

Rosicrucian Digest

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THE MIND AS HEALER

The New Heresy

Edited by

Onslow H. Wilson, Ph.D, F.R.C.

Read the reports of international researchers and explore the amazing potential of the mind-body connection. At the First Annual Metaphysiology Symposium, hosted by the Rosicrucian Order, AMORC, highly qualified scientific experts revealed exciting discoveries that are transforming our health care system. *The Mind as Healer* offers you a transcript of this symposium consisting of presentations and panel discussions conducted by the following speakers:

Willis Harman, Ph.D.—President of the Institute of Noetic Science, member of the University of California Board of Regents, author of *Incomplete Guide to the Future*.

Brendan O'Regan—Author and Vice-president in charge of Research at the Institute of Noetic Science.

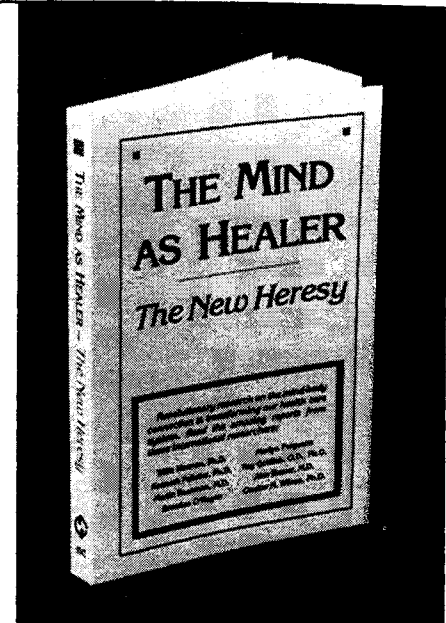
Kenneth Pelletier, Ph.D.—Author of *Mind as Healer/ Mind as Slayer*, Researcher in consciousness, and Professor at U.C. San Francisco.

Martin Rossman, M.D.—Researcher and Founder and Director of the Collaborative Medical Center, Mill Valley, CA, Clinical Associate, U.C. Medical Center San Francisco.

Marilyn Ferguson—Author of *The Aquarian Conspiracy* and publisher of *Brain/Mind Bulletin*, lecturing with husband **Ray Gottlieb, O.D., Ph.D.**, Coauthor with Marilyn of their forthcoming book, *The Visionary Factor*.

Alan Brauer, M.D.—Author and Researcher in Stress and Management, Founder and Director of the Brauer Medical Center.

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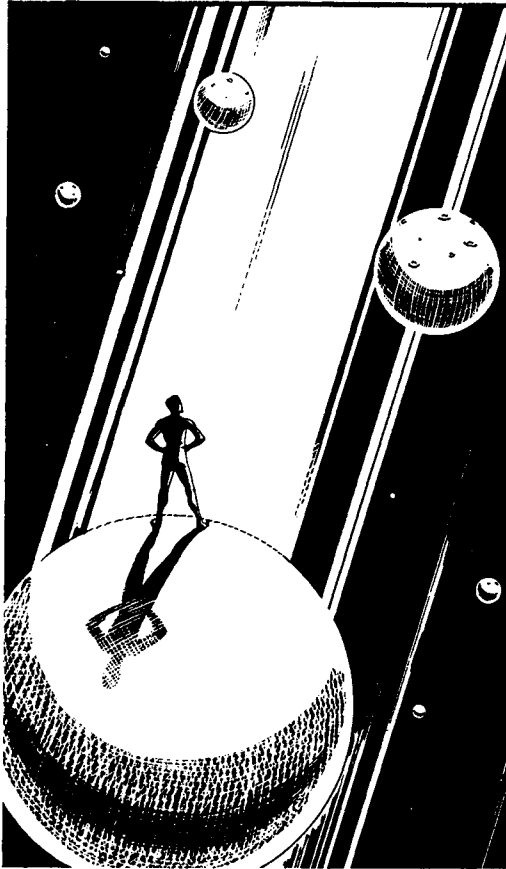
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Grand Secretary/Treasurer Installed

On December 1, 1987, in AMORC's Supreme Temple Soror Estelle Gow (center) was installed as AMORC Grand Secretary/Treasurer by the Emperor. In this group shot following the ceremony we see (left to right) Spanish Grand Master Rubén Dalby, Emperor Gary L. Stewart, Soror Gow, Supreme Colombe Amy Hann, and English Grand Master Dennis Kwiatkowski.

(Photo: Jerry Chapman)

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THOUGHT OF THE MONTH

by the Emperor

Does Reason Obstruct Mystical Insight?

MANY STUDENTS OF metaphysics and mysticism, particularly members of the popular schools teaching these subjects, look upon *reason* as a wholly mundane faculty. They think of it as a mental function incapable of transcending its own organic state and apprehending ultimate reality or, as commonly said, cosmic truth. Reason by these thinkers is reduced to a lower status than what they may term *psychic revelation* or *mystical insight*. From their point of view, to reason upon an abstract subject, a mystery that challenges the human intellect, only obstructs the enlightenment that is being sought. The conclusion of reason is considered to imprison the "higher" aspects of mind and to prevent its possible afflatus on a more lofty plane.

Down through the centuries reason has been heralded as a principal means for arriving at a certainty of knowledge while, on the other hand, it has been thought to be that which may actually lead men astray from truth. Because reason gave man a personal and self-evident answer to many questions that puzzled and troubled him, philosophers in antiquity—and many in relatively more recent periods—equated it with divine intelligence.

These ancients recognized reason as being the most exalted of man's common mental processes. Reason continually strives for a

unity of experience as it seeks to convert the unknown into the known. It is reason that looks behind effects for a possible cause. The reasoning mind is the true thinking mind. To reason is to willfully analyze ideas and then combine these into a useful and comprehensible continuity.

All reasoning is not necessarily pragmatic, that is, having to do with the practical affairs of the day. But reason does provide a personal orientation for our life because it gives us an understanding that lessens confusion. The answers or solutions of our personal reason may not be infallible but they do give us at least a temporary justification for the acts which follow from it. The acts prompted by reason are an intimate impulsion, that is to say, we know that we are being moved by the force of our own thought.

Aristotle said that *active reason* is an *unmoved mover*, that is, a kind of cosmic intelligence in which all form, all reality exists. It moves man and all things to manifest, yet is *unmoved* itself. This active reason, Aristotle held, pervades man and it survives him upon death; therefore, soul and active reason are presented as having a divine relationship.

Soul

Plotinus, the Neoplatonic philosopher (A.D. 205?-270) declared that *contemplative reason is soul*. The essence of soul, he said, is striving after that contemplative truth which is the prerogative of Divine Reason. Our common human reason, Plotinus contended, is the nearest to contemplative reason, which is the soul. In this,

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The Emperor requests that we bring this very important article by late Emperor Ralph M. Lewis to our readers' attention.

then, we see the doctrine being expounded that soul and contemplative reason are an approach to divine intelligence in which truth is thought to exist in its absolute state.

In a relatively more modern period Immanuel Kant (1724-1804) related that our world displays three aspects: 1) A thinking and perceiving subject, as man; 2) A world of phenomena which the thinking being perceives; 3) The objects of thought in general. Reason, Kant held, tries to introduce absolute unity into each of these factors. In other words, Kant affirmed that reason is in search of soul as the unifying ground of the activity of the mind. We may deduce from this that Kant implied that reason is the instrument the soul uses in revealing to man his glimpse of reality.

Why Do We Reason So Poorly?

Time has shown the numerous errors existing in the reasoning of many of the great thinkers such as Aristotle, for too often, especially prior to the time of Aristotle, they resorted to reason exclusively to explain the phenomena of nature rather than use any empirical or objective method of inquiry and search. The scholastic philosophers of the Middle Ages likewise depended entirely upon reason to find an answer to any question that perplexed the mind. Whatever was logically satisfying—that which reason could not refute—was accepted as truth. There was very little attempt to substantiate with fact the conclusions of reason.

Much of the rationale of early thinkers was not logically sound, and later critics were able to refute it by using the same logical methods. John Locke, English philosopher, in *An Essay Concerning Human Understanding*, asked why humanity reasons so poorly. Then he proceeded to give three answers to his own question. First: Most persons never reason at all. They are led by the thinking of others, and hold opinions by faith and not original investigation. The authority of others upon which faith is based creates certainty, but it is dangerous because it leads to dogmatic acceptance. Second: The reason is hindered by the emotions. We "feel" before we think in response

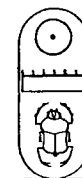
to most experience. This covers up our real reason and leads to a closed mind and prejudice. Third: Our mind is limited to partiality. "We see but in part and know but in part." This then leads to generality too quickly.

