

# ROSICRUCIAN DIGEST

VOLUME 97 NUMBER 1 2019



## Discovering the Rosicrucian Path

# ROSICRUCIAN DIGEST

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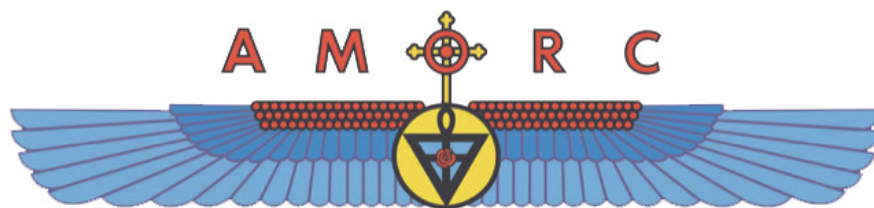
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# DISCOVERING THE ROSICRUCIAN PATH

*Grand Master Julie Scott, SRC*

Dear Fratres and Sorores,

One of the greatest privileges and pleasures of serving as the Grand Master of the Rosicrucian Order is to interact with members and learn how they came to join the Order and in what ways it has enriched their lives. There are as many fascinating stories as there are members. This issue of the *Rosicrucian Digest* celebrates some of those experiences.

The theme for this issue came about when Frater Sanford Bendix wrote a thank-you letter for the fifty-year commemorative pin and certificate he had just received. He also shared how he came to join the Order and some of his related experiences. We thought that other members would enjoy reading stories like this too.

Having heard many reports from members, it seems that most of us discovered the Rosicrucian Order in one or more of the following ways – through synchronicity, through the example or encouragement of a Rosicrucian role model, and/or through outreach, such as a book, a video, an ad, social media, or the Rosicrucian Egyptian Museum.

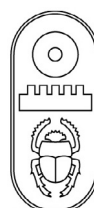
## **Synchronicity**

Synchronicity occurs when events take place that do not have a linear causal link and yet we sense that they are connected, for example, when we think of someone whom we have not seen for a long time and then we “happen” to bump into them, or when we are interested in a new subject and we receive a related book from someone who didn’t know we were interested in it. The events are related to each other through meaning, not through one thing leading to the next.

Carl Jung, MD, who coined the term “synchronicity,” said that the source for the meaning of a synchronicity lies deep within the collective unconscious, where everything is undifferentiated. Synchronicities burst into our consciousness from this source – the Self brings something to the attention of the self.

This may be challenging for us to conceive because we have been trained to view events as occurring sequentially. All of us have probably experienced synchronicity though. The synchronistic event may not be the primary message sent from the Self. Sometimes it just opens us up to deeper realizations coming from the source, similar to the symbolic messages of dreams. Synchronistic events often remind us of the amazing interconnected whole that lies beneath the surface of everyday life.

Synchronicities often occur right before or during critical or transitional periods in our lives. Sometimes I have felt like a big hand is moving me into place for the next transformative event in my life. Against the odds, rather than being where it might seem like I should be (based on linear thinking), instead I am in just the right place for an important transformation to occur.



As Frater Bendix shares in his letter, synchronicity led him to the Rosicrucian Order. It also led H. Spencer Lewis, the founder of AMORC, to the Rosicrucians in France in 1909. Following a mystical experience in which he was directed to seek out the Rosicrucians, the “big hand” went to great lengths to place H. Spencer Lewis in just the right place on his incredible journey to reestablish our Order in America.

### **Rosicrucian Role Models**

Many of us have been inspired by Rosicrucian role models. That is how I discovered the Rosicrucian Order. I observed an acquaintance of mine, Emma Buford (who, unbeknownst to me, was a longtime Rosicrucian), in an intense situation in which she behaved like I would have wanted to behave. Someone made a racist remark to Emma and she responded very calmly and powerfully. I was furious with the person who tried to insult her, and yet Emma was unflappable (a quality that I was trying to develop) and totally in control of the situation. I admired her poise and wanted to be like her. When I asked her how she was able to stay so centered, she asked if I had ever heard of the Rosicrucian Order, which I had not. Later she gave me a “Mastery of Life” booklet. I immediately sent in my application. Emma never pushed the Order. Her example inspired me to join. Later we became very good friends and Emma was very supportive in my early years as a Rosicrucian.

In this issue, Frater Julian Johnson shares the beautiful story of how his Rosicrucian father served as an inspiring role model and mentor for him.

Sometimes Rosicrucians even help us from a distance – across time or space. In the 1930s, H. Spencer Lewis wrote a Twelfth Temple Degree monograph encouraging members at that time to send thoughts of encouragement and Peace Profound to members who would come in the distant future. So, there were Rosicrucians sending us good thoughts before most of us were even born! We can do the same for those who will come in the future.

In this issue, Soror Aimy Shaluly Dominguez shares her experience of being born to Rosicrucian parents, Marie Toulouse and Michael Shaluly, who practiced the exercises and meditations in the Rosicrucian *Child Culture Series*. These lessons include support and guidance for expectant and new parents and their young children, with meditations, exercises, children’s stories, and more. Aimy’s parents used the exercises to attract Aimy’s soul personality and that of her sister, Meara, into their family and raised them in the Rosicrucian Tradition. Aimy served as a Colombe (a girl who tends the sacred fire in our temples) for many years, never missing a ritual. Recently, Aimy and her husband Rankhses practiced the *Child Culture Series* techniques to welcome their child.

### **Outreach**

Today, in most parts of the world, people are free to practice the spiritual tradition of their choice. However, this has not always been the case, of course. For centuries, and still in some parts of the world now, participating in a path that is not the predominant tradition in the region can result in persecution or death.

In the 1500s and early 1600s, Europe was gripped by intolerance and superstition that ruled society and people’s daily lives, resulting in unspeakable persecution and decades-long wars. Every action was scrutinized, judging if the person was supporting the dominant religion of the time.

In 1614, a group of students and professors at Tubingen University in Germany anonymously published the first Rosicrucian manifesto – the *Fama Fraternitatis*, which

proposed new means for restoring harmony in society and called for others to participate in this transformation. This was followed by the next two Rosicrucian manifestos published in 1615 and 1616.

Over 200 books were written in response to these manifestos over the next few years. Some criticized these unknown Rosicrucians; others defended them; and some longingly pled to be allowed to join them.

In his “Open Letter to the Fraternity of the Very Laudable Order of the Rose Cross,” written in 1617, a young man who identified himself as S.W.R.B., wrote, “Oh, you most blessed people, let me as well experience this favor [to converse with the Rosicrucians], in order that I may partake in a little piece of your wisdom. If this I might experience I would consider myself blissful, neither wishing nor coveting anything lovelier in this world.” It’s unknown if he received a reply.

In 2001, 2014, and 2016, the Rosicrucian Order published the next three manifestos. The *Appellatio Fraternitatis Rosae Crucis*, published in 2014, is a renewed call to all mystics and humanists to join us in working to overcome the intolerance and superstition of our day in order to create societies built on Spirituality, Humanism, and Protection of the Environment. So, in some ways our outreach has changed over the centuries, yet in other ways it remains the same.

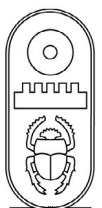
In this issue, Frater Lonnie Edwards recounts his story of how a Rosicrucian ad awakened something within him and inspired him to respond immediately. Then Soror Gail Butler relates how she saw Rosicrucian ads as a youngster, in her grandfather’s magazines, causing her to consider her place in the universe and the idea of mastering her life, however she knew that her very religious parents wouldn’t support this interest. Decades later, when seeing another Rosicrucian ad, memories of her childhood yearnings prompted her to join the Order.

Then we share the story of Frater Alton Cheney, our longest-standing member, who has been an active member of the Rosicrucian Order for eighty-one years! He was introduced to the Rosicrucians when his uncle, who knew he was interested in reincarnation, gave him a copy of the *Rosicrucian Manual* in 1938. H. Spencer Lewis, who was Imperator at the time, gave him special permission to join the Order when he was eighteen years old, although the usual minimum age requirement at that time was twenty-one.

We also share the experience of a newer member, Soror Liz Smith, who found the Order through our online videos. Today, in the tradition of H. Spencer Lewis, we use the latest technology to reach potential members, as we believe this visionary would have done. Currently, many members find the Rosicrucian Order through our online videos and publications. Youtube.com/RosicrucianTV presents all of our videos, and the entire collection of Rosicrucian books, manifestos, and magazines is available online for free at [www.Rosicrucian.org/texts](http://www.Rosicrucian.org/texts).

Many members have also discovered the Order while visiting beautiful Rosicrucian Park, especially the Rosicrucian Egyptian Museum, which introduces more than 100,000 guests per year to the daily lives and mystical traditions of the ancient Egyptians, and through the activities of the Rosicrucian Cultural Center in New York City.

In all of these cases it seems that there was a flame of desire, conscious or unconscious, within the person that opened their awareness to the synchronistic event, the inspiration of their Rosicrucian role model, or the outreach.



Some of their stories follow.

You too are invited to share your story of how you discovered the Rosicrucian Path and in what ways it has enriched your life. Please send your story to me at [gmo@rosicrucian.org](mailto:gmo@rosicrucian.org) (no attachments please) or you can write to me at Rosicrucian Park. I look forward to hearing from you!

With my very warmest wishes for Peace Profound,  
Sincerely and fraternally,



Julie Scott

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Dear Grand Master Scott:

This letter is written to extend my sincere “Thank You” for the 50-year lapel pin recently sent to me. I was surprised and very deeply touched. It is very beautiful and truly appreciated.

There is a special story behind my decision to join the Rosicrucian Order which I think you’ll find interesting. On November 29, 1968 (which is the date that I consider to be my true initiation date into the Rosicrucian Order), I experienced a genuine case of Cosmic Consciousness.

The illuminating experience provided me with deep insight about myself, humankind, and the Cosmic. It all happened while I was alone in my living room easy chair.

A series of insights occurred. As they progressed, time and space seemed to change in nature. I sensed a continuation of life beyond this one and the eternal nature of time. I also became keenly aware of myself and my surroundings, and eventually saw people “asleep,” as if they were hypnotized going about their everyday lives. I reached very high levels of consciousness in which good and evil actually lost their reality; that concept was replaced when I “saw” people as having different “tallnesses,” symbolizing that each of us are on different levels of understanding, and that people can only behave according to the particular level of understanding that they’re on. Difficulties will often occur between two people because the person on a higher level can understand the one on the lower level, but the person on the lower level thinks he understands but really doesn’t, and then insists that the other is wrong. I saw that many karmic issues are often the result of actions made in ignorance.

Despite the nature of our individual bodies, I saw all people as children; some were old, some were new, some were ill, and so on, but all were children. I also saw that some of our difficulties are given to us as opportunities to grow and master and become stronger and free. As I went into the higher levels of consciousness, I went

above my cares and concerns and emotional conflicts; they were still there below me, but unable to affect me, similar to the way that an airplane can go above the clouds and not be affected by the stormy weather below. Although the physical room that I was in was the same brightness as it always was, I sensed a greater light and brightness about me. I saw my ego trying to keep itself in existence through the many tricks that it plays.

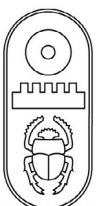
When I finally transcended my ego level, I was (temporarily) freed of so many illusions. It was then that I suddenly and unexpectedly experienced God's deeply profound Love and Peace. Yet, as profound and intense as that Peace and Love was, I realized that I was experiencing only a very small, insignificant speck of God's enormous Peace and Love that is continually being radiated eternally throughout the whole universe! And for the first time I experienced my Inner Self speaking through me, too. No words can adequately describe it, but I always explain it by saying that it felt like a "whispering, flowing thought accompanied by enormous peace." We all sense it very subtly.

