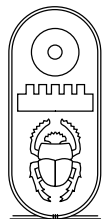
Now the true and fundamental relation of the finding out of the high illuminated man of God, Fra: C.R.C. is this:

After that A., in *Gallia Narbonensi*<sup>9</sup> was deceased, then succeeded in his place our loving Brother N.N. This man, after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bonafide*, that A. had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of.

The year following after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building and to make it more fit. In such renewing he lighted upon the memorial table that was cast of brass and containeth all the names of the Brethren, with some few other things. This he would transfer in another more fitting vault: for where or when Fra. R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us.

In this table stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall or plastering of the hidden door, and so unlooked for uncovered the door. Wherefore we did with joy and longing throw down the rest of the wall and cleared the door, upon which that was written in great letters: *Post 120 annos patebo*,<sup>10</sup> with the year of the Lord under it. Therefore we gave God thanks and let it rest that same night, because first we would overlook our *Rotam*.

But we refer our selves again to the Confession, for what we here publish is done for the help of those who are worthy; but to the unworthy (God willing) it will be small profit: For like as our door was after so many years wonderfully discovered, also there shall be



opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door and there appeared to our sight a vault of seven sides and corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun which had learned this from the sun and was situated in the upper part in the center of the ceiling. In the midst, in stead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraven: *A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci.*<sup>11</sup> Round about the first circle or brim stood: *Jesus mihi omnia.*<sup>12</sup> In the middle were four figures, enclosed in circles, whose circumscription was:

1. *Nequaquam vacuum*<sup>13</sup>
2. *Legis Jugum*<sup>14</sup>
3. *Libertas Evangelii*<sup>15</sup>
4. *Dei Gloria intacta.*<sup>16</sup>

This is all clear and bright, as also the seventh side and the two *heptagoni*.

So we kneeled altogether down and gave thanks to the sole wise, sole mighty, and sole eternal God who hath taught us more then all men's wit could have found out, praised be his holy name.

This vault we parted in three parts: the upper part or ceiling; the wall or side; the ground or floor. Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center. But what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes. But every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed and set forth *concentratum* here in our book.

The bottom again is parted in the triangle, but because therein is described the power and rule of the inferior governors, we leave to manifest the same for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly antidote, they do without fear or hurt tread on and bruise the head of the old and evil serpent, which this our age is well fitted for.

Every side of wall had a door for a chest, wherein there lay divers things, especially all our

books, which otherwise we had, besides the *Vocabulary* of Theoph. Par. Ho.,<sup>17</sup> and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium*, and *Vitam*, whence this relation for the most part is taken.

In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs; generally all done to that end that if it should happen after many hundred years the Order or Fraternity should come to nothing, they might by this only vault be restored again.

Now as yet we had not seen the dead body of our careful and wise Father. We therefore removed the altar aside, there we lifted up a strong place of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the ornaments and attires. In his hand he held a parchment book, called I. the which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*:

### ***Granum pectori Jesu insitum.***

*C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, virsui seculi divinis revelationibus subtilissimis imaginationibus, idefessis laboribus ad coelestia, atque humana mysteria; aracanave admissus postquam suam (quam Arabico & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custo divisisset & iam suarum Artium, ut & nominis, fides acconiunctissimos herides instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, & futurarum, rerum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus amicus integerimus, a suis ad 130 annos hic absconditus est.*<sup>18</sup>

Underneath they had subscribed themselves,

1. *Fra. I.A. Fr. C.H. electione Fraternitatis caput.*
2. *Fr. G.V.M.P.C.*
3. *Fra. R.C. Iunior heres S. spiritus.*
4. *Fra: B.M.P.A. Pictor & Architectus.*
5. *Fr. G.G.M.P.I. Cabalista.*

Secundi Circuli:

1. *Fra. P.A. Successor, Fr. I.O. Mathematicus.*
2. *Fra. A. Successor Fra. P.D.*
3. *Fra: R. Successor patris C.R.C. cum Christo triumphant.*

At the end was written:

*Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.*<sup>19</sup>

At that time was already dead Brother I.O. and Fra. D., but their burial place where is it to be found? We doubt not but our Fra. Senior hath the same, and some especial thing laid in earth and perhaps likewise hidden. We also hope that his our example will stir up others more diligently to inquire after their names (whom we have therefore published) and to search for the place of their burial. For the most part of them, by reason of their practice and physis, are yet known and praised among very old folks. So might perhaps our *Gaza*<sup>20</sup> be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*,<sup>21</sup> we found it kept in another little altar, truly more finer than can be imagined by any understanding man. But we will leave him undescribed, until we shall truly be answered upon this our true hearted *Famam*.

And so we have covered it again with the plates and set the altar thereon, shut the door, and made it sure, with all our seals. Besides by instruction and command of our *Rotae*, there are come to sight some books, among which is contained M., which were made instead of household care by the praiseworthy M.P. Finally we departed the one from the other and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned or unlearned.

Howbeit we know after a time there will now be a general reformation both of divine and humane things according to our desire and the expectation of others. For it's fitting that before the rising of the sun there should appear and break forth *aurora*, or some clearness or divine light in the sky. And so in the meantime some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity and make a happy and wished-for beginning of our philosophical Canons prescribed to us by our Brother R.C., and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and

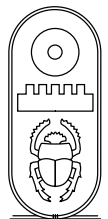
love to be eased of this world's labor and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed and void of all swerving people, heretics, and false prophets) in certain and noted countries maintained, defended, and propagated. Also we use two sacraments, as they are instituted with all forms and ceremonies of the first renewed Church.