We are led to mystical insight and the opening of the channels of intuition or insight by the intellectual probing of the reason. It is contemplative reason which establishes a motive, an objective for an intentional receptivity of mind. It is principally the method of deductive reasoning from a general principle that ultimately engenders that state of consciousness that may result in mystical experience. It is man's abstraction, for example, about a First Cause, God, a Supreme Mind, or about naturalistic causes that creates for him the mood by which he can eventually induce that meditative state by which mystical experience of the subject is had.

Truth

The reason may arrive at an answer which is satisfying to the intellect but may lack the realism of what may be termed the *truth* of mystical insight. Nevertheless, the conclusion of reason for the person who has not yet had mystical insight regarding some subject may be convincing. It is only after one has had mystical insight with reference to the same subject, that it may then appear to him to have greater perspicuity and authority than reason provided.

It must be realized that it is only by first conditioning the objective mind through contemplating certain profound subjects that we eventually open the channels for such psychic experiences which may be called the *greater enlightenment*. No one is suddenly illumined with regard to a subject about which he has never given any thought. It should be realized that ideas which the human mind entertains need first to have been related to some previous precept for their understanding. Simply, the intuitive or psychic enlightenment must be in terms that have a relationship to some elements of previous objective experiences or the ideas which came forth from them. The enlightenment must be in terms of our language and our sense qualities. In the final analysis it is reason, the intellect, which must frame



the mystical experience into a comprehensible whole.

For example, the subject of God, what it is or means, is completely subjective. This is something that cannot be objectively conveyed to another in the same intimate sense in which one forms his own idea about it. One's personal concept of such an abstract idea cannot be empirically established in a form that can be perceived alike by the senses of other persons. The idea of *God* is completely an individual interpretation had in the experience of one who has contemplated that subject. The intellect gives thought to the subject of God and arrives at a conclusion as to whether or not there is a reality that corresponds to it, and if so, what it might be like. The reason may not engender sufficient emotional response to give verity to one's own conclusions. But such sincere and intense *contemplative reasoning* about the subject can bring forth that intuitive flash substantiating or bringing about an even greater development of the idea.

In *meditation* there are positive, or active, and passive states. The *positive* state is the intentional purpose one has to arrive at; for example, to arrive at an answer which the reason has not yet brought forth. The great

majority of meditators are those who seek for *knowledge* of a specific kind. Perhaps, for further example, they desire *peace*. But first the reason or contemplation has established in their minds some idea as to what peace should be. Obviously, they would not seek something about which they had not at least formed an opinion.

The *passive* state of meditation is where the meditator has not specifically formulated any objective which he expects to attain in the procedure. However, he has *formed a conception* as to what meditation is in general and what may be derived from it. He may not know exactly its results, but he does consider it to be a personal aid to him and to his reasoning, and consequently, it is reason that has predetermined the very nature and function of meditation to which the meditator resorts.

A true enlightenment cannot be mystically derived if the existence of its content has not first been intellectually considered. Reason should be the foundation upon which the search for mystical enlightenment and meditation rests. Meditation should be the critic of reason. He who does not first *think* has naught to provide for the light of mystical insight to reflect upon. Δ

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free booklet, **The Mastery of Life**.

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The Mystic of Today

by Raymond Bernard, F.R.C.
Personal Consultant to the Imperator

A DIFFICULT LIFE, in a perpetually uneasy world, is seemingly the fate of mankind. From time immemorial, man has been exposed to the same obstacles and, in every century, he believes that these obstacles are different, whereas they are in fact identical, with perhaps a few variations on their outward form. A thinking person, knows, however, that behind the unreality of a too real world, as far as our objective senses are concerned, is a kingdom forever true to itself, a permanent reality, in perpetual motion, in which every human being participates, whether consciously or unconsciously.

It is the kingdom of peace, the reality of being, and above all, it is the kingdom of life, where light and love merge into the powerful and omnipresent unity of Cosmic Consciousness. How can we live consciously in this kingdom? How can we conform our earthly existence to that reality? How can we radiate, in our daily life, the principles of life, light, and love, the threefold unity on our physical plane? In one phrase, how can we become, here and now, the living

expression of Cosmic Consciousness? That is the question which mystics have intended to answer throughout the centuries. This is, in modern times, the justification for our traditional brotherhood.

The accelerated development of material civilization in no way implies that humans have brought themselves nearer to the goal which they must reach, according to the cosmic plan. Obviously, we must not consider material progress as negligible and useless. We must not reject scientific discoveries, or presume them harmful. So long as they are constructive, they have their place in our world. Humanity, however, must rehabilitate itself and cease to adapt itself to the changing phases of its material nature. Humanity must first dominate itself in order to later master that which the First Principle has placed at mankind's disposal.

Starting Out on the Path

In other words, we humans must become the master and no longer the slave. We must direct our discoveries, and no longer be directed by them. We must, at every moment, control our creations, and in order to reach this goal, it is necessary to concentrate on inward research. This is what we do when we seriously study our Rosicrucian monographs. There is no fast path. There is no special urgency in our era, and the Masters are no more hurried today than they were in olden times. No one breathes nowadays any faster than in the past, and regular breathing still remains as the foundation of a healthy and constructive existence. The same is true of mysticism and inner evolution.

Frater Raymond Bernard's fascinating book, *A Secret Meeting in Rome*, has just been published by the Rosicrucian Order, AMORC (see advertisement in the back of this issue). Narrated in the first person, this dramatic story symbolically unfolds: explaining the modern mission of the Order of the Temple and its connection with Atlantis, Pharaoh Akhnaton, and the Rose-Croix, along with mysteries of esoteric Christianity, Islam, and the search for the Holy Grail.

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You realized one day that the time had come for you to end the chaos and establish truth within yourself and make it manifest in your thoughts, in your actions, and in your behavior, knowing that you would thus hasten the conditions necessary for a happier and more successful life. You realized this because you listened to the call of the still small voice within, but also because you had been prepared for it by a previous development, of which you may or may not be conscious.

Whatever the causes, they do not matter much. The main thing is that you have started out on what has long been called the Path. Slowly, progressively, you learn on the one hand to quiet your intellect by appeasing its thirst for knowledge and, on the other hand, you awaken within yourself those latent faculties that will enable you to live as you should by being the instrument of your inner being, and thus, in the final analysis, of the supreme will of the Cosmic. It is obviously difficult to silence that which belongs to the objective realm, and the disciple often falls back to an extremely objective or human life.

Applying the Knowledge

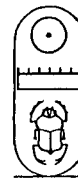
Instead of seizing difficult times to apply what he or she knows, the disciple sometimes allows the trials to overcome him. The student wants to be both actor and spectator. He ends up by allowing himself to be carried away by the changing current of a purely human existence and forgets his vital research. Seized by anguish, he surrenders himself to his objective being and becomes the slave of the manifest realm. He allows his human brain and imagination to amplify all the problems he encounters until he succumbs, exhausted, to discouragement. All the while it remains within his powers to silence his conscious self, retreat within the power of his inner being, and to allow the Cosmic to reestablish harmony through the faculties awakened within himself by his mystical work.

We can never repeat enough that we must be, that we *are*, practical mystics—in other words, that we have decided to apply our knowledge to everyday life so as to master its different aspects. As an example,



our body is the link uniting the outer world to the invisible reality, and our brain must be the element through which we give a shape to the impressions and directions received so that they may manifest on the created plane. This ceaseless interchange between the superior world and the outer world already exists within us and through us, but we are not generally aware of it. We oppose it through acts of our own creation, and error and suffering result. Truly, man is the creator of his own misfortune!

However, there is never any conflict between our two natures. Either one or the other dominates according to whether we follow the directions of our inner being or follow our physical instincts. There is no middle course. With the uninitiated, this manifestation of the two essential natures of man takes place every minute. At times the individual expresses the noblest ideals and, a few seconds later, he or she will be engulfed in the darkest thoughts. Consequently, the same duality will be easily noticed in the person's actions.