When that experience was finally over, only then did I realize that I had just performed a "super-fantastic" meditation feat. It was my very first meditation, and the illumination had been a gift from God. I realized that I had just experienced something that many people would go through many incarnations without even suspecting what I had just learned. It was truly an experience that one can never forget. Although I have often tried, I have never been able to duplicate it since. At that time I was twenty years old, a junior at the University of Pittsburgh studying chemistry.

Then came the sequel. Three days later, and for the first time in my life, my intuition started to manifest. I also began to get unexplained, compelling urges to join the Rosicrucian Order. They wouldn't let up. I held off because my intellect kept trying to analyze them. Three weeks later, a friend of mine invited me to come to her mother's Christmas party. They had a card reader there, and for \$5 we could get our cards read. When my turn finally came, she said a few things that didn't mean very much to me. Then she said, "I see that you are going to join an organization that is not near Pittsburgh that is going to give you the answers to the many questions that you have been wondering about." I immediately thought of those recurring urges to join the Rosicrucian Order, but I kept silent so as not to tip her off and give her any clues. She closed her eyes for a few moments and then said, "I see you standing beside an elderly gentleman, looking at the pyramids." I immediately made the association with the Order's Egyptian history and said to myself, "That's it. Don't fight those urges. Join!" Of course, "The rest is history."

I am very deeply grateful for the pin and the thoughtfulness behind it. I am also grateful to be a member in service to the Order. Thank you.

With All Good Wishes for Peace Profound,  
Sanford Bernard Bendix, FRC



# H. SPENCER LEWIS

## RESTORER OF ROSICRUCIANISM

*Christian Rebisse, FRC*

Harvey Spencer Lewis was born on November 25, 1883 in Frenchtown, New Jersey. A few years later, his family moved to nearby New York City where he was raised.

H. Spencer Lewis's family environment contributed much to the development of his mystical sensitivity. Not content with simply attending church on Sunday, the family read and also discussed the Bible at home. Until he was sixteen years old young Harvey participated enthusiastically in the activities of the Metropolitan Temple of New York City also known as the Church of the Open Door. He loved to sing in the choir, and he listened attentively to the sermons of Dr. S. Parkes Cadman, the church pastor and a pioneering radio minister. H. Spencer Lewis often spent his free time meditating in this church, and it was here that he had his first mystical experiences. These experiences had such an impact on his soul that he was led to question himself about the profound nature of humanity and the possibility of establishing a dialogue between the soul and the higher worlds.

In March 1903, H. Spencer Lewis married Mollie Goldsmith, and the following year they had a son, Ralph Maxwell Lewis.

### A Mystical Experience

In the spring of 1908, on the Thursday after Easter, while seated in a pew to meditate, he had a mystical experience that would affect the rest of his life. During this experience, he came to understand that the knowledge he sought could not be found in books, but rather deep within himself. He was also convinced that he had to go to France so as to come in contact with Rosicrucians. This mystical experience left a profound impression upon H.

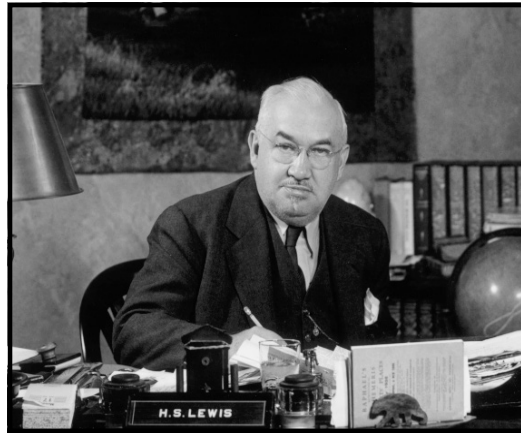
Spencer Lewis and became the starting point for his *A Pilgrim's Journey to the East*.

In the hope of obtaining some information regarding Rosicrucianism in France, he decided to write to a Parisian bookseller whose catalogue he had obtained. We have not succeeded in identifying this individual, however this person contacted H. Spencer Lewis with the following reply:

If you came to Paris and found it convenient to call at the Studio of M. —, the professor of languages at No. —, Blvd. St. Germain, he might be able to tell you something of the circle of which you inquire. It might be advisable to hand him this note. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous.

### The Journey to France

Although his financial situation did not permit him to consider such a voyage, an





unexpected opportunity presented itself the following week. His father, Aaron Lewis, an expert in authenticating documents as well as a renowned genealogist, needed an assistant while conducting research in France for the Rockefeller family. On July 24, 1909, the two men sailed for Europe on the *Amerika*, of the Hamburg Amerika Line. On Sunday, August 1, the ship arrived at Cherbourg, and the two travelers set off for Paris by train. The days that followed were entirely devoted to genealogical research, and it was only in the following week that H. Spencer Lewis was able to visit the bookshop and the professor of languages on Boulevard Saint-Germain. *A Pilgrim's Journey to the East* reported his meetings with the professor on Saturday, August 7, and on Monday, August 9. This man was about forty-five years old, spoke perfect English, and asked many probing questions to determine Lewis's intentions. At the end of the second meeting, he recommended that his American visitor travel to southern France, where he would receive further instructions.

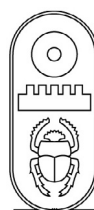
## Toulouse

Once again good fortune (or maybe more appropriately, Divine Providence) smiled upon our traveler, because his father had just planned to travel to southern France where he could continue his genealogical research for the Rockefeller family. On Tuesday, August 10, the two men left Paris, and following some adventures that H. Spencer Lewis interpreted as his having been put to the test, they arrived in Toulouse on Wednesday. On the following day, his father resumed his work and probably went to the *donjon* (keep or old tower) to consult the city archives. Meanwhile, H. Spencer Lewis went to the *salle des illustres* (gallery of the illustrious) of the Capitol, where he met an individual who was instrumental in bringing his quest to a successful conclusion. After a brief discussion, this person gave him a piece of paper on which was written the name of the street where he should go so as to meet some Rosicrucians.

H. Spencer Lewis does not disclose the name of this individual, but merely indicates



1909 sketch by H. Spencer Lewis; the old tower of Toulouse and the chateau where his initiation took place.



that his profession was photography. Later, Ralph M. Lewis, his son, indicated that this person was an eminent photographer. In all likelihood, he was Clovis Lassalle, a photographer who specialized in the fine arts, archeology, commerce, and industry. This hypothesis is confirmed by the fact that H. Spencer Lewis's personal archives contain a letter that Lassalle wrote to him on August 26, 1909.

Around three o'clock in the afternoon, Lewis engaged a taxi and went to the address provided. After passing through the old town of Tolosa, he arrived at a stone edifice encircled by high walls and situated on a hill. It was in this castle that, according to *A Pilgrim's Journey to the East*, he was initiated into the Rosicrucian Order. Although this text does not give any details regarding this ceremony, his autobiography provides some intriguing information. We learn that the person who greeted Lewis was Count Raynaud E. de Bellcastle-Ligne, a seventy-eight-year-old man who lived there with his widowed daughter and whose means of living were modest, despite his noble origins. Speaking perfect English, he conducted Lewis to a drawing room where he questioned him about the psychic research he conducted in America, and showed great interest in his visitor's previous mystical experiences.

At the end of the interview, Count de Bellcastle-Ligne informed our pilgrim that the moment had now come for him to be initiated and asked whether he felt ready to confront the "terror of the threshold." He was then led to the second floor of the chateau where he was shown what remained of an ancient Rosicrucian lodge. The count indicated that this temple had not been used for more than sixty years, although it had been visited by a few Freemasons on several occasions until 1890. His father had been the last presiding officer.

The conversation continued until the count stopped before an iron door to tell his visitor that he must now enter three chambers one after the other, "alone with God [the Divine] and his Master." Carrying out the command, Lewis entered the first room, an antechamber. He then went into the second room, a darkened place where he underwent the "test of the threshold"; he then had a mystical experience where he sensed once again the presence of the invisible being who had manifested to him the previous year. He finally came to the third room where the count awaited. The latter explained to him that this room no longer had the decorations or furnishings it once had, and consequently he was forced to adapt the initiation ceremony. The count led him to different places in the chamber and communicated the secret meaning of this ritual.

Now considering his visitor to be initiated, the old master led him into a little room. He recommended that the young man lie down, because he needed to rest in this room a few hours before meeting several other people. H. Spencer Lewis sat on a couch and dozed off. Upon awakening, he realized that he had slept for three hours. While asleep, he dreamed the ceremony he was about to take part in. However, this time around, it was not the count who conducted him, but the "Master" whose presence he had perceived in the second chamber. After a short time, Bellcastle-Ligne introduced him to three elderly men whose forebears as well as themselves had been members of the Rosicrucian Order. At the end of this conversation, Lewis was led once more into the former lodge, where the count placed around his neck a cross adorned with a rose, thus signifying that he was now charged with the founding of the Order in America.

After this ceremony, one of the members present permitted Lewis to consult a collection in which the principles and major laws of the Order were represented. He was also allowed to copy the symbols and diagrams of the various Rosicrucian ceremonies. From a trunk placed in the middle of the room the count drew out some symbolic aprons, an altar cloth, and various archival documents so that the new initiate could take note of the symbols belonging to the different degrees of the Order. Afterwards, the necessary information for the establishment of Rosicrucianism in America was communicated to him. The man directing the meeting at this point was not the count, but an individual named, who acted as the master of ceremonies. Although the spelling of his name differs slightly, might this not be Clovis Lassalle, the photographer Lewis had met the same morning in the gallery of the illustrious? We would be tempted to think otherwise, seeing that the latter described the master of ceremonies as being the author of numerous historical documents, whereas we know that this photographer wrote no books. However, it is possible that his statement alludes to innumerable photographic works concerning archeology and prehistory that were produced by Clovis Lassalle. Whatever the case, the master of ceremonies informed H. Spencer Lewis that he was now in possession of all the necessary instructions, but that other

inner experiences were yet to come. He concluded by requesting that no lodge be opened in America before 1915.

On August 13, 1909, the day after his acceptance into the Rosicrucian Order, Lewis wrote to his wife Mollie:

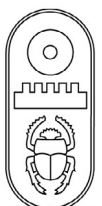
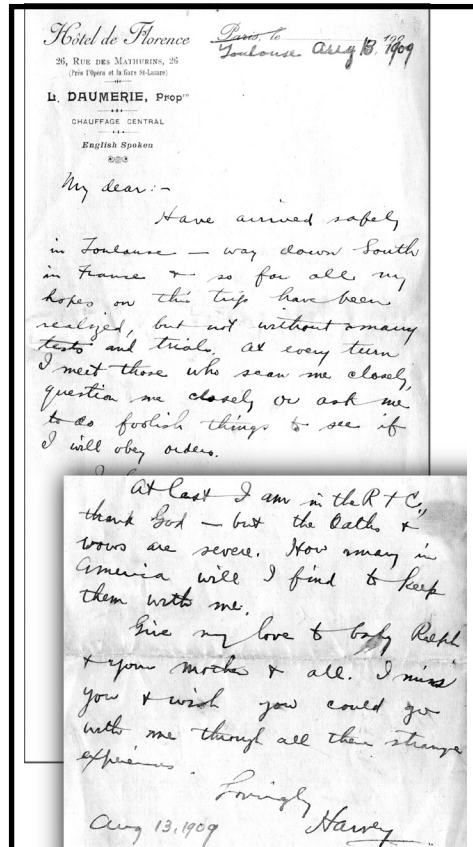
...all my hopes on this trip have been realized, but not without many tests and trials.... A pretty place, here. I have taken plenty of photos of the old

for-tress where I have participated in many strange ceremonies that I have never seen .... At last I am in the R+C, thank God – but the oaths and vows are severe. How many in America will I find to keep them with me?