In *politia* we acknowledge the Roman Empire and *Quartam Monarchiam*<sup>22</sup> for our Christian head. Albeit we know what alterations be at hand and would fain impart the same with all our hearts to other godly learned men notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us, for our God is not blind as the heathens' *Fortuna*, but is the Church's ornament and the honor of the Temple.

Our philosophy also is not a new invention, but as Adam after his Fall hath received it, and as Moses and Solomon used it. Also she ought not much to be doubted of or contradicted by other opinions or meanings. But seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with Jesus *in omni parte*<sup>23</sup> and all members. And as he is the true according to philosophy, but true according to theology. And wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel; but especially wherewith that wonderful book, the Bible, agreeth. All that same concurrerth together and make a sphere or globe, whose total parts are equidistant from the center, as hereof more at large and more plain shall be spoken of in Christianly conference.

But now concerning (and chiefly in this our age) the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under color of it many runagates and roguish people do use great villanies, and cozen and abuse the credit which is given them. Yea nowadays men of discretion do hold the transmutation of metals to be the highest point,



and *fastigium*<sup>24</sup> in philosophy, this is all their intent and desire, and that God would be most esteemed by them and honored, which could make great store of gold and in abundance, the which with unpremeditate prayers they hope to attain of the all-knowing God and searcher of all hearts.

We therefore do by these present publicly testify that the true philosophers are far of another mind, esteeming little the making of gold, which is but a *parergon*<sup>25</sup>; for besides that they have a thousand better things. And we say with our loving Father R.C.C. *Phy: aurum nisi quantum aurum*.<sup>26</sup> For unto them the whole nature is detected. He doth not rejoice that he can make gold and that, as saith Christ, the devils are obedient unto him, but is glad that he seeth the heavens open and the angels of God ascending and descending, and his name written in the Book of Life.

Also we do testify that under the name of *Chymia* many books and pictures are set forth in *Contumeliam gloriae Dei*,<sup>27</sup> as we will name them in their due season and will give to the pure-hearted a catalogue or register of them. And we pray all learned men to take heed of these kind of books, for the enemy never resteth, but soweth his weeds till a stronger one doth root it out.

So according to the will and meaning of Fra. C.R.C. we his Brethren request again all the learned in Europe who shall read (send forth in five languages) this our *Famam and Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their arts, and behold the present time with all diligence, and to declare their mind either *Communicato consilio*,<sup>28</sup> or *singulatim* by print.

And although at this time we make no mention either of our names or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be; nor anybody shall fail, who so gives but his name to speak with some of us, either by words of mouth, or else if there be some lett in writing. And this we say for a truth, that whoseover shall earnestly and from his heart bear affection unto us, it shall be beneficial to him in goods, body,

and soul. But he that is false-hearted or only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall forever remain untouched, undestroyed, and hidden to the wicked world, *sub umbra alarum tuarum Jehova*.<sup>29</sup> Δ

## Footnotes

<sup>1</sup> The Book of Nature.

<sup>2</sup> Thomas Vaughan mistakenly translated this as "Porphyry," rather than the "Pope" or "Popery," specified in the German manuscripts.

<sup>3</sup> The Arabian Gulf.

<sup>4</sup> The Fiery Triangle.

<sup>5</sup> For the benefit of all fields of his art.

<sup>6</sup> Let it be!

<sup>7</sup> Let it perish!

<sup>8</sup> The wheels of the world.

<sup>9</sup> Narbonnean Gaulæa—province in southern France.

<sup>10</sup> After 120 years I shall open.

<sup>11</sup> This compendium of the Universe I made in my lifetime to be my tomb.

<sup>12</sup> Jesus is my all.

<sup>13</sup> A vacuum exists nowhere.

<sup>14</sup> The yoke of the law.

<sup>15</sup> The liberty of the Gospel.

<sup>16</sup> The whole glory of God.

<sup>17</sup> Theophrastus Paracelsus von Hohenheim.

<sup>18</sup> A grain buried is the breast of Jesus. C. Ros. C., sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life. In his journeys through Arabia and Africa he collected a treasure surpassing that of kings and emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up this compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved father, an affectionate brother, a faithful teacher, a loyal friend, he was hidden here by his disciples for 120 years.

<sup>19</sup> We are born from God, we die in Jesus, we live again through the Holy Ghost.

<sup>20</sup> Our treasure.

<sup>21</sup> Miniature world; Microcosm.

<sup>22</sup> The Fourth Kingdom.

<sup>23</sup> In every respect.

<sup>24</sup> Crown.

<sup>25</sup> Mere trifle.

<sup>26</sup> Away with all gold, if it is nothing else than gold.

<sup>27</sup> An offence to the glory of God.

<sup>28</sup> Common conclusion, or as an individual one.

<sup>29</sup> Under the shadow of thy wings, Jehova.



# From the Grand Master's Sanctum



Dear Fratres and Sorores,

On March 19, 2004, at the precise moment of the Spring Equinox, the Rosicrucian Planetarium re-opens after a six-year hiatus and extensive renovations made possible through the generosity of Frater Larry Anthenian and Metacrylics, Inc., a San Jose company. The premier show, *The Secrets of the Mithraic Mysteries*, is based on the groundbreaking work of Dr. David Ulansey, who leads us through the ancient Mithraic iconography, offering that it was actually an astronomical code and that the Mithraic cult began as a response to a startling scientific discovery made over 2000 years ago! The depth of these mysteries and the profound astronomical knowledge of the ancients are very impressive. The show will begin playing daily (except Mondays) following its March 19th debut, and will be presented frequently during the 2004 AMORC World Peace Conference this summer. I hope you take the opportunity to see this fascinating star show.