To the mystic, and to the Rosicrucian in particular, there can be no manifestation of duality, at least as regards his or her thoughts and actions. When the good road is taken with a decisive step there may be weaknesses, stops, and temptations. There will never be a definite fall. There will be experiences, and the mastery of these experiences will further enrich the knowledge and facilitate even more the new steps to climb. There will be, above all, a manifestation of deep goodness, tolerance, and fraternal love toward everyone, qualities which materialize the unity of human nature when it is absorbed by the Divine Consciousness, when it merges into the original All and is eternally present.

This absorption is not total to the point where personal characteristics disappear. No! The Whole is expressed in each one in an individual manner. We could say that, in the mystical state, our heart beats at the same rhythm, the same beat, as the universal heart and this is where mastery is recognized. What do thoughts, words, and actions matter! Silence alone, in all its powerful strength, attracts us.

We play the game of the world, but we are a vibrant cell of the Cosmos. We may be isolated in human society, but we participate in the universal life and in creation. We fulfill our role as human being and our function as child of God. All is so simple for the individual who can see and understand. All is so beautiful for the one who can marvel and rejoice. We must, we are told, become like little children once again. Undoubtedly, this implies purity, confidence, and the fundamental beauty of childhood. But I am convinced that this also implies the intense desire to know and admire, as is characteristic of the young ones.

Look around you and live abundantly. Each moment of your conscious existence should be the opportunity for a new observation and for the expression of gratitude toward the divine. Learn not only to ask, but most of all to give thanks.

One of the most recent members, in his seventies, has disciplined himself to come to the Order's grounds by bicycle for quick visits. Peace and joy radiate from him. His

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most frequent sentences are: "How nice everyone is to me!" and, if he is worried: "God will settle this." He expresses himself with deep faith and conviction. He told me once: "I wonder how I can thank all human beings. They are so good!"

He need not worry for he is the living manifestation of the divinity which, like all of us, he has within himself. He constantly attracts toward himself these same positive vibrations which he radiates. He studies his Rosicrucian monographs regularly, and he marvels at what he learns. He feels beneath the words, and he unwittingly obtains extraordinary results. All his past experiences have formed the basis of his evolution, and now he is building rapidly. He has truly been reborn and is already, potentially, a master. I have given you this example for it denotes the power of constructive thinking—a power which comes directly from the Cosmic and is creative and efficient.

The Inner Rebirth

When some obstacle arises, retire into the secret recesses of your being. Close your eyes and realize your unity with the Cosmic. Feel its presence and the powerful flow which comes to you at these moments. Renew, in this way, the experience of Divine Love. Transfer the problem of your objective self to the divine spark within you and forget it. You thus entrust your difficulty to a more active force that can foresee and that knows the real solution. Abandon yourself with confidence to this communion; a little later, when you once again involve yourself with the human venture, it will not be your limited thoughts that will face life. It will be the God of your Heart who, through you, will act and manifest His power of harmony and peace.

It seems difficult, of course, to find peace in this world, to gain inner harmony and unity. The problem facing most people is summarized in this question: "Where can I go to find the means capable of awakening my spirituality and my noblest sentiments?" The influences surrounding us tend to awaken the passions too much, to favor materialism and to preserve, uniquely, the economical order at the cost of all humanitarian idealism.

It is sad to note that many churches and temples of different religious callings do not provide the sanctuary of inner peace which their faithful followers seek. Frequently, for political or propaganda reasons, a real volcano of unfriendly and even hostile words come from the pulpit and the altars of these sacred places. At times, we are surprised to see destruction justified or absolved of a people or nation whose goal it was to preserve a right, a privilege, a prestige or religious domination.

Into the Sanctuary

As for Rosicrucians, we can conscientiously and faithfully maintain a place reserved for meditation in the intimacy of our homes. Here we will realize that this quickly constitutes the sanctuary of our own rehabilitation. By spending a few minutes each evening alone with ourselves, we can confront our impressions and spiritual motives with the multitude of objective experiences encountered during the day.

During these short periods of realization, we will always be surprised to note the light projected on the events which occurred a few hours before. Truth will easily be distinguished from wrong and wrong will just as easily be chased from our thoughts. What we need most—in fact what the world lacks most of all—is the opportunity to think impersonally. Such a lacking results in excessive expression of self. We lack nothing more today than the silence of self, the solitary communion with our threefold nature.

Those who unfortunately are unable to have a place consecrated to meditation, no matter how humble, in the intimacy of their home, must find solitude in a different way. Nature was the first temple of man, and even today there is no better one. A walk in the forest, even in the winter, in the snow, is inspiring. This is also true of a slow and meditative walk through fields or of solitary relaxation atop a steep rock with the blue sky above, and below the calm sea or a sun-drenched bay. All these conditions may afford a valid contact with the Cosmic and can be the source of that inner peace, so long sought after.

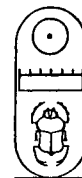
Those who live in a large town and who are unable to have a place for meditation



must not feel deprived of all possibilities to be alone. If initiative and attention are used to seek a favorable spot for such periods of meditation, one is certain to obtain it! It is not impossible to find a solitary spot in a public park, a bench more or less remote, for instance. One can even choose to walk along a pier or a quay. Such places provide the required atmosphere with the addition of the appeasing effect of the babble of water.

It behooves each one to use as much initiative as possible to enter within himself, to know the feelings and thoughts of his inner being and reach the peace which rises from within the Peace Profound of the Rosicrucian. That is the task. That is the Path we share, with our good qualities and our shortcomings, with our successes and our failures.

We are on an identical path toward a common goal. Together, let us forget our objective differences. Let us forget this reflection of goodness which is what we call evil. Let us dismiss darkness and, as the



Master Eckart wrote, "The mental state which we have in the secret of our being, let us take it with us through the world, through its agitation and inconstancy."

Deep down within each of us, there is a marvelous sanctuary of the soul, a divine center, a voice which can be heard, and where we can always return. Eternity knocks at the door of our hearts and seeks to enter lives torn by time. It comforts us by letting us catch a glimpse of a magnificent destiny. It urges us to find in it our true mansion. To obey its calls, to entrust ourselves joyously, with our souls and bodies, to the inner light, is the beginning of the true life. This inner light lights up the face of the divine and

projects new shadows on the faces of men, as well as new reflections of glory. If we do not stifle it, it is a seed forever vibrant with life. It is the focal point of the soul, the presence in our midst, the unity to which we must all abandon ourselves.

May light shine forever through you. Then, in your particular field of endeavors, you will perform the work of the masters. In the midst of the visible fraternity, you will work for the invisible fraternity for which you are preparing yourself, to which you will be invited, when the times comes, by the master so that you may continue, tomorrow as today, the eternal task of life, light, and love. Δ

This Month's Cover

A decade ago (1977) two Voyager space probes were launched from Cape Canaveral. Their target: the outer planets. In August 1981 Voyager 2 passed Saturn, sending back incredible images of the massive planet, its beautiful rings, and some of its satellites. This unusual ringed planet has fascinated man from early times to the present, and with the new knowledge gained from the Voyager probes, so much more is known today about Saturn than just a few years ago. For an informative up-to-the minute article on Saturn, see page 20.

Meanwhile, cruising Voyager 2 continues its outward journey. In 1986 Voyager 2 encountered Uranus, revealing much new information about that distant planet, and if all goes well, Voyager 2 will pass by mysterious Neptune in August 1989—adding further to man's expanding knowledge of the universe.

(Photo: courtesy NASA)

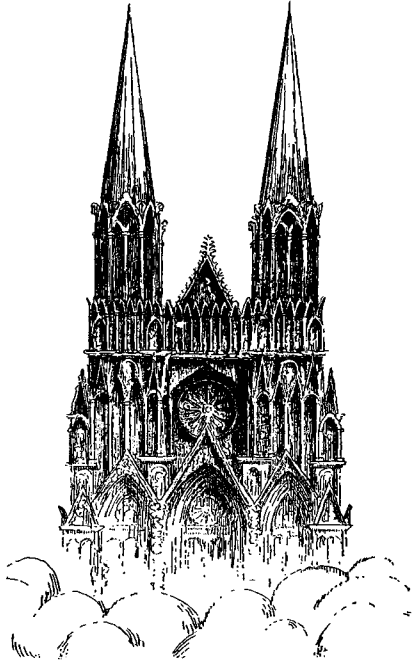
Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

The
Rosicrucian
Digest
March
1988



The Celestial Sanctum

MODERN DEMONS

by Dennis Kwiatkowski, F.R.C.