A few days later, on August 26, when he was about to return to Paris, Lewis received a letter from Clovis Lassalle. On the following Monday, Aaron Lewis and his son traveled by train to Paris. After a stop

in London, where they visited the British Museum, they boarded the *White Star*, of the MS Adriatic Line, on Wednesday, September 1, and sailed for New York. For Harvey Spencer Lewis, it was the beginning of a great adventure.

To read H. Spencer Lewis's account of this inspiring experience, please see "A Pilgrim's Journey to the East," published in *The American Rosae Crucis magazine*, May 1916.



# SYNCHRONICITIES, OR MEANINGFUL COINCIDENCES

*From a Martinist Manuscript*

People have always noticed that certain events of their existence are not due to pure chance. Until the beginning of the twentieth century, the theory of cause and effect, characterized in particular by the duality of subject/object, was used as a reference to explain these events sometimes ascribed to chance, for lack of a better explanation. But very quickly, they found that this theory was not satisfactory to understand those that could not be linked to an apparent cause.

Much research has been conducted on events that cannot be explained by chance or by the principle of causality, and important literature has been published on the subject. New thought patterns have emerged recently, particularly in the field of quantum physics. Most argue for the uniqueness of the universe. Thus, where we once thought to find atoms, there are actually only energy fields and a wave function that is sometimes localized in the form of particles. The distinction between matter and energy, in which the physics of the nineteenth century developed, has been increasingly abandoned. We also know now that emptiness is not a space devoid of matter, but that it contains a potentiality from which particles emerge. In short, several theories have been developed to better understand not only the behavior of the infinitely small in quantum physics, but also that of complex systems in nature and significant coincidences or synchronicities in everyday life. We therefore came to the conclusion that the entire universe contributes to the appearance of each event. It is in this context that Carl Gustav Jung, MD, the famous Swiss psychiatrist, formulated the theory of synchronicity to explain the significant coincidences that he himself had experienced, and this well before the current theories.

If we were to consult an older dictionary to understand the meaning of the word “synchronicity,” we might be surprised to find that this word does not appear there. However, we should find the words “synchronism” and “synchronous.” This is because the concept of synchronicity was created in the middle of the twentieth century by Carl Jung, who used it in a very specific sense that we will explain later.

The word “synchronicity” consists of two Greek terms: *syn*, which means “together,” and *khronos*, which means “time”: the two together meaning “that which occurs at the same time.” In other words, these are two events that occur simultaneously, that is to say, a coincidence. If it were just that, why is the term “coincidence” not used to describe this type of event?

The answer to this question lies in the fact that the word “synchronicity” is a neologism that conveys a very precise meaning, according to Jung’s understanding. Indeed, according to him, “synchronicity is the connecting principle between our psyche (that is, our soul) to an external event where we feel in communion with others and with the universe. It is therefore a descriptive expression to link two events which are so, not by a cause and an effect, but by their mutual meaning.”

This concept created by Jung has been enriched over the years with the contribution of new sciences that have led to the development of more recent theories, such as “the butterfly effect” and that of “chaos,” to which we will refer later. There has also been significant research conducted by several psychologists. Psychologist Jean-François Vézina, in his book entitled *Necessary Chances*, gives the following definition of the word synchronicity:



“Synchronicity is a coincidence between an inner reality (subjective) and an external reality (objective) whose events are linked by meaning, that is, in a non-causal mode. This coincidence provokes in the person who lives it a strong emotional impact and demonstrates profound transformations. Synchronicity occurs during periods of impasse, questioning, or chaos.”

## ORIGIN OF THE CONCEPT OF SYNCHRONICITY

Until the nineteenth century, the so-called “mechanistic” approach to reality prevailed. A fragmented form of thinking resulted from the fact that the scientific model of the time, still largely predominant at present, consists of divisions, of causality, and functions in duality, that is, the separation of subject/object, matter/spirit, observer/observed, time/space, etc. This sense of separation is imposed by the ego, because it thinks that it is in the separation, and it thinks that actuality is in the separation. In the paradigm or mechanistic model, nature has no intention, motivation, or even finality, but only transitive and mechanical causality processes.

Jung had an early idea of synchronicity after a meal with Albert Einstein around 1920, as indicated in the following quotation from Jung, from a correspondence with Carl Seelig:

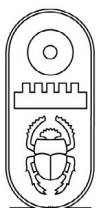
It was Einstein who first gave me the idea of a possible relativity of time and space that would be determined by the psyche. It is from this same first impulse that, more than thirty years later, my relationship with the physicist Pauli developed, as well as my theses relating to psychic synchronicity...

Jung developed the concept of synchronicity with his friend Wolfgang Pauli, winner of the Nobel Prize in Physics in 1945. This is the most complex concept that Jung developed. It was elaborated over several years and has been developed with impressive rigor. However, it has remained

unfinished, because the majority of people at the time, with a Cartesian mindset, were not prepared to accept a concept that had a greater spiritual connotation than scientific. Indeed, the principle of acausality proposed by Jung and Pauli to explain synchronicity, in complementarity with that of causality, did not shift the traditional scientific model where causality reigned supreme, and aroused many criticisms. The most acerbic critics saw synchronicity as just a subjective creation, done in an attempt to find significant symbols where, according to them, there were none.

In fact, if we take a retrospective look at the development of human thought in this area, we realize that the premises of the concept of synchronicity date back to an earlier period. Aristotle, philosopher of antiquity and disciple of Plato, thought that everything in nature had its utility. He also thought that there are four forms of causality of events occurring in nature, in a strictly linear pattern: material causality, efficient causality, formal causality, and final causality. Hippocrates, the founder of Greek medicine, said in his day that there are hidden affinities in the universe that allow for coincidences, thanks to mutual attraction. Pico della Mirandola, philosopher of the Renaissance, wrote that “there is a unity in things by which each is in agreement with all others.”

Paul Kammerer was the first to “dare” treat coincidences in a scientific way, before Jung. He spent entire days sitting in public places cataloging his observations to identify coincidences. His observations led him to develop a law known as the “law of series” published in 1919. According to Kammerer, there is a universal force that works to bring people, things, and events together; a force acting like gravitation, not only between the masses, but also between time and space. The law of series by Kammerer has fallen into oblivion, however it was one of the first attempts to address “scientifically” the phenomenon of



coincidences and understand some aspects of synchronicity.

In all these theories, an essential element was missing for the comprehension of coincidences that cannot be explained by causes that are intelligible to humans. This element is the signifying dimension or meaning, but also the spiritual dimension. It is on this point that Jung's merit is immense with his theory of synchronicity, a new term he carefully distinguished from synchronism in one of his works:

It is probably opportune to draw attention to a possible misinterpretation that the term synchronicity might give rise to. I chose it because the simultaneity of two events connected by meaning and not by causality appears to me as an essential criterion. I therefore use the general concept of synchronicity in the particular meaning of temporal coincidence of two or more events, without causal connection and charged with an identical or analogous meaning; this as opposed to "synchronism," which refers only to the simple simultaneity of events.

If Jung had not died in 1961, he could have experienced the emergence, in the mid-sixties, of the so-called "Butterfly Effect" and current approaches to chaos theory. These ideas have scientifically confirmed the validity of his theory, thanks in particular to Edward Lorenz's work on weather forecasts. According to this work, which currently requires the use of powerful computer modeling, reality does not consist of decomposable parts conforming to the principle of causality, but rather of patterns of behavior (called "Patterns" by the specialists) that bind together, according to levels and hierarchies by replication of the totality, in the manner of a hologram. These models of organization, based on the repetition of the initial motif, are faithful to the forms of nature and have allowed the emergence of new scientific concepts such as that of

fractal geometry. The fractal is a geometric form derived from the developments of chaos theory, which is at the heart of the current synchronistic worldview. It is a geometry in which we can find a small motif at the same time in both its details and in its totality. Let us note that this property of fractals has a curious similarity to that of the *sephiroth*, these swirls of energy, true archetypes of the mystical thought of Judaism that constitute the tree of life of Kabbalah. On the tree of life consisting of ten sephiroth, each *sephirah*, while having particular properties that characterize it, contains the power of the nine others. Thanks to computer science, chaos theory has also made it possible to highlight the agents responsible for this type of organization in complex systems. In the field of physics, these agents are referred to by the name of "attractors," whose role, according to Jung, can be likened to that of the archetypes of the collective unconscious responsible for synchronicity.

### **SYMBOLIC VALUES AND PRACTICAL USE OF SYNCHRONICITIES**

The natural activity of the collective unconscious in us is to produce archetypes, meaning symbols that can manifest in our lives in two complementary ways: either in the form of dreams during our sleep, or in the ordinary activities of life in the form of synchronistic events, especially at a time when we are going through a period of turbulence. In fact, there is an archetype for each of the universal experiences that we must go through as an individual, as this quotation from Jean-François Vézina reminds us:

Since the beginning of humankind, people have had a mother, a father, and have had to cross great passages of life: birth, the passage to adulthood, sickness, losses, finding a place in the community, and death. Each of these ancestral experiences has left its mark on the collective unconscious,

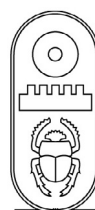
and most societies have the means to integrate them and restore them to consciousness. But since our Western societies offer fewer and fewer rituals to help us cross these great passages in life, the integration of archetypes can be problematic and can cause significant conflicts. Synchronicity then becomes by the force of things, a “royal door” open to the collective unconscious allowing us to be more aware of these archetypes.

When we go through these passages personally and have a synchronistic experience, we are inclined to further activate these archetypes. The definition of synchronicity indicates that events must be related to each other by meaning and not by cause. It is therefore appropriate to look for the meaning of coincidences rather than the cause. We must find out what dialogue we can maintain with ourselves and with life in relation to the synchronistic event. Synchronicities, especially synchronistic encounters, are creative experiences that we must integrate into our lives. They put us in touch with the wisdom of the collective unconscious. In this sense, archetypes are psychic nuclei, or “psychic attractors,” that influence the relationship of the self with the outside world and the inner world. They are sources of wisdom, certainly, but also sources of conflict when the individual experience has contributed to polarize them negatively, according to the experience of the person, because the archetype, just like the complex, operates under the sign of duality: positively or negatively.

The meaning that is required in synchronicity is not only subjective, because it has an observable effect, that is to say, it displays a strong emotional charge and reflects transformations in periods of transition and of questioning. The meaning of a synchronicity takes root at a deep level of the collective unconscious, at the level of what Jung calls the “objective psyche.” This is the deepest form of the

collective unconscious where the contents are all related to each other, thus forming an undifferentiated unity that would, so to speak, burst into consciousness during critical periods or transitional periods. It is never the external synchronistic event as such that carries meaning. The meaning is gradually woven into the course of history, in the way we decide to continue our life after this or that event. In a meaningful coincidence, meaning would come out of an impulse coming from the Self, that is, the archetype of meaning. It is as if, in a synchronicity, a dialogue was established between the “director” (the Self) and the “main character” of the story (the self). The latter can agree with the Self or refuse to follow the impulse coming from the Self. It is the availability of the self before the symbolic impulses of the Self that will determine the coherence of our synchronistic experience.