The Rosicrucian Planetarium restoration is just part of the Campaign for Rosicrucian Park—a \$5 million campaign to restore the splendor of Rosicrucian Park and to create an extraordinary hub for our members and the community. The restoration of the main fountain at Rosicrucian

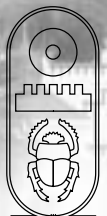
Park, the Living Waters, is almost complete, and work on two other fountains is underway. The renovations at the Rosicrucian Egyptian Museum continue and will be completed in time for the World Peace Conference. Three of the four galleries have already been updated.

Work on the Rosicrucian Peace Garden is going well. The Imperator will preside at a special dedication ceremony during the World Peace Conference. We will also place a time capsule in the garden for future generations. Included in the time capsule will be the name of each Rosicrucian who contributed to the Campaign for Rosicrucian Park. Listed in this issue of the *Rosicrucian Digest* are the names of the many supporters of the Campaign who have made donations between June 4, 2003, and February 10, 2004.

Thank you all for your vision, support, and dedication to the Rosicrucian Order and Rosicrucian Park! We look forward to welcoming you to Rosicrucian Park soon.

Sincerely and fraternally,

  
Julie Scott  
Grand Master



# Thank You!

The following donations and pledges were made to the Campaign for Rosicrucian Park between June 4, 2003, and February 10, 2004.

To contribute to the Campaign for Rosicrucian Park, donations or pledges may be sent to: Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191. Please make check out to "AMORC Funds" and denote **"Campaign for Rosicrucian Park"** on the check's memo line. Future donations will be recognized in upcoming issues of the *Rosicrucian Digest*.

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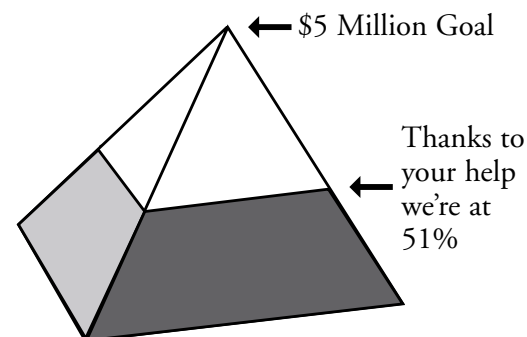
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# Researching the Healing Power of Prayer

by Raymond Buscemi, M.A., F.R.C.

OVER the last ten years there has been a meteoric rise in the number of clinical research studies examining the effects of prayer on illnesses such as breast cancer, HIV/AIDS, and glioblastoma—a form of brain cancer. Modern studies of the phenomena of healing through prayer are rooted in the pioneering work of Sir Francis Galton, whose 1872 treatise laid the foundation for much of the work that has followed. In terms of research, prayer is oftentimes grouped under the rubric Distant Healing, or Non-Local Healing.

Distant healing refers to an eclectic body of healing techniques that do not include physical contact between healer and patient. The recipient of the healing does not need to be present, or even in the same geographic region, during the course of the treatment. The daily meditation practiced by the Rosicrucian Council of Solace is a form of distant healing. Underlying the practice is the belief that positive energies can be guided toward those in need of assistance, and while the work of the Council itself is metaphysical in nature, its effects manifest in the physical realms of health, well-being, and peace of mind.

Prayer, which finds its root in the Latin verb *precari*, to beg, is the best-known form of distant healing. Prayer is generally thought of as coming in three forms: intercessory, where one asks God or some other divine figure to intervene on one's behalf; supplication, where one asks for a specific result, e.g., healing, a job, etc.; and non-directed, where one celebrates the works of God.

Prayer is common across all religions, cultures, and traditions, which makes it particularly suitable for cross-cultural studies. Within such studies, emphasis is placed on the efficacy of direct, supplicatory prayer, rather than intercessory prayer. The power of a particular deity or manifestation of Godhead is beyond the ethical and scientific scope of distant healing

research. There is also a variety of healing techniques in addition to prayer that are forms of distant healing; some are embedded in a cultural-religious tradition such as Buddhism, Judaism, and Christian Science, while other techniques are practiced independent of such traditions. A common factor underlying each approach to distant healing is intentionality: the conscious focusing of one's will in order to achieve a desired outcome.

Faced with an inordinate amount of skepticism and outright hostility in the scientific community, intentionality studies examining the efficacy of distant healing have been held to rigorous research standards, and positive results have at times been downplayed. The caution comes as a result of methodological reviews highlighting potential design flaws inherent in this type of research. One of the most salient factors in the research is the ability of researchers to construct a study that ensures that the subjects do not know whether or not they are being prayed for. This is necessary in order to eliminate what researchers term the placebo effect—the power of the subjects' hope, or positive expectations. One of the most prevalent and long-lasting criticisms brought against distant healing research is the near-impossibility of creating a "control group"—the group of research subjects who go without treatment for the length of the study. This is due to the near-ubiquity of generalized prayers for well-being made by various congregations and families. Psychologists and researchers may in fact be moving closer to studying non-human subjects as a way of ensuring more scientifically rigorous controls on the design and outcome markers for the studies.