IN CENTURIES PAST, demons and devils were feared by large segments of the superstitious population. These personified symbols of evil were regarded as entities whose powers of temptation were considerable and who, by influencing people to do evil, destructive, or sinful acts, could bring a person to ruin.

Today, in a more enlightened age, the concept of demons fails to hold the sway it once held over the minds and emotions of mankind. More people tend to recognize

that such symbols of evil are just that—*symbols* which refer to the baser elements of man's existence.

And yet, if the devils of old have lost their power and authority in an era of thinking people, it is also true that they have been replaced with more modern counterparts. These modern demons are just as subtle, just as powerful, just as insidious as their Mephistophelean ancestors. The influence they exert upon human lives is just as devastating. Such modern demons are not actual entities, as their predecessors of the past were ignorantly held to be. Rather, they are figurative devils. Like their ancient counterparts, they too have names. And the havoc they can wreak is quite real. We shall consider two of them. Their names are Procrastination and Distraction.

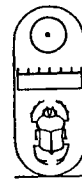
Procrastination

The demon of Procrastination is quite subtle in its effect upon human nature. When our Inner Self urges us to act in a certain way, this demon is quick to speak up. Its motto is: "Don't hurry. Don't rush to take action. There's plenty of time to get to that. Don't dissipate your energy."

In fact, the tendency for Procrastination seems to be built into human nature. It is related to the electromagnetic nature of the flow of our life force and corresponds to taking the line of least resistance. It is not an influence we need be enslaved by. Yet so widespread is its tendency to manifest that we call attention to the necessity of overcoming it in our teachings. The admonition to do quickly what we have decided is best and to follow through on it has not been lightly quoted from *Unto Thee I Grant* or placed in Rosicrucian lessons without due cause. It is something which needs attention.

Distraction

The second demon, referred to earlier, is that of Distraction. Like Procrastination, Distraction is alluring in its appeal. The voice of Distraction is tempting. It says: "Please consider me. Give me your attention. This is something you are missing out on in life. Right now, I am most important." Distraction, as a disruptive influence, is all the more prone to manifest in today's



society, particularly in Western civilization, due to the wide variety of entertainment choices, labor-saving technology, and material and high-technological pleasures which are literally placed at one's fingertips.

The appeal of Distraction may be all the more pronounced in a world such as today's, which is filled with tension, stress, and confusion and from which one seeks relief. And yet, in a world where the necessity for productivity on a personal level is great, where demands are constantly made upon one's time, and where exposure to potentially stressful situations is unavoidable, the need for self-discipline and a set of values or priorities on the part of the individual is mandatory if any constructive end is to be achieved.

The necessity for *discipline* is also a requirement of the mystic who must overcome the appeals of Procrastination and Distraction. History abounds with examples of people who have accomplished great ends through the application of personal discipline. In the area of classical music, for example, conductor Herbert von Karajan is regarded as one of the greatest of living conductors. His international influence upon the art of music-making in this century has been profound. In the course of his career, it has not been unusual to find him as a musical director and conductor of several symphony orchestras while simultaneously holding the directorship of a major opera house and several international festivals thrown in for good measure. A joke was once circulated in Europe that when Von Karajan stepped into a cab and the driver asked where he wanted to go, the maestro replied: "It doesn't matter; I've got something going everywhere." His hobbies have included waterskiing and auto racing, among other things. And yet, this very busy man has always had time for the two hours of yoga exercises each morning he feels essential for his well-being. Only a personal discipline allows for such accomplishment.

This example, quite arbitrarily drawn from the field of music, is only one of many hundreds or thousands which could be cited of individuals who did not allow Procrastination or Distraction to exert undue influence or control in their lives. Accom-

plishment accompanies *action*. The successful person is a doer. Procrastination and Distraction prevent one from *doing*. They are the enemies of achievement. In fact, in no age have indolence and the scattering of one's energies been responsible for the accomplishment of some great achievement.

The Energy of Action

If the successful person in a societal or material sense is a doer, then all the more so is the *mystic* a doer. Our teachings stress again and again the importance of putting thought into action, of conducting the exercises in our teachings, of applying the various principles. I can recall the keen observation of our beloved past Emperor, Ralph M. Lewis, that people who spend enormous amounts of time, for example, in front of a television set are only experiencing life vicariously.

If the people on the screen were as passive as the people watching the television set, then the TV screen would perpetually be filled with an image of people watching a television set. Frater Lewis consistently stressed both the importance of living and experiencing life fully and maintaining a healthy discipline in one's life. His own life was an example of such living, as he was most certainly a doer.

The need for personal discipline was also emphasized by Frater Raymund Andrea, past Grand Master of Great Britain, who once stated, "The initiate is to live a disciplined life." This does not mean that a mystical student becomes some kind of fanatical ascetic who leads a rigorous life of self-abnegation or a life of denial. Neither does it mean that we bite off, so to speak, more than we can chew or more than we can reasonably accomplish. It does mean, however, that we put into application those whisperings of self and inner urges which move our lives into a more positive, productive, healthy, and masterly direction. It means that we *sincerely* apply those things which, deep down inside, we know are right for us and which need to be developed. Simply put, when we apply and put into use the spirit of our principles, we achieve results: health, happiness, and development. When we do not apply the principles, we do not find pleasure in the resultant effects.

We need not search for demons outside ourselves to explain our pain and dissatisfaction. The inertia provided by Procrastination and Distraction will more than engage our resourcefulness and challenge our ability.

The mystic must develop a disciplined life, for it is through discipline that we master the various demons of which Procrastination and Distraction are but two. Such discipline moves us closer to our ultimate goal—that of lasting and true happiness, cosmic service, and Peace Profound!

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.

ROSE-CROIX UNIVERSITY International

June 20 - July 2
July 11 - 23

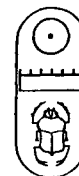


Spanish and French courses will be offered together with our usual array of sixteen course titles in the English language, at Rosicrucian Park this summer. In addition, just prior to our International English Convention, we will offer a special evening session course on Aboriginal Mysticism, taught by Rosicrucian anthropologist Peter Bindon of Australia.

To receive a list of courses and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.

Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the back of this issue. The Directory clearly points out that AMORC is one international organization with members of all races and with affiliated bodies all over the world. The *Rosicrucian Digest* is published in English, Spanish, Danish, Dutch, French, German, Greek, Italian, Japanese, Portuguese, and Swedish; and there are Grand Lodges helping to facilitate the spreading of Rosicrucian teachings in various areas of the world. All Rosicrucians are affiliated with a Grand Lodge, but more importantly they are members of the International Organization—presided over by the Supreme Grand Lodge. To all Rosicrucians, the brotherhood of man is real and tangible. We hope the Directory will help bring about this realization.





Chinese Alchemy

A Search for Immortality

by Michael A. DeMarco, M.A.

**The
Rosicrucian
Digest
March
1988**

BEFORE ATTEMPTING to compound one of the Chinese elixirs for immortality, such as the "Scarlet Snow and Flowing Pearl Elixir" or the "White Sublimate of Quicksilver Elixir," it seems wise to heed the advice of Lao Tzu (*shown above*) regarding our motives and methods. In verse fifty-five of the *Tao Te Ching* he states:

*That which goes against the Way
will come to an early end.*

[16]

The Chinese search for immortality has been a long, complex road involving many hazards as we shall see. Fortunately for us, we can benefit from this people's lengthy history of trial-and-error attempts to attain a heavenly state of eternal bliss. In addition, we will come to know their discoveries concerning human concord with the Way of Nature, or the Tao.

Out of all the cultures that have resolved to seek immortality, the Chinese have clearly made the most thoroughly encompassing effort. Their methods to achieve the goal have been varied, sometimes pursued with an emphasis on a single method, but usually the approach taken was holistic.

Inscriptions on bronze artifacts dating from the 8th century B.C. show an ever-present concern for attaining immortality. At this time, a search for permanency was born which later had profound consequences on the Chinese conception of man's relation to nature. This seed spawned a philosophic growth that would develop into manifold branches with each holding the same intention.

Imagination was perhaps the prime motivator for the search for immortality. Fanciful stories, embellished with their authors' secret longings and hopes, spread the grand idea that immortals do exist. On occasion, their rare presence was attested to by a fortunate few. Winged or not, immortals would fly effortlessly across the skies, their only nourishment being the air they breathed. But where is their habitat? Would they share their most precious secret of immortality?