The psyche thus produces symbols and dreams just as naturally as nature produces flowers. Faced with this natural phenomenon, several attitudes are possible: we can pick the flower, breathe its fragrance, write a poem about it, or analyze its chemical properties, break it down, and try to clone it. The spontaneous creation of symbols by the Self unites our opposites and our tensions and is part of this natural movement of life that pushes us to open ourselves to the unknown and to continually seek to surpass oneself through creativity. We observe this creativity in nature that always seeks its way under the impulse of life’s vital force. This same force is at work in the psyche through symbols. The synchronistic event is not a sign that tells us to do something, like a pedestrian light that indicates whether we can cross the street or not. Synchronicity is rather a set of symbols that does not always imply a literal response to the impulse it causes. The synchronistic symbol is rather a signal that helps us to direct ourselves in life. The meaning of this symbol is therefore not well determined in its form. It is concretized by the experience that results from the



encounter and the unconscious challenge that tries to unravel. The meaning of a symbol prompts us to move, to question ourselves, and to choose an orientation, without showing us the destination or the place where the answer lies.

True synchronicity is transformative by essence, and its meaningful relationship occurs in a striking way, independent of the individual's own will and without them actually seeking it. If this is so, it is because its meaning operates more through emotions than through reason. One of the effects of meaningful coincidences or synchronicities is to open our consciousness to a greater perspective of oneself and of the world. The more we progress on the path of spirituality, the more our consciousness expands and the more likely we are to experience synchronicities. If we seek the meaning of a synchronicity, we will find no reasons, no logical causes, but a meaning, a direction based mainly on intuition.

The quest for meaning can become an obsession, while the meaning of a synchronicity has an almost exclusively irrational foundation. Moreover, the many coincidences in our lives are not all synchronistic. So, we need to be discerning, but also use common sense in the research on a synchronicity that is possibly intervening in the events of our life. As we have pointed out, the meaning of a synchronicity calls more upon the intelligence of our heart than on our reason. It is an intuitive message from the Self that is specifically intended for us at a given moment of our lives and that no one else can interpret for us. When someone tries to interpret a synchronicity for us, it is as if we were receiving a personal letter that would have been opened without our knowledge and whose terms would have been changed completely. Moreover, it is only through intuition, or even better by meditation on synchronistic symbols, that

the Self, our Inner Master, can reveal its meaning to us so that it can be integrated into our lives. In depth psychology, it is recognized that if we refute the meaning of a transformation, the unintegrated symbol takes the form of a symptom. We operate then according to a model characterized by inconsistencies of behavior vis-à-vis the norms of our society. This is an important aspect to consider in the process of individuation.

Integrating the information of a synchronicity is not an easy thing. This involves personal work and often requires giving up the certainty and comfort of a life sometimes perfectly ordered. Keeping a journal in which one notes the clues of synchronicity, just like a diary of dreams, can help us locate these subtle inclinations in our lives. By carefully noting the event, the effect it has on us, the context-related elements surrounding these coincidences and encounters, and meditating on them, we can more easily bring to light these messages from the psyche. Thus, in hindsight, we can observe how well existence synchronizes the events that will have an importance in our lives.

Synchronicity therefore implies a significant change in our conception of the world. It suggests the idea that we live in a world where everything is connected and, moreover, a world where events can be linked by meaning, and can be arranged without a cause.

This is what Rosicrucianism and Martinism have always taught by urging every member to maintain good thoughts, good words, and good deeds, because all of this reflects, in one way or another, on the whole universe.



# DRIVING WITH THE HEADLIGHTS ON

*Julian Johnson, FRC*

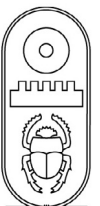
My Rosicrucian journey began with my father. He joined the Order in the 1960s, after more than a decade of searching for something that would help him understand life. He had come back from serving in the Pacific during World War II to construct a life for himself and the family he started soon after. However, he found himself seemingly thwarted at every point, hemmed in by racial prejudice, both legally sanctioned and through social norms, as he strove to use his talents commercially, as well as to build a business. Added to this, after a decade of marriage and with three young children, he saw his marriage begin to fall apart, while finding no satisfactory answers from the clergy he turned to.

Nonetheless, near the point of despair, he held fast to the thought that there must be some source of answers to the seeming riddle of life. Two events helped to fuel this internal surety. One was a near-death episode as a very young child that included an oft-reported tunnel-of-light experience. The other occurred during WWII. While alone, he encountered the site of a fresh battle that had left dozens of dead enemy troops scattered on a field before him. In dismay as he confronted this sight, he heard a voice that declared that there was no death, despite the lifeless and still warm bodies that were strewn before him.

In his darkest moments, he continued to search for an answer. Along the way, he investigated Freemasonry, autosuggestion, and Rosicrucianism. However, a parish priest told him that membership in the Rosicrucian Order was forbidden by Church doctrine. As a faithful Catholic, instead of joining, he encouraged his brother-in-law to join, who later declared that he didn't think it was worthwhile.

Fortunately, several years later, a work acquaintance to whom he had offered a ride home suggested that he read about the life of Edgar Cayce. In a book, Edgar Cayce was cited as saying that the Rosicrucian Order remained a source of inner teachings. At that point, having thrown off the strictures of his religious upbringing, he joined AMORC. Soon after, my own journey toward the Rosicrucian Order began.

Having not lived with him since around the age of four, my relationship with my father was strained. There was little trust between us. However, in my bi-weekly visits as a young teen, he began to share with me ideas that he had encountered through his Rosicrucian studies. Although by this time, I had rejected much of the dogma imparted during my parochial school education, many of the ideas he put forward seemed very foreign to the framework that I had internalized about the Divine, the purpose of life, the afterlife, and my place as a human being. Nonetheless, over the course of countless multi-hour debates, some of the new ideas began to take root. While as a pre-teen I had rejected the concept of hell as unjust and absurd, the concept of reincarnation felt totally alien to me. I recall rather vividly my debate with my father about reincarnation on a Sunday evening before heading back home to New York City. His arguments hadn't convinced me. Then, on Monday, back in my home setting, it hit me. Reincarnation felt totally sensible and natural. Similarly, the idea of the impersonality of Cosmic Laws was hard to meld with my then-heavily anthropomorphic concept of the Divine. But ultimately, the logic of Cosmic Laws and their proposed similarity to the operation of the laws of the physical



observable world opened my mind to entertaining the concept. My father's analogy for the origin of the travails of everyday life made sense to me: He described it like individuals driving around at night with no headlights; they would be prone to bumping into things and straying off the road. Conversely, learning and governing one's behavior in accord with the Universal Cosmic Laws would make one's life smoother and more satisfying.

Spliced into our bi-weekly conversations, my father began to share articles from the *Rosicrucian Digest* with me. I generally found them thoughtful and quite interesting. My father also recommended that I read the biography of Edgar Cayce: *The Sleeping Prophet*. After finishing the book, I was ready to join AMORC's Junior Order of Torchbearers, which was open to individuals under age eighteen who were family members of Rosicrucian students. I participated for about a year, reading the lessons that I received through the mail. While I found the lessons enjoyable, I didn't find them as thought-provoking as the *Digest* articles or my discussions with my father. I let my membership lapse, anticipating that when I reached age eighteen I would join the adult membership of the Order.

While I didn't join the Order at the time of my eighteenth birthday, I had begun reading about parapsychology, psychic phenomena, and mysticism, including many books based on Edgar Cayce's life. By now, my visits with my father had become a regular part of my life, no longer court-mandated. He continued to promote the benefits of joining the Order and studying the Rosicrucian teachings. Oftentimes in our conversations, he would speak with almost childlike fervor about something he had encountered in his Rosicrucian studies. Nevertheless, I still wasn't convinced that the Rosicrucian

Order was for me. However, one thought that continually pushed me in the direction of the Order was my father's enthusiasm for it. I knew him to be a highly rational and intelligent person and sought out by many for his counsel. The obvious question for me was, "Why would he somehow be a fool in his assessment of the Order's value?" That question hung in the air for me as I approached my own journey with AMORC.

Like many college students in the United States in the early 1970s, a significant part of my activity included experimenting with various drugs, appreciating the altered states that they induced. I recounted many of these experiences to my father, especially those involving hallucinogens. One of my father's comments to me about my experiences changed my direction. His words were: "You're going on an unguided trip; and I'm going on a guided one." From my experiences with various drugs, the salience of the difference stood out to me. I was moving closer to joining the Order. Then one night, at the conclusion of a late evening visit to my father accompanied by a close friend who shared an interest in parapsychology and mysticism, my father demonstrated a Rosicrucian principle involving the mind's influence on matter. The demonstration was utterly convincing. I sent off my membership application the next day.

Since that day, my four-decade journey with the Rosicrucian Order has been a continually unfolding revelation. All that my father told me I came to realize for myself as true. There is an underlying order in the experiences of humankind and Cosmic Laws govern our existence. Those Laws point us towards the realization of the Oneness of All Things. And, on the everyday level, driving with one's headlights on makes life's journey so much more harmonious and rewarding.

# GROWING UP IN THE ORDER

*Aimy Shaluby Dominguez, SRC*

“Aimy, who are you talking to?” my Mom asked. “I am talking to God” was my firm, serious, four-year-old Rosicrucian answer!

As I contemplate the life of the baby that I will soon be giving birth to, I cannot help but think how blessed my own life has been, and how being born into a Rosicrucian family has shaped my thoughts, words, and actions.

For as long as I can remember, members have asked me what it has been like growing up in the Rosicrucian Order and how it has impacted me. This is almost impossible to answer, since the Rosicrucian life has always been present and it is hard to know for sure how something has impacted you when it has always been there. I can, though, share my story and some of my experiences.

Before I was born, my parents practiced the exercises and meditations for expectant parents in the *Child Culture Series* teachings. They named me after the Rosicrucian vowel sound Ehm, pronounced “Aim,” and ensured that I had my Appellation (baby naming) ceremony in the Aquarian Peace Lodge temple (then known as the Aquarian Lodge) where I happily ate the rose petals that were sprinkled on me and started my journey on the Rosicrucian path. Both my older sister and I participated in the Junior Order. We did experiments, camps, classes, Junior Order convocations, lessons, and more. We received our Junior Order monographs and read them religiously,

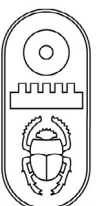
taking each experiment to serious levels in our little minds. By age five, I was very mystically inclined, often wandering off into nature, talking to plants, bugs, and the moon. It was during one of these sojourns that I gave that opening remark to my Mom. It seemed very natural for me to converse with nature and with the God of my Heart.

We frequently traveled to various Rosicrucian activities in Florida and elsewhere. I especially looked up to the Colombes in Miami Lodge, who took me under their wings when I was too young to be a Colombe. Thus, my sister and I, at very young ages, were often exposed not only to the teachings but also to our Rosicrucian family who seemed to

be everywhere we went. At most of the conventions and events we attended, thanks in large part to the perseverance of my mom, there were Junior Order activities where we created dramas and performed them for the members. At others we were taught to sit quietly with my parents as we sat in a lecture hall with all the other members. Now, looking back, I am surprised at how interested I was at such an early age, and how I naturally lost the temptation to fidget. I recall loving those lectures and meeting with the members. Looking back, it is amazing to me how I had the rare experience of being able to grow up in the presence of great and beautiful Rosicrucians such as Dr. Lonnie Edwards, Edward Lee, Arthur



*Aimy at her Colombe Installation, with Pearl Boyce, Dad Michael, Norma Beasley, and Mom Marie, 1993.*



Piepenbrink, Dr. Albert Doss, June and Burnam Schaa, Hank and Cherie Bersok, Francesca Curasco (a Colombe advisor in San Jose), among many others.