Although conclusive proof linking distant healing techniques to effects on the body is yet to be found, there does seem to be enough data to warrant and inspire more research. Similar studies examining religiosity, positive

expectations, and spiritual-community involvement have all found positive correlates with health and well-being. Whether or not distant healing through prayer or focused energy work has a similar pronounced effect on human well-being is still under investigation. Much of the research into the health-related benefits of spirituality and religious observance have highlighted the individuals' immersion into a faith community as one of the most critical ingredients.

Some research has indicated that intentionality works on a cellular level, affecting bacteria, blood cells, and other components of the human immune system. Distant healing research is attempting to isolate the mechanism by which healing through prayer occurs, and to then investigate whether or not such practices can be taught to health care workers as well as to

lay people. Current research projects have also established ties between members of the scientific community and various schools of healing, as well as spiritual traditions. While these communities clearly have a vested interest in discovering the mechanisms by which distant healing may work, the contact between the two worlds of science and religion may also impact each other in new and unexpected ways. Δ

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"Make your Holy Communion frequent. Thank God for the breath of life and the return to consciousness when you arise in the morning. Silently thank God for every morsel of food at mealtime. Express your appreciation for every pleasure, every worldly gift, every moment of happiness, and every rich reward of your efforts or the efforts of others. At the close of the day, enter into the Holy Communion of prayer and express your faith and trust in God's divine guidance of your soul and consciousness throughout the night, and again be thankful for the day and all the opportunities it contained to carry out your desires and ambitions, and to enjoy the divine blessings. Make prayer the transcendental and sublime pleasure of your inner self—more important, more enjoyable, more uplifting and benefiting to your entire being than any other of your earthly experiences."

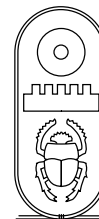
—Dr. H. Spencer Lewis, F.R.C.

## Council of Solace

### 24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

The best and fastest way to list yourself or another individual with the Council of Solace is to go to our website at [www.rosicrucian.org/about/council.html](http://www.rosicrucian.org/about/council.html) or you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and it will continue for as long as is needed.





*Our Featured Grand Lodge . . .*

# The Scandinavian Grand Lodge

## *Its History and Mission*



*The new Scandinavian Grand Lodge Temple building, consecrated by Emperor Christian Bernard on September 6, 2003.*

THE Scandinavian Grand Lodge's jurisdiction consists of the nations of Denmark, Norway, and Sweden. The Grand Lodge headquarters is located on the west coast of Sweden in the picturesque town of Onsala, 35 km (22 miles) south of Göteborg, Sweden's second largest city.

AMORC has a long history in Scandinavia. In 1920 the Danish Grand Lodge was established in Copenhagen, Denmark, by Soror Carli Andersen. Soror Andersen was personally acquainted with Dr. H. Spencer Lewis, having served many years earlier as midwife at the birth of his son, Ralph M. Lewis, in New York City in 1904. Soror Andersen was assisted in her Grand Lodge work by Frater Svend Turning, who was appointed Grand Master. In 1932 Frater Arthur Sundstrup succeeded Frater Turning as Grand Master of the Danish Grand Lodge.

In 1933 the Swedish Grand Lodge was established in Malmö, Sweden, by Frater Anton Svanlund, who was installed as Grand Master by Dr. H. Spencer Lewis in Berlin, Germany.

In August, 1934, Soror Andersen and Frater Svanlund represented the two Grand Lodges at the large FUDOSI meeting in

Brussels, Belgium. This was an extremely important meeting for the future of the Rosicrucian Order and its several Grand Lodges. Dr. H. Spencer Lewis was one of the Conclave's organizers. The FUDOSI (Federation Universalis Dirigens Ordines Societatesque Initiationis), composed of Rosicrucians of Europe and affiliated orders, was a federation of authentic arcane mystical initiatory orders of the world. It included such philosophical and mystical orders as the Kabalistique Order of the Rose-Croix, Ordre Martiniste, and others. (The Rosicrucian Order, AMORC, was the only American order accepted and represented at the Conclave.)

In August 1939 the Swedish and Danish Grand Lodges cooperated in presenting an international AMORC Convention in Copenhagen and Malmö. Emperor H. Spencer Lewis was expected as an honored guest, but he experienced his Great Initiation and passed through transition on August 2, 1939. The convention proceeded ahead in commemoration of this great Illumined Soul.

## World War II and Aftermath

Shortly after this convention, war broke out in Europe. The next few years (1939-1945) were very difficult for European Rosicrucians as World War II raged across the continent. However, following the war, Rosicrucian activity

resumed with even more vigor than before, for after all, following such a holocaust there was even more need for the Rosicrucian message and teachings. Emperor Ralph M. Lewis, visiting Europe in the summer of 1946 was so impressed by the spirit of European Rosicrucianism that he commented, "The spirit of Rosicrucianism in Europe . . . had never been higher. Their fervor to stem bigotry and ignorance and to raise the consciousness of the individual had not been obliterated by the horrors of the recent war. The war had only forced it underground where it continued as a fast-moving and deep river of emotions . . . . The sacrifices they endured had only made them more conscious of the need for humanity to have a fuller understanding of *life* and *self*." On that 1946 post-war trip, Emperor Ralph M. Lewis met with prominent Rosicrucians who were carrying forward the Great Work in several European countries, including Denmark and Sweden. It was with great joy that Frater Lewis again met Soror Carli Andersen, who had survived the war and was valiantly continuing her Rosicrucian work.