The Immortals

Early Imperial expeditions were sponsored to find *hsien*, or immortals. King Wei (358-320 B.C.) of the Kingdom of Ch'i financed costly voyages in search of the reputed island home of immortals. Known as P'eng-lai, it was supposedly somewhere off the northeastern coast of China. Many continued this royal patronage, such as King Chao (311-279 B.C.) of the Yen Kingdom, and others thereafter.

Another traditional residence for immortals was the summit of Mt. K'un-lun, in the far-off reaches of western China. But, when Imperial missions failed to locate immortals in the mountains and at sea, more emphasis was made on finding or developing a method closer at hand.

The author is a scholar and student of Asian Studies, and has led tour groups to explore the fascinating cultures of the Far East.

A leading factor in greatly intensifying the sacred quest was initiated by China's first emperor, Ch'in Shih Huang Ti. He is most noted as the "Grand Unifier" of China, the first to succeed in politically joining the nation in 221 B.C. The first emperor also standardized coinage, chariot axles, the Chinese script, as well as piecing together many small walls to form the Great Wall. Fascinated by the concept of immortality, his power enabled scores of magicians, called Fang Shih, to flourish in their pursuit of ways to achieve life eternal.

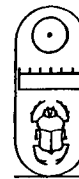
For his own personal reasons Ch'in Shih Huang Ti was fanatical in his support of the Fang Shih. He was deeply afraid for his life after three attempts to assassinate him narrowly failed. He eventually withdrew from the public eye to devote time and money toward his newfound task of finding immortality.

Thousands of Fang Shih were drawn to the Imperial Court to offer their services, each claiming that he possessed a method for obtaining immortality. Their methods focused on rational means. First of all, since physical immortality was being sought, the successful method must involve means for preventing the body from going through its usual aging process. The logical solution to their problem would be to nurture the body with elixirs into something more durable than its normal constitution.

Just as today, most people then believed that *you are what you eat*. In the Chinese conception, this included foods, liquids, and the air inhaled. As a consequence, the Fang Shih often stressed a strict dietetic regime, including the ingestion of herbs and drugs. This was accompanied by respiratory exercises and gymnastics conducive to aiding the body in its metamorphosis to the immortal state.

Wei Tan The External Search

The primary concern with the *wei tan*, or external tradition, was to first slow down the decaying process as much as possible with proper diet and exercise. In conjunction with this, and of utmost concern, was the alchemical production of an elixir to be ingested which would cause the physical





body to become immortal. But woe to the royal patron who did not first let his alchemist drink the elixir. Some concoctions proved fatal!

The most renowned exponent of Chinese alchemy is Ko Hung (c. A.D. 280-340), who was the first to break the secrecy of the oral tradition. He eventually presented much of the Chinese knowledge known to him on the subject of alchemy in the voluminous *Pao-p'u tzu*. The alchemical tradition that was enthusiastically pursued for so many centuries provided adepts with many strange items for ingestion. These included lead, silver, gold, digitalis, mica, pearls, brown hematite, jade, quartz, sulphur, and realgar.

The idea behind including alchemical materials in one's diet was to offer the body sustenance in the form of elements which were clearly known to have long life in themselves. The various methods of their preparation, including pulverizing, mixing, soaking, heating, and storing, proved to be a worthwhile endeavor in providing the Chinese with many praiseworthy accomplish-

ments in chemistry, mineralogy, a copious pharmacopoeia, and such inventions as porcelains, cloth dyes, metallic alloys, gunpowder, and the magnetic compass. Nevertheless, the tradition of the external search failed to provide a way to immortality.

Nei Tan *The Internal Search*

Gradually the previously mentioned external methods for attaining immortality became internalized. Although the reliance on elixirs fell into disuse, there remained a strong concern for health-oriented practices considered conducive to longevity. One reason for this was to assure a suitably long lifespan for attaining immortality through a different means.

What was previously sought outside was now found within. The alchemical tripod became a symbol for the human body; with cinnabar and mercury corresponding to the yin-yang duality, such as those forming the poles of bodily energies. The internal bodily energies and their inner circulation were of major concern since they were understood as the very pulsation of the eternal source of life. The road to immortality became a "Return to the Source," attainable only through meditation.

Chinese meditation shares in common with other schools a desire to obtain a realization of the Absolute. In the Chinese tradition, the understanding of the meditative practice and its ultimate realization are expounded in the philosophy of Taoism.

Taoism

Finding its essential core in the writings associated with the philosophers Lao Tzu and Chuang Tzu, Taoism presents a simple view of reality. Lao Tzu himself said: "My words are very easy to understand and very easy to put into practice, yet no one in the world can understand them or put them into practice" (*Tao Te Ching*, 70). Keeping in mind this straightforward simplicity, we can grasp an idea of the Taoist concept of immortality.

First, since all things are composites and subject to change, they are impermanent. As with the human body, all things have an allotted lifespan from the time they are

formed. Mimicking the movements of animals noted for longevity, such as the crane and tortoise, has a slight effect on prolonging one's years. Imitating fetal breathing, known as "embryonic respiration," is likewise only a part of the necessary practice in attaining immortality. As noted in the *Chuang Tzu*, this "simply shows the desire for longevity."

The Taoist secret for immortality rested in their realization of the absolute "way," the Tao. There is a constant referral to the Tao as the "Mother" or "Source of all things." Through the meditative process the Taoist adept "returns to the Source," or "embraces the Unity."

The meditative process known as Internal Alchemy, necessary for Tao-realization, was also found to be the necessary path to immortality. The process of creation as stated in the *Tao Te Ching* (verse 42) is what the meditative process reverses:

The way begets one; one begets two; two begets three; three begets the myriad creatures. The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two.

Both Internal and External Alchemy have shared a common vocabulary, confusing those unaware of the symbolic intention. Upon final analysis, the meditative process includes a complex system of symbolism used to guide the purifying process of the mental state until it "returns" to its pristine originality.

The Calm and Clear Mind

If the body can be understood as the tripod, one's very spiritual essence and mental faculties are its alchemical ingredients. Transmuting these into a Grand Elixir requires mental purification, accomplished by calming the mind through proper emotional and psychic refining.

Once calmed and clear, the mind becomes mirror-like, reflecting the eternal Tao and conferring all its potent attributes upon the individual by its mystical "Heavenly Identity." No animal or weapon can inflict a fatal wound upon such a person who is Tao-like. Lao Tzu asks, "Why is this so?" And then he answers: "Because for him there is no realm of death." △

In Appreciation

I take this opportunity to express my appreciation for the many good wishes and greetings received from Rosicrucians throughout the world on the occasion of my birthday, February 26. I regret that it is not possible to acknowledge all the kind thoughts personally. Please accept my sincere thanks.

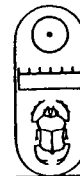
Gary L. Stewart
Imperator

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The latest edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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SATURN

The Ringed Planet

by *Dave Stover*

SATURN, one of the most spectacularly beautiful objects in the sky, has long been known as the ringed planet. Recently, astronomers have discovered that two other planets of our solar system—Jupiter and Uranus—also possess rings. But those rings are thin and unimpressive—invisible to earthbound telescopes—and no match at all for the broad, bright, beautiful globe-encircling rings of Saturn.

After giant Jupiter, Saturn is the second largest of the Sun's family of nine planets, measuring about 75,000 miles in diameter—14,000 miles less than Jupiter, but still nearly ten times as wide as the Earth. However, Saturn is much less dense than giant Jupiter; its material is much less tightly packed than that of Jupiter or, indeed, any of the other planets. Saturn is the only planet less dense than water—a fact leading some astronomers to rather whimsically suggest that if only a large enough ocean could be found, Saturn would float in it! (By comparison, the Earth is more than five times as dense as water.)

Orbiting the Sun at a distance of nearly 900 million miles—almost ten times as far away as the Earth—and taking 29½ years to complete one trip around the Sun, Saturn was the most distant of planets known to the ancients. Because it moves the most slowly of all the planets visible to the unaided eye, this planet was named after the Roman god Saturn—the oldest and, presumably, slowest-moving of the gods.

Galileo

Lacking telescopes, the ancients didn't know, of course, that Saturn sported rings. The first hint of something unusual came in the early seventeenth century when Galileo aimed his primitive telescope at the planet.

His telescope was too weak to distinguish the rings properly. Instead, the Italian astronomer spied what he thought were two large satellites on either side of Saturn. Not until stronger telescopes were developed later in that century, was it discovered that Galileo's "satellites" were actually rings.