My favorite place was and still is Rosicrucian Park in San Jose. Traveling to San Jose was a great adventure. We would stay with Pachita, another former Colombe advisor, whose real name was Elena Martinez, who lived two blocks from the Park. She would always get a visit from Juan, who had been the assistant museum curator for many years. We called him Juanito. When we would go to Juanito's house, he would allow us to play H. Spencer Lewis's piano, which had been entrusted to Juanito's care during his lifetime. We still have pictures of my sister and me sitting at this historic instrument. Juanito also had us sign his guest book. That guest book was filled with the signatures of so many prominent Rosicrucians who had come to visit, including our late Emperor, Ralph M. Lewis. It was a natural, fraternal, and comforting feeling to grow up in this environment, surrounded by so many people who shared a common purpose of making the world a better place. Another vivid recollection of the Park was visiting the planetarium and being fascinated by the planets and the giant pendulum that was there. I loved visiting the gift shop and still have many of the books that were purchased for me there. I plan to pass them on to my children.

Looking back, it is apparent now how many of us underestimate what the young mind is capable of and we fail to realize the extent of what Junior Order students and Colombes learn. I was given very mystical and often difficult concepts to learn and study at a very young age. Just like the regular monographs, the Junior Order monographs structured the lessons in easy-to-understand ways for children by putting very deep lessons into children story language. Each lesson came with practical applications and experiments

as well. Once I became a Colombe, I had the privilege of reading my parents' monographs as well as the Junior Order ones.

I believe that growing up in the Order has truly shaped who I am today. I cannot pinpoint which experiences impacted me most but I can say that the most special to me were the years I served as Colombe. When I was eight, or maybe sooner, I began my training as Colombe. My sister was in training and so I paid close attention and was eager to become a Colombe as well. Apparently, I could talk one's ear off about becoming a Colombe and I once caused an entire convention to change their schedule of events so that I could serve because I cried when I found out I wasn't going to be able to. I recall that at first I struggled to sit completely still as a Colombe was instructed to. However, I quickly picked up the skills of calming my mind and body.

Being a Colombe was not something simple as many people seem to think. It requires dedication, an understanding of various principles, and a deep connection with oneself and others. Colombe training is very disciplined and often strenuous, but it truly pays off in the end. A Colombe has several obligations; the most important and well-known duty being to keep the flame within the sacred temple ever burning. Not only is it her charge to keep these fires aglow in the temple; she is also to kindle love and virtue in the hearts of the members. She not only symbolizes light, life, love, and the conscience of every Frater and Soror; she also represents all that is truly Rosicrucian. Her tasks are quiet, sweet, and firm. She is taught that her actions, both inside and outside the temple, are being keenly observed and she is asked to be an example for the members around her. A Colombe is also taught that she should carry her duties through to her everyday life, radiating the light of her office to all she comes in contact with.



It was during my time as Colombe that I truly learned the importance of service, grace, gratitude, and humility. I gained a great deal of insight and often noticed a difference between myself and other children around me, especially in the high school years. I became involved in the Imagine AMORC events as I neared the end of my term as Colombe (at age eighteen). Through that involvement came the beginnings of what is now the Annual Colombe Convention and I soon was honored with the role of Colombe Advisor for the Jurisdiction, one that I still hold and treasure today. My life has been beautifully immersed in AMORC and I am blessed in so many ways!

More recently, I met my husband, Rankhses, who, like me, had the *Child Culture Series* exercises performed for him, had an Appellation ceremony, went through the Junior Order, and grew up with the AMORC teachings. We met at the Aquarian Peace Lodge and instantly felt a deep connection. Now, nearly four years after our marriage, we are expecting a son of our own and we can only hope that he will enjoy all the blessings and privileges that we both had growing up in the Order. I highly recommend anyone who is expecting

a child to reach out to the Grand Lodge for the *Child Culture Series* lessons to use during your pregnancy and afterwards. It is truly a beautiful way to connect with your child.



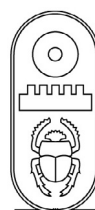
*Rankhses, Aimy, and Quinten*

Another aspect of being in the Order that I find truly wonderful is the fact that you feel like you have family no matter where you go. I was fortunate to be able to travel with my family, often for business, to various places around the world. We would seek out Rosicrucians wherever we went and often were welcomed at local affiliated bodies by members who were excited to host us. We also had the opportunity to join several Rosicrucian

tours and trips. I must say, these are the best trips anyone can take! I highly recommend touring with AMORC! We met amazing members, had special access to places no other group has, and experienced the various countries on a beautiful and spiritual level. The connections you make with the other members is one that stays with you for a lifetime. And the connections made within ensure that if someone were to ask me who I talk to when I am alone and attuned, my answer remains the same as it was when I was four years old...I am talking to God (the Divine)!



**Postscript:** Aimy recently gave birth to a beautiful, healthy baby boy - Quinten, named after the Quintessence. She reports having had a fast and smooth all-natural delivery. Aimy attributes this to her preparation, including the *Child Culture Series* and breathing meditations, vowel sounds, and meditative centering/calming strategies that she learned in the Order, especially the Overall Exercise, which greatly helped during contractions. She also had three very supportive Rosicrucians with her in the delivery room - her husband, Rankhses, her mom, Marie, and her dear friend, Soror Divine Ikpepke, RN. Dad, Michael, was nearby sending metaphysical support. Congratulations to all and welcome Quinten!



# CHILD CULTURE SERIES

*The Child Culture Institute*

## Introduction

The *Child Culture Series* is open to both Rosicrucians and non-Rosicrucians. It offers three basic courses of study: one that offers guidance for preparation during the prenatal period for expectant parents; one that counsels on both parent and child well-being during early childhood development; and finally one that proposes unique fables, poems, and activities to help enhance overall family well-being.

The *Child Culture Series* is sponsored by the Rosicrucian Order, AMORC, a non-religious, public benefit organization, internationally known as the Ancient Mystical Order Rosae Crucis. Devoted to the investigation, study, and practical application of natural and spiritual laws, the purpose of the Rosicrucian Order is to further the evolution of humanity through the development of each individual's full potential. Our goal is to enable everyone to live in harmony with creative, cosmic forces for the attainment of health, happiness, and peace.

By seeing to the proper education and training of children, we can effectively change our society in a positive way. It is far easier to set the standards we desire at the onset of life rather than somewhere further down the path.

There may always be some difficulty in arriving at a consensus as to what those standards should be. The model adult should be kept uppermost in mind. What do we want the end result to be? When we have determined that to everyone's satisfaction, the methods of arriving there fall almost naturally into place. We can probably assume that the ideal end result is pretty universal in scope, as is the Golden Rule. We expect people to be kind, understanding, knowledgeable, honest, fair, and healthy. So, even in a world of differing values, it's not too difficult for us to determine what our model should be.

It remains then for us to instruct our children, from the earliest possible moment, in the art of living a life with these qualities. What a child learns to be, the adult will be.

This is our interest, and we hope it is yours.

We have designed these lessons to be read one each week. It will be to your advantage to follow this guideline and take the time to think about and meditate upon each lesson during the course of a week.

Cordially and sincerely,

THE CHILD CULTURE INSTITUTE



The following are summaries and excerpts from three Child Culture Lessons, one from each course of study.

### **Guidance for preparation during the prenatal period**

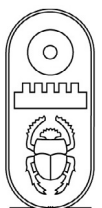
- It is a good idea to give a few minutes each day to silent concentration and meditation. We suggest that when you wake in the morning, you think over the things we have mentioned in earlier lessons, such as maintaining positive thoughts in regard to what is going on within and around you, cleaning house both spiritually and physically

so as to prepare the environment for your coming child, and carefully considering the ideals and qualities you desire your unborn child to have. Again at night, let your last five minutes of thinking before you fall asleep be upon the points we have asked you to consider. Then throughout the day when you are walking or have an opportunity to sit down in a quiet place for a few minutes of relaxation, reflect upon these things again.

- Remember, the thoughts that you concentrate upon, visualize, and prominently place in your mind will sink into your inner consciousness.
- From the ancient viewpoint, while the Cosmic and nature are performing the miracle of molding and creating a new physical body for the coming child, they are also selecting and preparing the soul personality who is to occupy that body.
- The ancients believed that the soul of the baby did not enter the growing body until the moment of birth when he took his first breath. Just before the birth of the baby, the soul personality who is to occupy him hovers close to the mother as an invisible, ethereal body or “light.” At the right moment, it is drawn into the tiny physical body as he takes his first breath.
- The food we eat and the water we drink compose the physical parts of our bodies, and the body of the unborn child is composed of these same elements. During the nine months when the child’s body is being formed, it is being composed of earthly elements that are wonderfully transmuted into the many kinds of cells needed to form flesh, bone, hair, teeth, cuticle, blood, nerves, and so forth.
- The baby’s body being formed within you is a sacred temple for the coming of a Master. Visualize her as being beautiful and well formed, with all the other desirable attributes that you can think of, and you will be establishing a spiritual and ideal condition in that tiny body.

### **Counsel for parent and child well-being during early childhood development**

- Since the home environment is of paramount importance in the life of a child, we cannot stress too much the matter of creating a home atmosphere that will serve as a foundation for the proper nourishment and growth of your child’s threefold nature—the mental, spiritual, and physical—and the unfolding of the inherent potentials within these expressions.
- The true way to transmit happiness to others is to help them to find lasting pleasure. This is done by helping others to discover their talents and awaken their latent abilities so that they can experience the joy of creative activities.
- Everyone radiates from themselves a magnetic field, which is called the aura. The magnetic field of a room or a home is constituted of the auras radiated from those who live there. One member of a family is constantly subjected to the influence of the auras of the other members. A faultfinding, discouraged person radiates a negative aura; a cheerful, optimistic person radiates an aura that is positive.
- Pause to analyze yourself at times to ascertain what quality of aura you are contributing to your home.
- We wish to make clear that each of us has the power to control or change the quality of their magnetic field, or aura. Some start humming or whistling or, better still, they tell a joke. Activity is a way to divert negative thoughts and rechannel them positively.



- Objects are affected when they are exposed to intense emotional stimulus. Everybody is sensitive to some extent to these vibrations.
- It's worth paying attention to the magnetic environment of the school or daycare facility that your child attends. All children are highly sensitive to such vibrations. If you find that the place where your child spends a good part of the day has a negative environment, it's extremely important that you take steps to either change the environment itself or see that your child is placed in a different environment.

### **Child Guidance through fables, poems, and activities**

#### **THE LAMB**

Little lamb, who made thee?  
Dost thou know who made thee,  
Gave thee life and bade thee feed  
By the stream and o'er the mead;  
Gave thee clothing of delight,  
Softest clothing, woolly, bright;  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little lamb, who made thee?  
Dost thou know who made thee?

-William Blake



#### **WYNKYN, BLYNKEN, AND NOD**

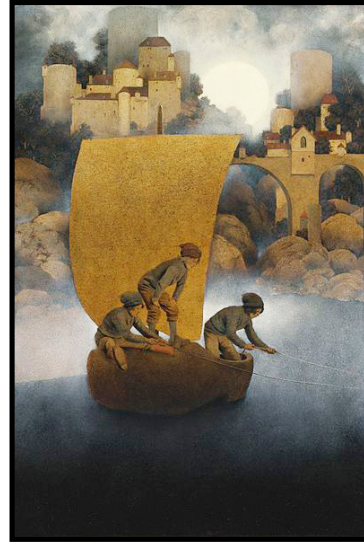
Wynken, Blynken, and Nod one night  
Sailed off in a wooden shoe  
Sailed on a river of crystal light  
Into a sea of dew.  
“Where are you going, and what do you wish?”  
The old moon asked the three.  
“We have come to fish for the herring fish  
That live in this beautiful sea;  
Nets of silver and gold have we!”  
Said Wynken, Blynken, And Nod.  
The old moon laughed and sang a song,  
As they rocked in the wooden shoe;  
And the wind that sped them all night long  
Ruffled the waves of dew.  
The little stars were the herring fish  
That lived in that beautiful sea  
“Now cast your nets wherever you wish  
Never afraid are we!”  
So cried the stars to the fishermen three,  
Wynken, Blynken, And Nod.  
All night long their nets they threw  
To the stars in the twinkling foam  
Then down from the skies came the wooden shoe,





Bringing the fishermen home:  
 'Twas all so pretty a sail, it seemed  
 As if it could not be;  
 And some folk thought 'twas a dream they'd dreamed  
 Of sailing that beautiful sea;  
 But I shall name you the fishermen three:  
 Wynken, Blynken, And Nod.  
 Wynken and Blynken are two little eyes,  
 And Nod is a little head,  
 And the wooden shoe that sailed the skies  
 Is a wee one's trundle-bed;  
 So shut your eyes while Mother sings  
 Of wonderful sights that be,  
 And you shall see the beautiful things  
 As you rock in the misty sea  
 Where the old shoe rocked the fishermen three:  
 Wynken, Blynken, And Nod.