It was in 1946 that Rosicrucian work was extended to Norway with the formation of the AMORC Grand Lodge of Denmark and Norway, with Frater Arthur Sundstrup as Grand Master and Soror Carli Andersen serving as Grand Secretary. Grand Lodge headquarters remained in Copenhagen.

In 1948 Frater Svanlund was succeeded as Swedish Grand Master by Frater Albin Röimer, who oversaw growth and progress in that Grand Lodge throughout the 1950s, '60s, and well into the 1970s. In 1968, in conjunction with a major European Rosicrucian Convention, the Swedish and Danish Grand Lodges were visited by Emperor Ralph M. Lewis. In Sweden, as the guest of Grand Master Röimer, Frater Lewis visited the extensive and attractive Grand Lodge facilities at Skelderviken, where he spoke with several representatives of the Order in that country and gave an interview to the press.

Both Frater Sundstrup in Denmark and Frater Röimer in Sweden retired from their



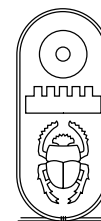
*Interior of the Rosicrucian Lodge within the new Temple.*

respective offices of Grand Master in 1976. That year Emperor Ralph M. Lewis decided there should be a fusion of the two old Grand Lodges, and thus on February 1, the Nordic Grand Lodge was established in Göteborg, Sweden, where Frater Irving Söderlund was appointed General Administrator. This new Grand Lodge would serve members in Denmark, Norway, and Sweden. Emperor Ralph M. Lewis installed Frater Söderlund as Grand Master of the Nordic Grand Lodge at the Rosicrucian World Convention in Paris on August 6, 1977.

## The Rösan Manor House

In 1982 the Grand Lodge purchased the Rösan Manor House in Onsala. The history of "Rösan" dates back to the 17th century, but it is probably even older. The property is first mentioned in official papers of 1614. The name "Rösan" derives from the Old Norse word *röse*, which means a sacred burial place for a tribal chief. However, no such burial place has ever been found around Rösan, and we do not know if there actually is a connection between the name of the house and the geographic location. The name of the town where the Grand Lodge is located—Onsala—is also an Old Norse word derived from *Odens sala*. Oden was the chief god in Old Norse Mythology, and *Odens sala* means that this locale was a place sacred to Oden.

Many changes have been made at Rösan as the centuries have passed by—especially in the beginning of the 20th century when the property was owned by the famous Kreuger family, who used it as a summer residence. Rösan is an old house that demands lots of loving attention and maintenance. All the members in the Grand Lodge are helping, either through physical effort or through funding, with all kinds of repairs and gardening. Thanks to these loving



efforts, mixed with the special ambience of this old cultural site, the Grand Lodge has a wonderful old building, dear to all members.

In August 1984 the Nordic Grand Lodge hosted the Rosicrucian World Convention in Copenhagen, Denmark.

## Frater Söderlund Elected

In 1990 Frater Söderlund was elected Treasurer of the Supreme Grand Lodge, and on August 7 of that year he served as Master in the installation ritual of Emperor Christian Bernard. Frater Söderlund continued to uphold the position and duties as Grand Master until 1994 when the Supreme Grand Lodge elected Soror Live Söderlund as the new Grand Master. She was installed by the Emperor in Göteborg on September 17, 1994.

From 1978 until 1999 the Nordic Grand Lodge supported the establishment of AMORC in Finland (thereby the name Nordic Grand Lodge, since the Nordic countries include the Scandinavian countries and Finland). In 1998 the time was right for AMORC Finland to become independent of this Grand Lodge. Thus, in August 1999 the Emperor announced the formation of an independent administration for AMORC Finland, and the Emperor, along with Frater and Soror Söderlund, opened the new AMORC Finland Administration.

Since the Grand Lodge now included only the Scandinavian countries, it was decided that a change of name would be appropriate. A solemn and special occasion was chosen for this: the AMORC World Convention in Göteborg, Sweden, in August 2001.

## The Scandinavian Grand Lodge Today

Since August 4, 2001, the "new" Scandinavian Grand Lodge continues its work and service for the Rosy Cross. In 2003 a new Temple Building was erected on the Grand Lodge premises in Onsala. The new Temple was consecrated by the Emperor on September 6, 2003. All the members had contributed their efforts for this long-cherished dream. It is the only permanent Rosicrucian Temple in Scandinavia, and the only place where members can receive Degree Initiations. Initiations are held frequently at the Grand Lodge, and members travel there from throughout Scandinavia.

Today, the Scandinavian Grand Lodge has just over 1200 members. The Grand Lodge has one full-time employee (the Grand Master) and four part-time employees. The amount of work involving monographs, rituals, etc., is tripled compared with most Grand Lodges, since this jurisdiction works with three languages. Most of the work is done voluntarily. The Grand Lodge can be visited on its web site [www.amorc.se](http://www.amorc.se)

The Scandinavian Grand Lodge, its Grand Master and members, take this opportunity to extend their best wishes of Peace Profound to all members of the English-speaking Jurisdiction of the Americas. We especially wish you the best of luck with the wonderful changes taking place at Rosicrucian Park, a special place that is so dear to us, and with the upcoming World Peace Conference. May your sincere dedication to, and love for, the Light of the Rosicrucian Tradition bring you a successful and prosperous future.