Shortly after the luminous rings were discovered, astronomers realized that those rings could not be the seemingly solid bands they appeared to be. Such solid, one-piece rings would break up immediately under gravitational strain. Saturn's rings are, rather, composed of millions and millions of smaller particles circling the planet. The size of these particles has been a constant subject of astronomical inquiry from the seventeenth century down to the present day. At first, it was thought that the ring particles were fairly large—that they were mountainous blocks of ice or ice-covered rocks orbiting the planet. The image evoked was one of a world surrounded by an armada of icebergs.

The Nature of the Rings

It became clear, however, that the ring particles had to be smaller in size. Every so often, because of the changing relationship between the orbital tilts of Saturn and the Earth, Saturn's rings are turned edge-on to us and seemingly disappear—a phenomenon which caused great consternation among early astronomers studying the rings. We know, of course, that the rings do not disappear. In this edge-on position the rings are not readily visible because of their almost flat disc-like quality. Though the rings are enormous in size and span, extending far out from the planet (they are over 170,000 miles wide from edge to edge), the rings are just a fraction of a mile wide—their icy

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Computer-enhanced image of Saturn from Voyager 2 showing the delicate ring structure and their shadows on the lighted crescent of the planet. The Cassini Division, separating the rings, is also prominently visible.

particles swirling around Saturn within the narrow confines of a thin plane. This narrowness has been proven by bouncing radar signals off the rings and by the use of space probes, which have indicated that most of the millions of particles in the rings range from the size of basketballs down to that of ball bearings or less.

And why do the ring particles orbit only within this thin disc-like plane around the center of the planet? The answer lies in the distribution of mass within Saturn itself. The low density of Saturn's mass means that the planet's gaseous material is more easily displaced by rotational forces. It has collected in greater density around Saturn's equator and thus the gravitational pull, determining the position of the rings, is much greater at the planet's equator than near the poles.

Cassini's Division

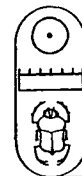
It must be emphasized that the rings aren't a bright, uniform, unbroken halo encircling the planet. We speak of Saturn's *rings*, not *ring*, because gaps and divisions exist in the ring system. The largest such gap was discovered by the French astronomer

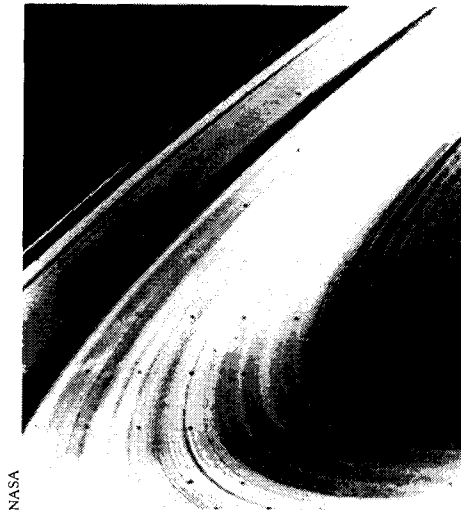
Jean Dominique Cassini in 1675, and was named after him. Astronomers subsequently discovered other, smaller divisions in the rings. Cassini's Division separates the outer, so-called A-ring from the inner, brighter B-ring. Another, much less prominent division separates the B-ring from the dusky, transparent C-ring, which is still closer to the planet.

What caused these divisions? Astronomers say that the gravitational pulls of Saturn's inner satellites serve to force ring particles out of certain orbits, thus leaving gaps in the rings that are swept clear of particles.

Voyager Space Probes

The Voyager space probes to Saturn in the early 1980s revealed the ring system to be even more complex than astronomers had suspected. The Voyager photographs showed the rings to be "grooved," almost like phonograph records, with many smaller, thinner divisions present in addition to the major gaps that had been seen by telescope from Earth. Besides these so-called grooves, a number of other oddities were noted. The outermost, faint F-ring seemed to be inex-





NASA

Saturn's rings—a partial view.

plicably lumped and braided. Moreover, the rings, when examined in a series of time-lapse pictures taken by the space probes, displayed what might be called "spokes"—strange dark streaks within the rings that seem to rotate around the planet. The cause of these spoke-like patterns is as yet unknown. It's thought the many groove-like divisions are caused by the gravitational pulls of a number of small satellites of the planet that orbit just outside the ring system, as well as by "moonlets" a few miles in diameter that orbit within the ring system itself.

The Voyagers revealed Saturn's rings to be far more complicated—and, it might be added, far more beautiful—than we had suspected before. But, of course, there is more to Saturn than just its rings.

Saturn's Composition

The planet is, after all, the second largest in the solar system. Saturn might best be described as a sort of "little brother" to Jupiter. A tannish brown in color, its cloud bands are quieter, less colorful and more muted than the pastel oranges and pinks of Jupiter. Like Jupiter and the other two giant planets—Uranus and Neptune—Saturn is composed mainly of hydrogen, with additional large amounts of helium present in its atmosphere. Ammonia, methane, and water are also present in smaller proportions. The

planet possesses a small, rocky core at its center, which is surrounded by a layer of liquid metallic hydrogen. That, in turn, is surrounded by a vast, world-encircling ocean of liquid hydrogen. Above that is the Saturnian atmosphere, thousands of miles deep.

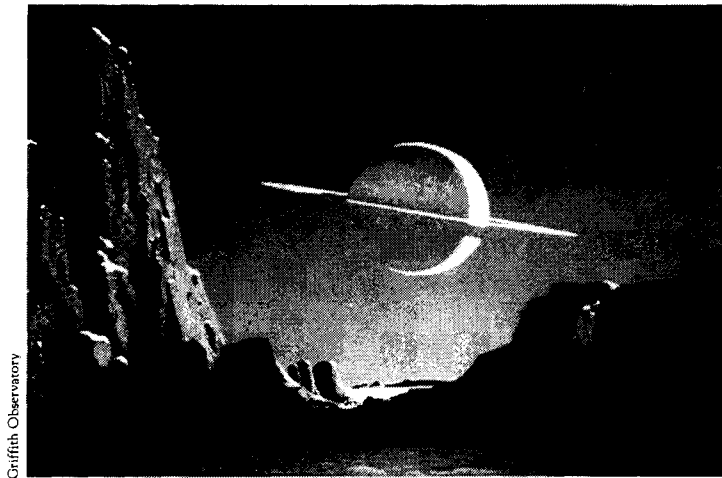
Indeed, as the atmosphere pressure increases to tremendous levels in the atmosphere's lower reaches, hydrogen "air" may meld into a hydrogen "sea" almost imperceptibly. The planet's extraordinarily low density suggests its atmosphere may be the most extensive of those of all the giant planets. One should remember, by the way, that when we talk of the diameter of Saturn, we are considering the top of the cloud layers—the only part of Saturn we can see—to be the planet's surface. The actual rocky core is far smaller and, quite likely, is not much bigger than the Earth.

The top of the cloud layers is extremely cold—about -300°F—but as one descends into the atmosphere, both pressure and temperature increase. The core is probably at a temperature of some tens of thousands of degrees Fahrenheit.

Possibility of Life

Saturn is, of course, a world not meant for human beings: its atmosphere is poisonous; the top of the clouds is too cold and the interior too hot; and the high air pressure would crush us in an instant. It is perhaps possible that life of some sort—perhaps great balloon-like floating organisms—could develop in Saturn's atmosphere, but how likely this is we can't say. A definitive answer will have to await a detailed exploration of the giant planet.

Saturn is a planet built on a scale too vast for man; but its satellites are more comfortable in size. Saturn has at least seventeen satellites (actually, it has uncounted millions, if you count all the particles in the rings), most of which range from a few tens of miles to hundreds of miles in diameter. Worthy of note is Iapetus, about 1000 miles in diameter, which is unique in the solar system as the "lop-sided satellite"—one side is five times brighter than the other, for reasons we have yet to discover. Another is Mimas, which sports an 80-mile-wide crater nearly a third as wide as



Griffith Observatory

Saturn from Titan: painting by Chesley Bonestell.

the satellite itself. Had the asteroid or meteoroid which created the immense crater been much larger, it would have shattered the tiny moon altogether.

Mimas is about half as far from Saturn as the Moon is from Earth; but from Mimas, Saturn would dominate the sky, appearing seventy times as large as a full moon in our sky. But an observer would experience one major disappointment. Mimas, like most of Saturn's satellites, orbits Saturn at the same angle (or "in the same plane," as astronomers say) as the rings, so only an edge-on view of Saturn's glorious rings would be possible from Mimas.