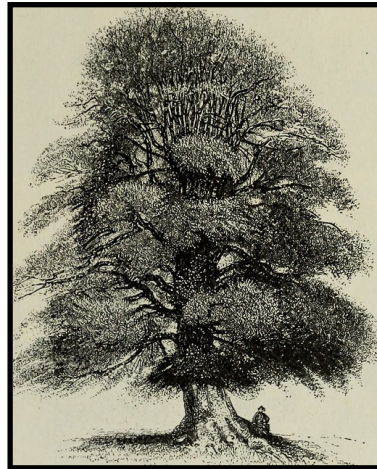
-Eugene Field



## TREES

I think that I shall never see  
 A poem lovely as a tree.  
 A tree whose hungry mouth is prest  
 Against the earth's sweet flowing breast;  
 A tree that looks at God all day  
 And lifts her leafy arms to pray;  
 A tree that may in summer wear  
 A nest of robins in her hair;  
 Upon whose bosom snow has lain;  
 Who intimately lives with rain.  
 Poems are made by fools like me,  
 But only God can make a tree.

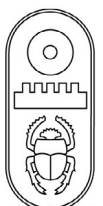
-Joyce Kilmer



## *Notes for Parents:*

Long before they understand the words, children enjoy the rhythm of poetry. The selections in this lesson may be read repeatedly to your child without any lessening of interest. The parent will see in the selections, too, many activity opportunities.

With these selections and your other favorite poems, have your child draw and color what comes to mind as they listen. Questions should be encouraged and answered with the intent of instilling and encouraging in the child an appreciation of nature. This lesson combines the elements of imagination and fun with thought-provoking material that should afford the opportunity for many discussions with your child.



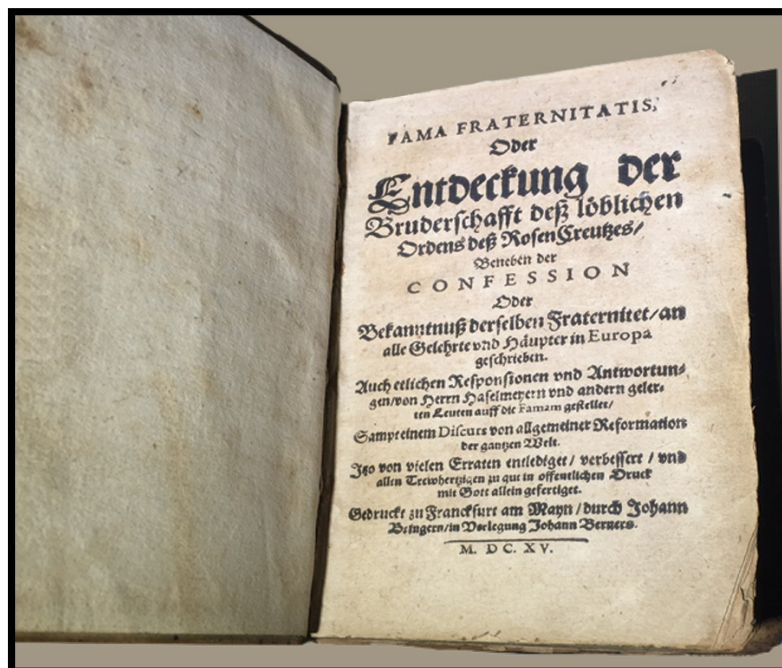
# FAMA FRATERNITATIS OR A DISCOVERY OF THE FRATERNITY OF THE MOST LAUDABLE ORDER OF THE ROSE CROSS

*Christina d'Arcy, SRC*

During the period leading up to the publication of the first Rosicrucian manifesto in 1614, Europe was in a moral crisis. New scientific discoveries and theories were challenging long-held beliefs and dogmas. The Roman Catholic Church's various Inquisitions responded with renewed intensity. The Roman Inquisition had just publicly burned at the stake the scientist and mystic Giordano Bruno, who adhered to the belief that the universe was infinite and that other solar systems exist. They began to scrutinize (and later placed under house arrest until his death) the brilliant Italian natural philosopher, astronomer, and mathematician Galileo Galilei (a committed Catholic) for his support of the Copernican theory. Protestants and Roman Catholics

had just waged eight atrocious Wars of Religion over thirty-six years. Henry IV of France, a progressive king who was religiously tolerant, was assassinated by a religious fanatic. Plague and drought added to the turmoil. Seeking scapegoats for these calamities, intolerance and superstition were rampant.

Many people hoped for a "new Reformation," but who would dare raise their voices or offer solutions under conditions like this? Who? – the Rosicrucians. It was in this climate that a group of students and teachers at Tübingen University in Germany anonymously published the first Rosicrucian manifesto, the *Fama Fraternitatis*, in 1614, sending an appeal to the leaders of Europe to restore



*Fama Fraternitatis in the Rare Books Room in the Rosicrucian Research Library.*



*Thoth Judgment Scene, 1298 BCE, Rosicrucian Egyptian Museum.*

harmony in society and proposing new means for doing so.

They offered that Europe could usher in a new era of peace and prosperity by embracing the knowledge of the Primordial Tradition, combining mysticism with scientific knowledge based on observations of nature. They proposed Hermetism (the ancient Egyptian wisdom passed on through the lineage of Hermes Trismegistus) as a solution for their societal crisis and advocated a program of reform based on esotericism.

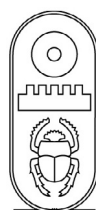
Hermes Trismegistus was a later manifestation of Thoth, the all-knowing sage and teacher of Initiates in ancient Egypt. Thoth was usually portrayed as an ibis holding a palette, reed, and papyrus, always ready to record the words of the Deity. He was the keeper of the mysteries and the Initiator. The Greeks later merged him with their deity Hermes, who over time became Hermes Trismegistus – the three times great Hermes.

### ***Fama Fraternitatis***

The *Fama* presents the allegorical initiatic journey of Brother C.R. (later called Christian Rosenkreuz), a mythical figure who is credited with founding the Rosicrucian Order. Rosenkreuz means “rose cross” in German.

C.R. was born in Germany in 1378 to a poor but noble family. At the age of five, he was orphaned. A brother from a nearby monastery looked after him and took responsibility for his education. Some years later they set out on a pilgrimage to Jerusalem together, however the brother died at their first stop – Cyprus. The young C.R. then continued alone, traveling to Damcar, Egypt, Fez, and Spain gathering knowledge and experiences along the way. He never went to Jerusalem.

**Cyprus** was the birthplace of the Greek goddess Aphrodite whose union with Hermes gave birth to Hermaphrodite, an androgynous child. Androgyny symbolizes the balance of the primordial masculine and feminine, harmonized wholeness of the spiritual and material, and freedom







*Hermes Trismegistus in Siena Cathedral.*

from the world's duality. In alchemy, androgyny is a form of spiritual alchemy in which a new being is created through the natural harmony of the feminine and masculine.

**Damcar** was a mystical city of secret Arabia, inhabited by a group of adepts. An important encyclopedia gathering together both scientific and esoteric knowledge was compiled there. Damcar was known to have safeguarded the *Corpus Hermeticum* – the core documents of the Hermetic tradition, perpetuating the wisdom of the Mystery Schools of ancient Egypt.

While in Damcar, C.R. met with the Ismaelian magi who passed on to him important knowledge in physics and mathematics (contributions from the Arab world) and gave him a secret book called the *Book M* (*Liber Mundi* - Book of the World) with the ideas of Paracelsus, which he translated into Latin.

Paracelsus, the German-Swiss physician and alchemist, had worked to synthesize many different branches of esoteric knowledge. He was a pioneer in several aspects of the medical revolution of the Renaissance, emphasizing the value of observation in combination with received wisdom and establishing the role of chemistry in medicine. He rejected the Galen medical approach and met with the most important alchemists of his time, not only to learn their efficacious medical treatments, but also to discover the latent forces of Nature and how to use them.

After three years of study in Damcar, C.R. spent a brief time in **Egypt** studying biology and zoology. He then traveled to Fez.

**Fez** was an important philosophical and intellectual center with magnificent libraries. It was also known for its alchemy schools. C.R. perfected his knowledge of historical cycles there and learned through nature that what is below is like that which is above. C.R. was introduced to the

“elementary inhabitants” (gnomes, fairies, nymphs, etc.) who revealed many of their secrets to him. These are the invisible, spiritual counterparts of visible Nature – the essences of earth, air, water, and fire. According to Paracelsus, they share the secrets of Nature with those who know how to contact them.

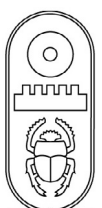
C.R. was most impressed with the trans-disciplinary collaboration among the scholars of Arabia and Africa who met each year to share their knowledge. They celebrated if they found better ideas or if experience showed the reasoning of their previous findings might not be correct. Every year their knowledge in mathematics, physics, and magic was amended.

**Spain** was C.R.’s last major stop before returning home. He longed to share what he had learned on his journey, but soon realized that the scholars of Spain were more interested in protecting what they already believed. They did not want their

knowledge questioned. The same thing happened in other nations.

Once back home in Germany, C.R. began to write down all the knowledge he had gained on his journey. After five years, he invited three trusted brothers from his old monastery to join him in his work. C.R.’s goal was to create a fraternity capable of providing council to the rulers of Europe (like the ancient oracles), who would become the guiding lights of society. This is the allegorical beginning of the Fraternity of the Rose Cross. Later four others joined them for a total of eight.

Once they felt that each of them was sufficiently instructed in the work and able to present it fluently, they separated themselves to live in several countries in order to disseminate the knowledge (which they believed would be more effective if done in secret) and to observe and learn from events from the perspective of that country, which they would report back to the others.



Before separating, they agreed to the following:

1. That none of them should profess any other thing, then [they would] cure the sick, and that *gratis*.
2. None of [them] 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 his 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.

Brother C.R. went through transition in 1484 at the age of 106. Then, 120 years later, the tomb of C.R. was discovered by a new generation of Rosicrucians. This is reminiscent of the mythical account of Apollonius of Tyana, who centuries earlier had discovered the tomb of Hermes Trismegistus containing the Emerald Tablet with the esoteric secrets of Hermes and a book explaining the secrets of creation. C.R.'s tomb contained many treasures too, including previously unknown scientific objects and the manuscripts containing all the knowledge gathered by C.R.. The texts were primarily alchemical and Paracelsian in nature. The new Rosicrucians would perpetuate this knowledge to help restore peace and harmony in society.

The tomb also contained the pristine body of Brother C.R.

The *Fama* explains that just as these Rosicrucians had broken through a wall to discover this treasure trove of ancient knowledge, they hoped that Europe would

discover a new era by setting aside obsolete beliefs and embracing knowledge. This knowledge was not new; rather it was the wisdom passed on from antiquity.