Sincerely and fraternally,

*The Scandinavian Grand Lodge*

*Rösan House (left) with the new Temple Building in the distance.*





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

## ANOTHER SPRING

### *Attune With the Changes That Are Taking Place*

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

**T**HE SPRINGTIME of the year is close at hand, and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should cooperate with nature's processes of rebuilding and recreating, and become new men and women.

I like to think of the picture painted by one of the old mystics when he said that as springtime came he wanted to plant in the garden of his soul a seed of life, a seed of kindness and tolerance; that he would watch it carefully through the spring showers and high winds; mature it until summertime, then protect it against the heat of the sun and the great showers.

In the fall, when it had become a great thing, he would bless it and enjoy its beauty and magnificence throughout the winter months, taking it closer to his bosom, keeping it warm, and letting it vitalize him during the close of the year.

### **Plant A Seed in Your Life!**

Each one of us can plant such a seed at this time of the year by knowing that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place. We can change our natures, our dispositions, our ways of thinking and doing things, and become new in many ways.

We really can clean house this springtime and get rid of many superstitions and false beliefs, many habits and traits of character that clutter like weeds in a garden and keep new plans, new thoughts, and new ideas from growing strong and beautiful.

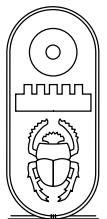
Humans are constantly evolving, and it is for this reason that systems, doctrines, dogmas, and creeds, which served so well in the past, seem to be obsolete now.

It is not because we are less considerate of the higher things of life; it is not because we are less religious, less devoted to high ideals and principles, or less moral; but it is because we have evolved to a different level of understanding. We feel sure that it is this higher understanding of those things necessary in life that builds character and makes for right living and divine attunement.

As evolving beings, we have changed from what we were a hundred years ago; we are not less spiritual but more spiritual; we are not less devoted to principles and ideals but more devoted to higher, broader, more understandable ones.

### **Continuing Cycles**

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution. Yet evolution is not only a thing of great cycles or eons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things can occur. In the passing of a few hours at night there may come a change in the life of any of us through a dream, a vision, or just a good night's rest. And truly, in the passing of a year, with its cycle of material changes and the effects of nature's process of unfoldment, there can come to each of us modifications of understanding and viewpoint which will broaden and enlighten us and make us conscious of the



grander aspects of life and our relation to the universe as a whole, instead of to only a small part of it.

Therefore, I plead for the rebirth of thought and character at the springtime of the year. I plead for a conscious, willful agreement with nature's processes and a determined change in our individual natures. Let us rise above our local environments and find in ourselves a divine attunement with the entire universe so that we will not remain merely a part of the place or condition in which we happen to exist.

This is my thought these springtime days, and this is the thought that I would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do.

With a change of thinking and a broader aspect of consciousness will come a widening of your ability to live with understanding. You

will find that there is a broadening of your whole life, that you are becoming more receptive to the blessings of the universe, more successful in your undertakings, more enlightened in your aspirations, and more truly inspired in your conceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will attract to you those who are like yourself, while repelling in a passive way those who cannot agree with you.

Soon you will find that the rebirth of the springtime has brought you into the summertime of joy and Peace Profound. Then through the fall and winter you will enjoy life as you have never enjoyed it before. With the ambitions, anticipations, exhilarating introspection known only to the true mystic, one who has passed through self-crucifixion and self-resurrection, you will look forward to the coming of another spring. Δ



## Rosicrucian Egyptian Museum Events

### Exhibit: "Rare Books of the Rosicrucian Library"

The Rosicrucian Egyptian Museum is proud to present "Rare Books of the Rosicrucian Library"—an exhibit highlighting the special collection of the library at Rosicrucian Park. The exhibit is free with museum admission.

The Rosicrucian Library houses many rare books. From the esoteric to the scientific, from religious to spiritual—books of the Rosicrucian Library have enriched life in the region and in Rosicrucian Park for more than 75 years. Many of these books are too fragile to be handled, and are rarely shown. This exhibit allows guests to view some of the literary treasures held by the library, and to place them in the context of the seventy-seven-year history of Rosicrucian Park.

*The exhibit is scheduled to run through August 15, 2004.*



### Lecture: "Beauty in Ancient Egypt" – presented by Dr. Salima Ikram

Egyptian archaeologist and renowned Egyptologist, Dr. Salima Ikram, with the Animal Mummy Project at the American University of Cairo, and co-author of *The Mummy in Ancient Egypt*, will present this special lecture on various aspects of beauty in ancient Egyptian culture. Dr. Ikram will explain how the application of cosmetics and the dressing of hair were considered to be acts of worship and celebration, as well as physical adornment. Join us for this special event!

**Cost:** All lectures cost \$10 each for Friends of the Museum and \$10 each for their first guest; \$20 per lecture for non-members or \$75 for the series; and \$5 for students. (Lectures are complimentary for Friends of Isis and above.) For more information, contact Pat DiMare at (408) 947-3663, or email: [info@egyptianmuseum.org](mailto:info@egyptianmuseum.org)



# How You Can Help AMORC Grow

## *Spread AMORC's Light by Placing an AD*

*"Within every human being lies the ultimate source of wisdom, compassion, strength, and peace. All too often these treasures remain undiscovered...hidden by the turmoil and distractions of our worldly existence..."*

During the past year, more than ever before, members have contacted Grand Lodge asking what they can do to serve humanity during this time of world strife. Collectively, we seem to be yearning for a way of not only becoming more compassionate and peaceful within ourselves, but also seeing the transformations we have experienced in our own lives, through our affiliation with the Rosicrucian Order, radiating out into the world as a whole.