An Enormous Moon

No consideration of Saturn is complete without a mention of what we might term the planet's "second-most unique" feature (next to the rings)—its giant satellite Titan. About 3200 miles in diameter, Titan is the second largest moon in the solar system (Jupiter's Ganymede is a bit bigger) and is even larger than two of the solar system's planets, Mercury and Pluto. But its size isn't the most notable thing about Titan. What makes it special is that it is the only satellite in the solar system to possess an appreciable atmosphere. In fact, its atmosphere is 1.6 times as dense as the Earth's!

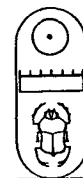
Titan's atmosphere is composed chiefly of nitrogen and methane, and these gases'

heavy orange clouds make observation of the moon's surface impossible. Scientists had hoped that if Titan's atmosphere were thick enough, it might hold in enough heat to make the surface much warmer than it would be otherwise at that distance from the Sun. This in turn might mean that life could have developed on the satellite. The Voyager probes indicated, however, that Titan's surface temperature is very low—about -300°F—making the development of life on Titan much less probable.

Titan is a fascinating place nonetheless. The Voyager probes indicated that various carbon compounds exist on the satellite's surface, including hydrogen cyanide, ethane, acetylene, and other hydrocarbons. It might even rain frozen gasoline on this strange little world; and scientists speculate there are oceans of liquid nitrogen and liquid methane hidden beneath the thick orange clouds. Titan is clearly a place calling for further, more extensive exploration in the years ahead.

Indeed, as we continue to send our space probes out into the solar system, Saturn will surely be visited again and again. The mysteries of its rings and its satellites beckon to us, not to mention the vast challenge posed by the enormous planet itself. And, besides the wealth of scientific information to be gathered, there is also the great and

(continued on page 36)





AMORC Grand Master Dennis Kwiatkowski (in suit and stole) with Ghanaian Rosicrucians after being presented gifts, including a traditional stole, at the Ghanaian Rosicrucian Convention.

AMORC Grand Master Visits Africa

by Dennis Kwiatkowski, F.R.C.

IN OCTOBER, 1987, I had the pleasure of visiting Africa for two weeks to attend national conventions of the Rosicrucian Order, AMORC, in Nigeria and Ghana. This being my first visit to these two countries, I prepared myself for the humid climate I expected to encounter. Though the weather was warm, what completely and pleasantly overwhelmed me was the wonderfully warm reception accorded me by the people in both of these nations.

The theme of the Nigerian Convention was "Looking Inwards"—a theme inspirationally expanded on by various keynote convention speakers, and particularly by AMORC Grand Regional Administrator Kenneth Idiodi, who ably directs the

AMORC Administration Center in Nigeria.

This convention, attended by more than 1500 Rosicrucians, was held in the massive National Arts Theatre in Nigeria's capital city, Lagos, and was chaired by AMORC Grand Councilor Iretunde Olopade. The fascinating program included lectures, several convocations, two forums, an initiation, and officer installations. Additionally, there was a splendid performance of *Cagliostro*, a thoughtful drama written by past Emperor Ralph M. Lewis. An exciting cultural dance and presentation of musical entertainment by the Pacelli School for the Blind rounded out the program.

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My personal involvement in the convention included a number of presentations and workshops. A busy, but carefully planned schedule enabled me to pay visits to several AMORC affiliated bodies and also meet some of Nigeria's revered and respected traditional rulers. This was a great honor. Several interviews, including a press conference at the airport, were also scheduled. I was particularly impressed on my visit to the excellently planned and well-maintained AMORC Nigerian Administration Complex in Calabar, where, along with Kenneth Idiodi and others, I reviewed plans for the construction of a Rosicrucian planetarium and museum of African culture, and had the opportunity to assist with further expansion of the facilities. Visits to affiliated bodies were especially enjoyable, and I was able to visit one particular AMORC temple which is much larger than even the AMORC Supreme Temple and also tour the site of another similarly sized temple presently under construction.

Wherever I went, I was made to feel completely welcome and at ease. All aspects of the four-day Nigerian Convention were handled extremely well, and the planners and organizers deserve a hearty round of applause.

Nigeria to Ghana

Journeying next to Ghana, the venue of the Ghana National Convention was the coastal city of Winneba at a site adjacent to the Atlantic Ocean. The convention's theme, "World Peace and Harmony Through Understanding, Tolerance, and Brotherliness," holds much meaning to Rosicrucians everywhere. Prior to the con-



AMORC Grand Master and Grand Regional Administrator Kenneth Idiodi congratulate cast of Cagliostro drama at Nigerian Convention.

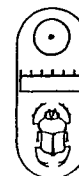


Rosicrucians register for the Nigerian Convention.

vention I had been asked to give a public lecture in the capital city of Accra on the Rosicrucian Order's teachings. This lecture, attended by Ghana's Attorney General



A group photo of officers at the Nigerian Rosicrucian Convention. Grand Regional Administrator Kenneth Idiodi is seated to the left of Grand Master Dennis Kwiatkowski.





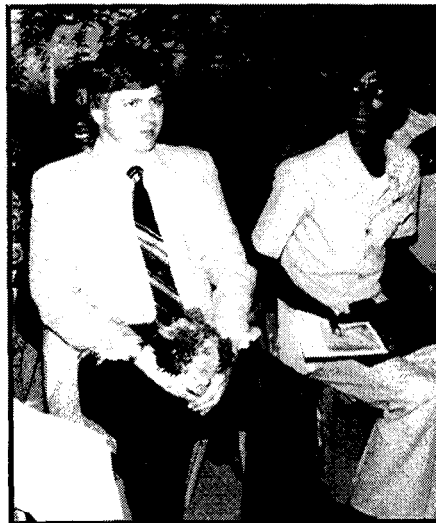
In conjunction with the Ghana Rosicrucian Convention, Grand Master Kwiatkowski was interviewed on Ghana's national radio. Also present at the interview was Grand Councilor John Folson (second from right).

The Ghanaian Convention itself included the Ninth Degree Initiation, discourses by Grand Councilors and Regional Monitors, the drama *Conversations With Eminent Rosicrucians*, as well as my own presentation and a ceremonial installation of officers. The entire event was excellently planned by AMORC Grand Councilor John H.K. Folson.

***Prominent Citizens
Impressed by AMORC***

My time in Ghana also included visits with government leaders and traditional rulers, some of whom attended the opening of the convention and extended their best wishes. It was also my privilege, along with two of the Grand Councilors, to be called to Accra for an audience with Justice D.F. Annan, a member of the ruling PNDC Government who is next to the Head of State, Jerry John Rawlings. Mr. Rawlings, away at the time, had asked Justice Annan to see me on his behalf.

and Secretary for Justice, as well as by the nation's Secretary for Trade, attracted a large audience. The lecture was well covered by the national news media, and was followed by a lively question-and-answer session.



Grand Master Kwiatkowski and Grand Councilor John Yeboah arrive at opening of the Ghana convention (left), while traditional cultural dancers provide entertainment and inspiration (below).



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Also scheduled into the busy activities of the visit were trips to the United States' Embassy in Accra, the Ghana National Museum, and a visit to the Noguchi Memorial Medical Research Centre, where our party was given a tour by the director. We were also shown the extensive facilities of the Ghana Broadcasting Corporation by the organization's president. We stayed for a radio interview, which I was well prepared for since earlier in the day I had taken part in a press conference. It was also my pleasure to participate in the dedication of a new temple site for the Accra Lodge, an event well covered by the news media.

Again, the organizers and planners of the Ghanaian Convention are to be congratulated for their hard work which resulted in the convention's success.

In both Nigeria and Ghana I was treated with the utmost of hospitality and kind-



AMORC Grand Master assists in dedication of AMORC Temple site for Accra Lodge, Ghana.

ness, and I was tremendously impressed with the representation of our Order, as well as with the graciousness, spirit, and warmth of the African people. Δ

Rosicrucian Children's Convention

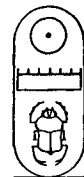
July 7 - 9, 1988

BUILT AROUND the theme "Perspectacles," the Rosicrucian Junior Convention offers your children a wealth of intriguing, exciting, and challenging activities. The children will have an unforgettable day at San Francisco's world-famous Exploratorium. They will be treated to a behind-the-scenes tour of the Rosicrucian Egyptian Museum, complete with mummies. And they will enjoy a special star-dome show in the Rosicrucian Planetarium.