The new Rosicrucians resealed the tomb. The *Fama* states that some few may join them to increase the number and respect of their Fraternity and to renew the beginnings of the philosophy laid out by Christian Rosenkreuz. They will have the privilege of not walking so blindly in the knowledge of the wonderful works of the Divine, thus making their lives less challenging.

The *Fama* ends with a direct request, again, to the learned of Europe to consider their offer to help restore harmony to society and to declare their agreement. These Rosicrucians make no mention of their names or meetings yet imply that they will connect with whoever is worthy of joining their cause.

With this, Hermes Trismegistus was replaced by a more human personality – Brother C.R./Christian Rosenkreuz – and through him, the Rosicrucians, the new perpetuators of the Ancient Mysteries, dedicated to restoring peace and harmony in the world through a philosophy based on science and mysticism.

So Mote It Be!

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#### Resources:

Anonymous, *FAMA FRATERNITATIS or a DISCOVERY of the Fraternity of the Most Laudable Order of the Rose Cross*, Cassel, Germany, 1614.

Christian Rebisse, *Rosicrucian History and Mysteries* (San Jose: Grand Lodge of the English Language Jurisdiction, AMORC, 2005).



# HOW I BECAME A ROSICRUCIAN

*Lonnie C. Edwards Sr., MD, FRC*

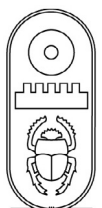


I am sure that there was always and early in my life some degree of inner restlessness, questioning, and guidance within which I was not consciously aware of. These feelings were not disturbing, nor did I desire them to stop. I was at peace with this situation and would go into stillness and silence and receive some degree or some level of understanding of a source, a purpose, and meaning of life, meaning of spirituality and of humanity that could help me to expand this restlessness and my level of consciousness in order to receive guidance.

My journey toward the Rosicrucian Order began in a straightforward manner. When I discovered the Rosicrucian Order, I was a medical doctor engaged in the practice of General Surgery. During the period of pre-medical and post-medical training, my spiritual search became stronger, more extensive, and more inclusive. I became increasingly observant of the activity of patients, their thoughts, their feelings; and of doctors and their reactions, inner thoughts, and their relationships with each other and with their patients. This contemplation led to a

deepening realization and understanding of what constituted “the patient.” The patient became more than the physical body that I was observing; was more than a physical, mental, psychological, or spiritual being appearing in my consciousness, and being interpreted as life within my consciousness. It was much more of that which I was feeling and experiencing within. The patients and the doctors were struggling to express many aspects of a wholeness of life and of being, a Unity and a Oneness. All of the above were intimately related to the inward awareness of the Rosicrucian Order and the visible and invisible guidance which it offered spiritually and mystically.

This silent and secret observation became more active during the office hours and was aided with Inner Guidance. “Secret” because meditation, visualization, and the awareness of the mind-body relationship were not part of a popular culture or a traditional medical practice. Through prayer, contemplation and meditation and supported by the sacred connection, practice, and teachings of the Rosicrucian Order, I developed and



grew a spiritual understanding of the unity of divine love and an urge to serve all humanity.

During this period of silent study, I was fortunate to have a nurse/physical therapist as an assistant in the office. One day she informed me that she had placed on my desk her astrology magazine and strongly suggested that I read one of the articles that dealt with my astrological sign. After the office was closed, I went to my desk and began reading the article. It did not gather any special feeling or interest to me. After reading the article, I began turning the pages of the magazine and came upon a small advertisement by the Rosicrucian Order picturing an elderly man reading from a huge book. The advertisement invited me, the reader, to request more information by writing to the Rosicrucian Order.

Inwardly I immediately began to feel some awakening reaction as I studied the picture and the contents of the advertisement and the name Rosicrucian Order. I had never before heard of, nor seen the name, yet I had an inner feeling that something was awakening my interest and my feelings. I decided to respond to the offer and replied in writing requesting more information. Anxiously, I awaited a response and within a few days, I received the literature. While I remained interested, I had a very busy medical practice, so I put the information aside on my desk and forgot about sending any response.

Shortly thereafter, I received a letter from an official of the Rosicrucian Order stating that they had not received a reply from me regarding the materials I had received. I quickly apologized for not answering and completed both the membership application and the accompanying questionnaire. I knew without any doubt that the Rosicrucian Order was a living presence within me.

The beautiful and sweet restlessness of the Inner was awakened.

The lessons and teachings that I received from the Rosicrucian Order served as a golden key to the Mystical Gateway and provided a path into the Divine Source and Energy of all that there is. I would take the monographs in my hand, focus my attention so that these materials became stepping stones to understanding the Source; to becoming increasingly connected with the Source. I sought to enter a state of consciousness or spiritual energy that would lead me more deeply into the true meaning of the words and not just the printed pages. I came to the realization that the lessons from the Order were present within that Eternal, Universal Source and already in life and available to everyone and everywhere.

How membership in the Rosicrucian Order and study of its teaching have enriched my life is a difficult question to answer because mere words are inadequate. Consideration of this question is overwhelming to mind, feeling, and spirit. The ways in which the Rosicrucian Order has enriched my life are comprehensive and miraculously complete. Distilled to its purest form, one answer I can give, is that I have been given the opportunity and desire to be of service in sharing God, the Universe, and all Creations.

Life itself was revealing the path that led me to the Eternal Source and growth. This Source relates all of life as a Oneness with the Creator, with the Universe and with all of humanity. The Eternal Source is Love, Harmony, Peace, and Understanding. The portal and golden key that the Rosicrucian Order presents is for accessing the Source, for drawing closer to the Oneness of all humanity, closer to Love, closer to everything that we actually are. My journey is continuous and ever-expanding in my consciousness and in my awareness. And so it is.

# FINDING THE ROSICRUCIANS

Gail Butler, SRC

My membership with the Order may have begun many years ago before I was born. It possibly started when my mother was around thirteen years old.

She and her friends had a unique way of “avenging” themselves on adults whom they perceived had “wronged” them in some way. Instead of egging front doors as part of their Halloween hijinks, and for other occasions of disgruntlement, they’d scour magazines containing ads for free literature. The Rosicrucian Order, with its abundance of introductory pamphlets, was a favorite, the goal being to overwhelm their enemies’ mailboxes.

With a list of their offenders’ names, and vengeance on their minds for such wrongs as giving out unsatisfactory candy, getting caught stealing a pumpkin, or a neighborly reprimand, they’d write the Order and have introductory packets sent to the names on their hit list.

I’ve often wished I could know how many new members the Order received due to my mom’s reprisals on neighbors!

Bear in mind I only learned of this tale after joining the Order as an adult. I occasionally tease my mother that having a Rosicrucian daughter is karma for her childhood escapades!

Another Rosicrucian/mom-related issue occurred some years ago when she and my teenage nephew took a road trip with me to Rosicrucian Park and venues along the way. The trip was enjoyable for everyone, but a noticeable incident kept repeating itself during our stop at Rosicrucian Park.

First, my mother took a harmless, slow stumble to the floor in the Planetarium, then another gentle tumble occurred in the Egyptian Museum, and when we visited

the Grand Temple for the daily Council of Solace meditation, she tripped over her feet on the way out, landing harmlessly on her knees. My nephew felt an eye-roll was warranted by this time, while I got to tease her about “falling for Rosicrucians.” No falls occurred during any other part of our trip.

These incidents verify my long-held suspicion that the Universe may have a sometimes-quirky sense of humor when applying karma!

My personal introduction to the Order began when I was between the ages of nine and ten years old. I enjoyed looking at my grandfather’s issues of *Arizona Highways* and *Desert Magazine* when my family visited his home. It was in the ads at the backs of these magazines that I first learned of the Rosicrucian Order, AMORC.

I remember the innate and powerful appeal of the Order’s ads telling me that my *thoughts had wings* and the promise that *age-old truths* would be revealed. I wanted to join the Order and take mystery flights on the wings of my own thoughts but knew better than to ask my very religious parents if they would sponsor me. I wanted to know what the ancients knew.

The idea of *mastering my life* was very tempting to a youngster still under the firm but gentle rule of her parents.

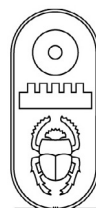
One ad stated that, “*There are other minds out there.*”

Who were these other minds?

For some reason I couldn’t explain, I wanted to encounter these minds and learn about them.

*Is Man A Small Universe?*

This concept appealed to me because in quiet moments I felt there were worlds





and universes within my being, intuiting that something more was going on inside than I was being told by my parents or my church.

Decades passed spent in the throes of growing up and the necessity of making my way in the world. I forgot about the Rosicrucian Order and its alluring messages. Then, in the late 1980s while reading a yoga magazine, I saw an ad for the Rosicrucian Order, AMORC. Memories of my childhood yearnings flooded in.

I applied for membership and a long and beautiful association with the Order began and remains an important part of my life today. My only regret is that for the past twenty years I've lived in places where the Order doesn't have a physical presence without the need to drive hundreds of miles.

I miss the days when, with just a few hours drive, I'd reach San Jose and spend a week or two each summer attending RCUI classes. I also enjoyed having a Pronaos near my home during my early years as a member.

The consolation is that in my deepest meditations I've found those "minds" that I so longed to discover; minds that

compose an "egregore of wisdom and purpose," spanning space and time.

When I first joined the Order my goals were somewhat different than they later became. I wanted to be proficient in the psychic skills associated with mystical development, such as the ability to see auras, project my consciousness, and extrasensory perception.

More important, now, has become the ongoing process of mastering my own life. I strive to live in harmony with Universal and Divine Laws and to control my thoughts instead of reacting to them.

How does one control one's thoughts?

Don't they simply rise unbidden in response to an array of human emotions?

Which arises first, the thought or the emotion?

I wanted to know all this and more. The Order teaches this, and much more!

While most of my goals have been achieved to both greater and lesser degrees, others that once seemed so important no longer beckon as they once did. Using mystical principles to aid others has become important, such as Celestial Sanctum contacts, Council of Solace work, Absent

Healing, and sharing ideas with other members on the online forums.

Personal benefits of my membership have been the transmutation of self in a variety of beneficial ways. Peace, happiness, and health are some of the outer manifestations often noticeable to others. Inwardly, a gently maturing patience with my own foibles, and those of others, leads to a calmer, less reactive life experience.

I've learned that many of the opinions and beliefs I'd accepted, without question growing up, as well as many of the popular views expressed today, often need careful assessment. Cultivating inner silence in the form of meditation and prayer brings me a much-needed feeling of balance in what often appears to be a clamorous and confusing world.

While growing up my religious training taught me that there were certain things I shouldn't do. My Rosicrucian lessons taught that there are Divine Laws behind the "shalt nots" and why certain types of actions are likely to incur particular results. More importantly, I've learned to live in harmony with those essential Laws thereby sparing myself inherent consequences.

Speaking of religion, rather than opposing my religion, an understanding of Divine Laws has given me a deeper and broader understanding of the important truths veiled within religious tenets.

It was interesting to find, after a few years of dabbling with Eastern philosophies and shamanism that, unbeknownst to me, there is a rich tradition of Western mysticism. The Rosicrucian Order is a repository of this tradition.

I've also recognized that there's an ancient "primordial tradition" lying behind and within most religions and Eastern and Western modalities, as well. These aren't necessarily different paths, after all, but likely the same path simply cloaked in the

outer trappings of human culture, custom, and practice.

I once heard someone say that she would give the Rosicrucian Order a year's membership to prove itself. I realized that a year is simply not enough time to receive and process the abundance of wisdom perpetuated by the Order.