We know that the key to a peaceful and compassionate world lies with the transformation of each human being, and therefore we ask that you personally commit to doing your utmost to make knowledge of the Rosicrucian Order available to all sincere seekers. One important way you can do this is through participating in the member implemented and funded Seekers Campaign, which has as its goal the placement of 1000 ads per year for the next three years in local city and community publications.

As we prepare for the 2004 World Peace Conference in San Jose, let us join together now to help spread the Peace and Light of the

Rosicrucian Order to all of humanity, in this way making our world a better place for all beings.

### *How You Can Help*

On the following pages you will find examples of print ads (scaled down in size) that you can place in publications in your local city and community. As noted, some ads may be more appropriate for general-interest publications such as newspapers, while others may be better suited to publications that focus on spiritually minded or holistic topics. These ads may be downloaded from our website, or they are available in hardcopy format from the Grand Lodge (see below). In placing an ad, please remember that repetition is important. Submitting a smaller ad that you can place several times may be more effective than placing a large ad once.

If you need help in identifying publications in your area, please contact the Grand Lodge for assistance. Of if you would like us to choose publications for you, you may contribute AMRA for this purpose to be used in spreading the Light of our Beloved Order.

## How You Can Place Your First Ad!

1. Go to [www.rosicrucian.org/seeker/ads](http://www.rosicrucian.org/seeker/ads) This is where the downloadable ads are located in a variety of formats, and you should choose the format that matches the requirements of the publication in which you will be advertising. If you are not sure of the format, please feel free to give this web address to the publication to which you are submitting the ad. Sometimes it is easier for them to download the ad directly. Just remember to tell the publication which ad you would like to place.
2. Choose the ad that you feel will be most effective in the publication of your choice. The ads that ask, "Have you had these experiences?" may be better for general-interest publications.
3. Download the file to your computer for emailing or printing. To download these files please do the following:

**PC Users:** Right-click and select "Save target as..."

**Mac Users:** Click and hold mouse down or ctrl-click and then select "download link to disk..."

Now you are ready to either print or email the ad to the publication you like!

4. Once you have placed your ad, please let us know *when* and *where* it was placed.

If you have any questions or need an ad in a different size or format, please contact:

[ethompson@rosicrucian.org](mailto:ethompson@rosicrucian.org) or phone Elizabeth Thompson at (408) 947-3600.

Can you remember the moment when you first heard about the Rosicrucian Order?

### The Key to Universal Wisdom

What is the source of the silent voice from within? Intuition and inspiration are not merely mechanistic processes of the subconscious. Attunement of the mind is not limited to communication with other humans. If the Universe is orderly, then it is conscious. If it is conscious, it is intelligent. This Universal Intelligence need not be just an occasional sudden flash of ideas into the conscious mind. You can call it forth at will -- you can unlock it when most needed -- and be the recipient of the enlightenment it provides.

The Rosicrucians, an international, nonprofit organization can help you explore these things. Request a free copy of the *Mastery of Life* today. It tells how you too may receive this useful knowledge in the privacy of your home. Visit our website at: [www.rosicrucian.org/seeker](http://www.rosicrucian.org/seeker)



What was that moment like?

### Have You Had These Experiences?

That strange, inexplicable hunch

A compelling urge to act in a certain way

A mysterious familiarity of a place  
you've never been before

#### Please Accept This FREE Book

These are not weird phenomena. They are the workings of a power that lies behind your conscious mind -- a power that can be consciously directed. The Rosicrucians, an international, nonprofit organization can help you explore these things.

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How did you feel when you realized that you had found your Path?

# The Key to Universal Wisdom

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## *Have You Had These Experiences?*

- ▶ That strange, inexplicable hunch.
- ▶ The mysterious familiarity of a place never visited previously
- ▶ The compelling urge to act in a certain way

## **Please Accept This FREE Booklet .**

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By choosing to place these ads  
in your local and community newspapers,  
you are extending your hand and heart  
to those who are seeking answers to the mystery of life—  
you are unveiling a path of discovery,  
just as the Rosicrucian Path  
was unveiled to you.

# Discover How Extraordinary You Really Are



## **Our FREE booklet**

To learn more about how we can help you develop your untapped abilities, request a free copy of the *Mastery of Life* today. It's the first step to discovering just how extraordinary you really are. Visit our website at [www.rosicrucian.org/seeker](http://www.rosicrucian.org/seeker)