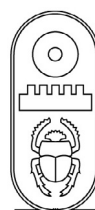
Furthermore, simply reading the monographs as an intellectual exercise won't bring life-changing results. It would be like trying to decide if you like ice cream simply by reading a list of ingredients instead of digging into a scrumptious, gratifyingly-humongous bowl of it!

My realization after years of membership, study, and application, is that it takes a lifetime, maybe more, to absorb the untold generations of knowledge and philosophies of the many minds that have contributed to the world's wisdom being perpetuated by the Order today.

For me, the most significant goal anyone can have is the experience of Divine Consciousness, also known as Christ Consciousness, Enlightenment, Self-Realization, and so on.

Divine Consciousness is the *Pearl of Great Price* that's built layer upon layer. It's potential dwells like a luminous jewel at the heart of the Order's teachings. The Order doesn't guarantee this Gift as a right of membership, but it does pave the way for the Seeker to find it within his or her own being through diligence and self-mastery.

This radiant Goal is the mystical Philosopher's Stone that, through the processes of mental and spiritual alchemy, awaits an unfolding within the center of each individual's being. I am confident that the Order's teachings, if sincerely and continually applied to one's life, can result in this most sublime, yet personally achievable goal.



# ALTON WILLIS CHENEY JR., FRC: A ROSICRUCIAN FOR EIGHTY-ONE YEARS AND COUNTING!

On September 19, 1920, the soul known in this incarnation as Alton Willis Cheney Jr. entered the world once again in Springfield, Massachusetts. Growing up, he developed an interest in reincarnation, so in 1938, his uncle, Wales Cheney, gave him what Alton refers to as “the red book,” the *Rosicrucian Manual*.

It was to be a fateful and lasting gift.

At the age of eighteen, three years before the then minimum admission age of twenty-one, young Alton wasted no time, and wrote to Rosicrucian Park petitioning to begin his studies early. To his delight, he received word in return mail that Emperor H. Spencer Lewis had approved his becoming a member early, and Alton began his membership and his studies in 1938. Today, being an active member for eighty-one years, he is our longest standing member.

As he had graduated from high school in 1938, he went on to study engineering at Yale University’s Silliman Sheffield Science School, receiving his Bachelor of Science in 1942.

The United States had entered World War II in 1941, and so as he emerged with his fresh Yale Degree, Frater Alton put his expertise at the service of the Nation, joining the Army Air Corps as a Mechanical Engineer.

This was to be a momentous move, as he met the love of his life, Lillian, also serving in the Army Air Corps Communications Division, to whom he would be married until her transition in 2010 at age ninety-two. As Frater Alton says, “I was married to the right person for sixty-six years!” With Lillian, Frater

Cheney has four sons, nine grandchildren, and fourteen great grandchildren, ranging from two to twenty-two years old.

A few months before their 1944 marriage, Frater Alton quite literally hit a “bump in the road,” which demonstrated some of the efficaciousness of his Rosicrucian work.

In 1943, during his service, Frater Alton was riding his motorcycle on the highway when he swerved to narrowly miss a car. As he moved past that car, someone—he does not know who—rear-ended his motorcycle with such force that he remembers nothing of the accident. He later learned that he was found wandering in the street and only recovered consciousness in the hospital.

During his five-month convalescence, he petitioned the Council of Solace for metaphysical aid in healing and credits the work of the Council with his complete recovery from such a catastrophic accident.

Inspired by H. Spencer Lewis, whom Frater Alton refers to as “my mentor from his writings,” he was very much involved in Rosicrucian life. Although he never met H. Spencer Lewis, he was in contact by letter with him twice.

Among other positions, Frater Alton served as the Master of Karnak Chapter in Milwaukee and delivered a discourse at Nefertiti Lodge in Chicago. While he lived in Detroit, he served as the Order’s Inspector General (today called Grand Councilor) there. After he and Lillian moved to Prescott, Arizona, he began a Pronaos there, and later visited Phoenix where he met Grand Master Julie Scott at an event at the local group.



In 1980, at the age of sixty, Frater Alton went back to school and earned a J.D. from John Marshall Law school to begin the practice of Law.

As his wife Lillian fell ill, Frater Alton was her chief caregiver. In 2009, his second “bump” occurred as he broke his hip. Both Frater Alton and Lillian went to live in a senior community, and, once again, he petitioned the Council of Solace and was not disappointed. He credits the Council’s metaphysical aid with his rapid

healing, and his ability to continue care for his wife, who made her transition the following year.

Frater Alton remains a cheerful, enthusiastic member of the Order today in Prescott. He introduces himself as “ninety-eight and still breathing,” with a chuckle. He is grateful for a wonderful life, of which he has enjoyed every minute. He credits the Order with keeping him on the straight path and for his two remarkable healings.



*Since we shared the story of our longest standing member, we thought that readers might be interested in reading about some of the experiences of a newer member too. In a recent Grand Master’s video message, Soror Julie Scott invited members to participate in the team that meditates for new beings coming to Earth and Rosicrucian members who have gone through transition. When a newer member responded, the Grand Master asked her if she would share her experience of finding the Rosicrucians and in what ways it has enriched her life. Here is her response.*

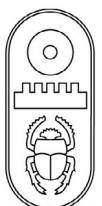
Hello Soror Julie,

After years of studying esotericism and mysticism in my free time, I stumbled across Rosicrucian philosophy. I believe I first heard of it, in detail, through audiobooks and lectures online, which I enjoy listening to while painting or drawing. This philosophy immediately resonated with me and made me want to keep exploring. AMORC’s focus on humanitarianism and environmental stewardship made the Order very inspiring. Also, I loved the universal and inclusive nature of the Order in encouraging people from all faiths and spiritual backgrounds to join.

The meditations and exercises have helped me to feel more patient and compassionate in my day-to-day life, which is particularly important since I work as a nurse. As time passes, and I continue to work with the new monographs and review older ones, I notice that I feel calmer and more aware of the presence of the Divine. Since joining AMORC, I made the decision to become vegetarian. This decision was one that was reinforced by my own interpretation of the “Rosicrucian Code of Life” in its comment about regarding animals as “conscious and sensitive beings.” While AMORC does not encourage any diet in particular, I began to see this small and personal choice as an offering that I could make daily to attempt to show respect to the environment and to live in a more harmonious manner.

I love spending time with the monographs each week and truly look forward to it. The topics that have been covered, so far, are absolutely fascinating and I can’t wait to see what comes next in the First Temple Degree. Life just feels more peaceful, in general, since I began to implement the teachings of the Order in my thoughts and actions. I still have a lot of work to do, but I’m enjoying each day on this path.

Soror Liz



# A CALL TO ALL MYSTICS

*In 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto in our Order's august history – the Appellatio Fraternitatis Rosae Crucis. Appellatio means the call or the appeal. This document is a call to all mystics around the world.*

*Whereas the Fama Fraternitatis, published in 1614, was a call to the learned of Europe, the Appellatio is a call to everyone – to every Rosicrucian and every mystic, to reach out to every human being in order to transform our world. The sustainable future of our planet and our species calls for nothing less. We invite you to respond to this call.*

*The Appellatio focuses on three areas – Spirituality, Humanism, and Ecology or protecting the environment.*

*Here are some excerpts from this manifesto.*

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## Answering the Call for Spirituality

...What is spirituality? In accordance with what we have said previously, it transcends religiosity. In other words, it is not limited to believing in a God and following a religious credo, no matter how respectable this may be. Instead, it consists of seeking the deeper meaning of existence and gradually awakening the best within ourselves.

The *Appellatio* continues:

The real question we can and should ask ourselves on the subject of God or the Divine is not, therefore, whether God exists or not, but in what manner does God intervene in the lives of human beings. In our view, God does so to the extent to which we respect the laws through which God appears in the universe, in nature, and in humanity itself. This means studying them, which Rosicrucians have always dedicated themselves to doing. You will note that this approach to God and the role God plays in our existence has a scientific connotation rather than a religious one.

Later it states:

We hope that a time will come when spirituality, as a quest for knowledge and wisdom, will become normal practice and will condition civic life. From then on, politics will become as one with philosophy and therefore be inspired by the “love of wisdom” as it was at the height of the Greek civilization. Let us recall that this was the cradle of democracy and was at the origin of the notion of the republic, among others. Let us also recall that the majority of its philosophers were spiritual people.

## Answering the Call for Humanism

Article 10 of the “Rosicrucian Declaration of Human Duties” published by AMORC in September 2005, says: “It is each individual's duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.”

It continues...

But what does “being a humanist” mean? In the first place, it involves considering all human beings to be blood brothers and sisters, and the differences between them to be purely superficial.

Throughout history, humans have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious sides of human nature. Whether it be in the fields of architecture, technology, literature, the sciences, the arts, or in relations between the citizens of a single country, they have demonstrated intelligence, creativity, sensitivity, solidarity, and fraternity. This observation is comforting in itself, because it confirms that human beings are inclined to do good and work toward the happiness of all. It is for this reason precisely that one must be a humanist and have faith in oneself.

### **Answering the Call for Protecting the Environment**

The *Appellatio* states:

In our view, you cannot be a humanist without being an ecologist—a protector of the environment. How indeed can you want all human beings to be happy, without concerning yourself with the conservation of the planet on which they live? Yet each of us knows that it is in danger and that humanity is largely responsible for this: various types of pollution, the destruction of ecosystems, excessive deforestation, the massacre of animal species, etc.

Later it says:

Rosicrucians are not sweet-dreamers with the spiritual side of existence as their sole preoccupation. We are indeed mystics, in the etymological sense of the term, which means men and women who are interested in the study of the mysteries of life, but we know that it is here on Earth that we must establish the paradise that religions situate in the afterlife. To do so, humans must learn to wisely manage natural resources and the products they create, which is why it is necessary to ensure that all levels and aspects of the economy benefit all peoples and all their citizens equitably, out of respect for human dignity and for nature.

It continues:

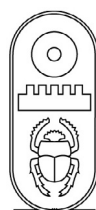
For us, Earth is not only the planet on which human beings live. It is also the backdrop to their spiritual evolution and allows each one of them to be fulfilled as living souls. It has therefore both a terrestrial and a celestial vocation, which is what the wisest of thinkers and philosophers have taught through the ages, the world over. Until humanity recognizes this truth and acts accordingly, the materialism and individualism that currently prevail will gradually worsen, with all the consequential negative outcomes for itself and for nature. More than ever, there is an urgent need to reinstate the Ternary Humanity-Nature-Divine that is the basis of all esoteric traditions and that civilization itself should adopt.

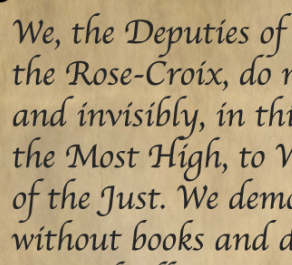
Then it states:

As we all know, Earth is also home to a multitude of animals, some wild and others domesticated. They too possess a soul...

...there are no gaps or boundaries between nature's kingdoms, for they are animated by the same Vital Force and are part of the same cosmic evolutionary process observed on our planet.

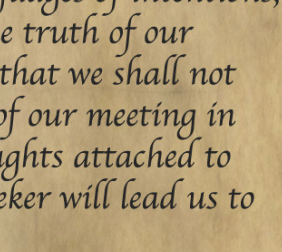
**So Mote it Be!**





We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books and distinctions, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fellowship, we, who are judges of intentions, will cause him to see the truth of our promises; to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.



## PARIS POSTER - 1623

*In 1623, nine years after the first Rosicrucian manifesto was anonymously published in Germany, the walls of Paris were plastered with the mysterious poster at left, by the unknown brothers and sisters of the Rose Cross.*