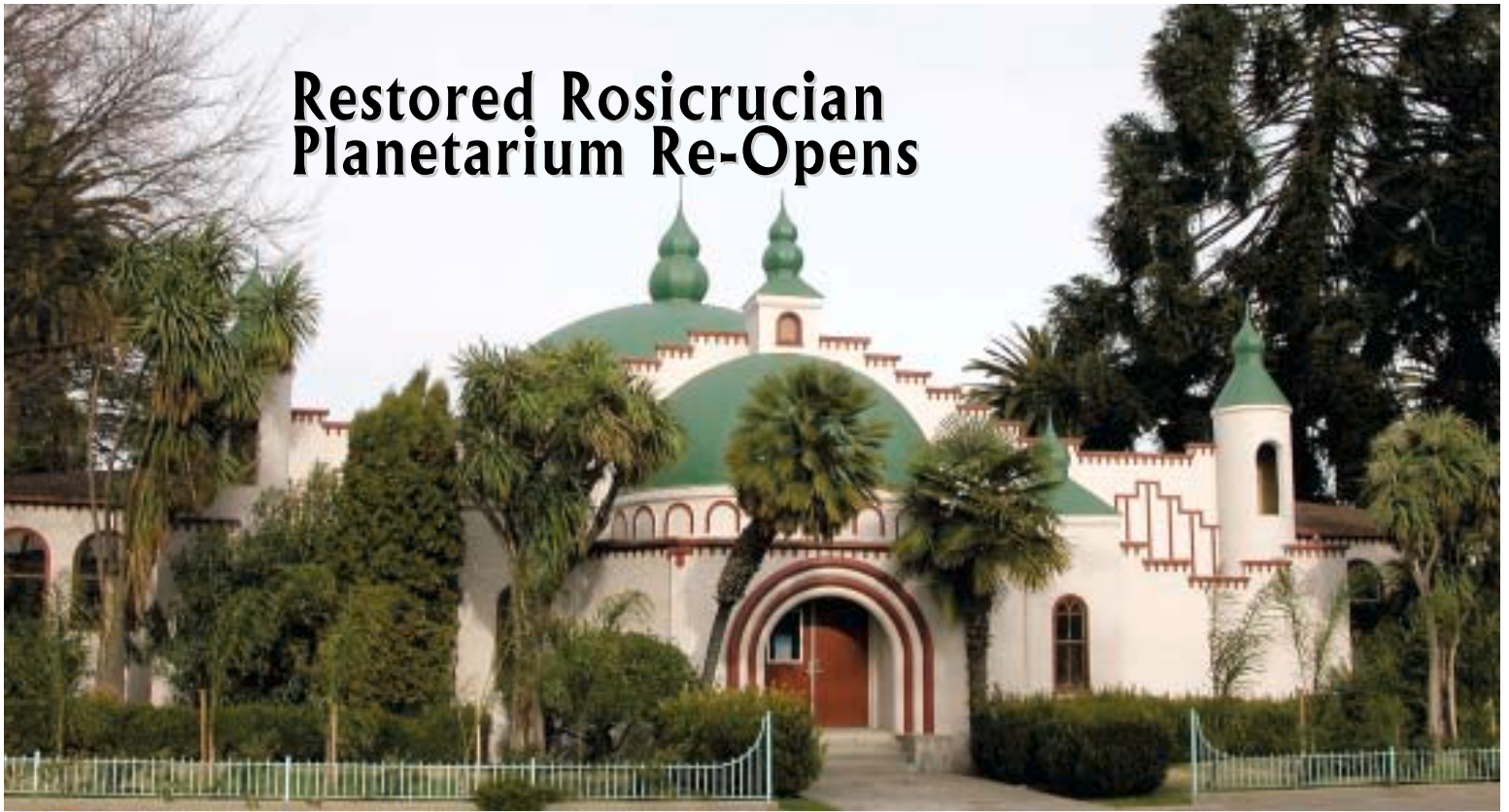
There's more to you than meets the eye. Do you know that you have the ability to speed up the natural healing process of your body? Or that you can attract people, places, and events into your life? Do you know that you can strengthen your intuition and even call inspiration at will?

All these things and more are possible once you learn how to tap into the source of all knowledge and creativity that lies within you. The process is called *mysticism*, and for centuries Rosicrucians have been a leading proponent of mystical study throughout the world.





# Restored Rosicrucian Planetarium Re-Opens

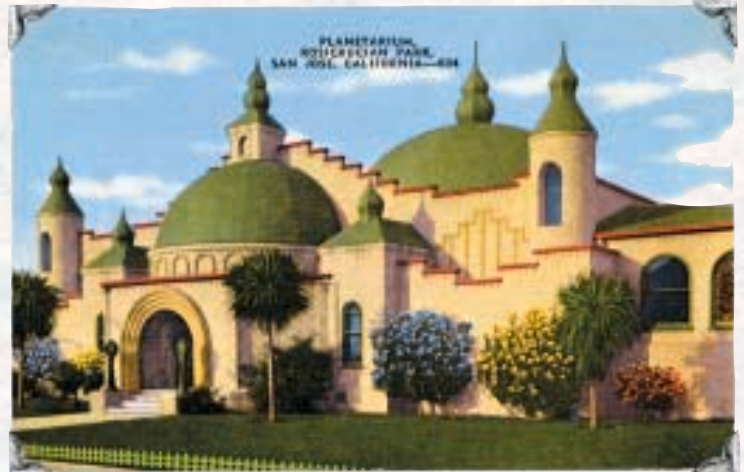


*The newly-restored Rosicrucian Planetarium.*

Our planetarium, constructed in 1936 as the fifth planetarium built in the U.S., re-opens on Rosicrucian New Year, March 19, 2004, with the debut of an all-new star show “Mithraic Mysteries.” Thanks to the work of dedicated volunteers and funds raised by the Campaign for Rosicrucian Park, the planetarium has been fully restored and renovated.



*The Planetarium Star Projector, up and ready to present the new show “Mithraic Mysteries”—a fascinating program created by Norman Sperling and based on the groundbreaking research of Dr. David Ulansky.*



*Old post card of the Rosicrucian Planetarium from the 1940s. Its original star projector was hand-built by Dr. H. Spencer Lewis. At the time this was one of only a few planetariums on the West Coast.*



Rosicrucian Park  
1342 Naglee Avenue • San Jose, CA 95191  
USA

Periodicals