Rosicrucian Junior Convention is held concurrently with the adult program and is open to children ages five through seventeen. All children attending the Junior Convention must preregister.

We have lots of opportunities for adults who may wish to take part in some of the activities with the children. If you would like to offer your services as a chaperone and enjoy these exciting experiences with Rosicrucian children, please contact:

Frater Chuck Prather
c/o Grand Master's Office
Rosicrucian Park
San Jose, CA 95191
(408) 287-9171 ext. 354



On the Centenary of her Death . . .

Another Look at Louisa May Alcott

by Beverly Lauderdale

"Ambitious girls have a hard time, Laurie, and often have to see youth, health, and precious opportunities go by, just for want of a little help at the right minute. People have been very kind to me; and whenever I see girls struggling along, as we used to do, I want to put out my hand and help them, as I was helped."

THESE WORDS, spoken by Jo March, heroine of the classic novel *Little Women*, portray the thoughts and emotions of her creator, Louisa May Alcott.

Jo is a larger-than-life personification of the author, Miss Alcott, as she dramatizes the inner struggles which she had to face in her youth. Although intelligent, well educated, and strong-willed, she realized early on that because of the social conditions existing at the time, she would face many restrictions. Notwithstanding these obstacles, she found freedom and success in a man's world, despite much pain and questioning. Miss Alcott continued to question existing social conventions and, even though she was noted primarily as an author, she was also at the forefront of the suffrage movement.

Author and Visionary

Louisa's family background encouraged her outspoken views. The Alcott family was very much part of the intellectual ferment—the Transcendental movement—that was taking place in New England in the first half of the last century. Born in 1832, she lived most of her life in Concord and Boston, Massachusetts. Her father, Bronson

Alcott,* was a close friend of Emerson and Thoreau, and Louisa knew these great men and many other influential men and women of the time.

Her father's philosophy was quite progressive for his time—he was an innovative educator, vegetarian, abolitionist, and an advocate of women's rights. Yet these lofty and worthy ideals were constantly counteracted by material reality—the Alcott family was impoverished because Bronson was a particularly impractical man. His wife Abigail (the prototype for Marmee in *Little Women*) slaved to make ends meet.

Early Lessons

Bronson Alcott's fertile mind hatched many idealistic projects. One of them was organizing a "Consociate Family" with a group of fellow philosophers. Since this vegetarian society intended to cultivate its own crops, they purchased ninety acres of Massachusetts farmland designated "Fruitlands."

Envisioning an autonomous utopia, the Transcendental colony planned to raise

*See "Bronson Alcott: Idealist and Educator," by Otto Wolfgang, *Rosicrucian Digest*, October 1983, page 9

silkworms, utilizing silk for clothing. Wool, an animal by-product, was forbidden; and cotton, produced with slave labor, would never be sanctioned. To furnish light, bayberry candles replaced traditional lamps that contained animal fat.

But for industrious and practical Mrs. Alcott, who sewed and mended the group's wearing apparel—a type of uniform fashioned from linen—long after the men were asleep, the bayberry candles furnished poor illumination. After suffering considerable eyestrain, she demanded and obtained one lamp.

The woman cleaned and scrubbed the ancient farmhouse, baked bread with any available grain, and prepared meals for varying numbers of guests in its antiquated kitchen. And Mrs. Alcott attempted to shield her daughters, Anna, Louisa, Elizabeth, and May, from constant exposure to some of the more far-fetched and impractical theories freely expounded in the experimental society.

On one occasion the barley crop lay cut. As the men communed with nature, a storm was brewing. Mrs. Alcott recruited Anna and Louisa to gather the grain, saving enough to feed the clan for several weeks.

An observant child, Louisa would remember such occasions.

Following a cruel winter, the Fruitlands experiment deteriorated. With little fuel and few members, Mr. Alcott contemplated joining the celibate Shaker movement. Steadfastly his wife provided schooling for their daughters and furnished ballast for the family when Bronson, deeply despondent over the failure of his project, remained in bed.

Locating two rooms and a kitchen in a nearby Harvard home, Mrs. Alcott, in one of many relocations, moved her recovered husband and girls. Here as elsewhere, Mrs. Alcott and her two older children, Anna and Louisa, supplied income.

Mrs. Alcott accepted a city missionary position in Boston while Anna ran a school. During her absence, Louisa managed the school briefly—long enough to discover she disliked teaching. Louisa then under-



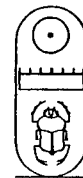
took other employment, acting as companion to a minister's invalid sister. This experience sharpened her awareness of women's working conditions, as "companion" proved a euphemism for "galley slave." Seven weeks of the most arduous physical labor she'd ever known—hauling water from the well, building fires, sifting ashes, splitting wood, cooking, housecleaning, and digging paths through the snow netted her four dollars. Angered, she returned the wages.

I want to do something splendid before I go into my castle — something heroic or wonderful, that won't be forgotten after I'm dead. I don't know what, but I'm on the watch for it, and mean to astonish you all some day. I think I shall write books, and get rich and famous . . .

Jo remarks, surely descriptive of Louisa's vision as she returned to teaching, a career she disliked.

In 1858, her continual scribbling resulted in a first book, *Flower Fables*, a compilation of short stories. But from 1600 printed copies, she earned only thirty-two dollars.

Struggling to support her impoverished family, Louisa did sewing, wrote stories, and peddled some book reviews. The Alcotts' latest residence, a temporary Concord address, would be painfully recalled, for here Elizabeth (Beth) died at twenty-three. Another Concord home, Orchard



House, where *Little Women* would be penned some years later, followed.

Civil War Nurse

"I long to be a man," Louisa said during the Civil War, "but as I can't fight I will content myself with working for those who can." She decided to request a war nurse appointment. Her qualifications: thirty years old, strong, healthy, chief nurse through Elizabeth's illness, willing to go anywhere needed, and would follow directions.

After being accepted as a nurse, Louisa was assigned to the Union Hotel Hospital in Georgetown, near the nation's capital. She entered an understaffed facility, overcrowded with dying men. The ensuing nightmare, the nucleus of her future book, *Hospital Sketches*, ended with typhoid pneumonia. Dangerously ill, she headed home from her short-lived career for a long convalescence, a struggle she always contended she never won.

Gathering Material

Once more financial need caused Miss Alcott to accompany an invalid lady traveling abroad. Overseas Louisa met Ladislav Wisinewsky, a man some twelve years younger, who became the prototype for Laurie in *Little Women*. Like Jo, the fictional Laurie chafed at prescribed limits. He detested the India merchant job his grandfather desired for him and longed to be a musician. In *Little Women* he responded to beauty and enjoyed sharing fantasies with the four March sisters.

After leaving her dear friend Ladislav, Louisa sailed home to her writing, to bill paying, and to undertaking an advice column. Entitled "Happy Women," she put in the list "all the busy, useful, independent spinsters I know."

Although she herself remained single, Louisa allowed her fictional counterpart to marry in the book, but only after Jo refused Laurie's proposal: "I don't believe I shall ever marry. I'm happy as I am and love my liberty too well to be in any hurry to give it up for any mortal man."

In May, 1868, Mr. Niles, her publisher, reminded Louisa of an earlier promise to do [30]

a book for girls. Thus she began with Jo who "felt as much out of place as a colt in a flower-garden."

Within a month and a half she'd finished the 402-page manuscript. Three months later Mr. Niles requested a sequel, for readers questioned: "What happened to the March girls?" "Whom did they marry?"

Louisa answered, "As if that was the only end and aim of a woman's life. I won't marry Jo to Laurie to please anyone!" But the second volume followed. The two stories form the edition familiar to modern readers.

Success At Last!

The penny-pinching years were over. At thirty-six Louisa knew fame. At last she could devote full attention to writing and to the causes she championed. Long involved with the abolitionist movement, she joined the battle for women's rights.

Jo March expressed Miss Alcott's reformist views quite succinctly:

I do like them [reformers], and I shall be one if I can, for in spite of the laughing the world would never get on without them. We can't agree about that, for you belong to the old set, and I to the new; you will get on the best, but I shall have the liveliest time of it. I should rather enjoy the brickbats and hooting, I think.

Acknowledging that Concord women were "timid and slow" concerning equal rights, Louisa, to generate enthusiasm, entertained approximately sixteen callers a day. "Drove about and drummed up women to my suffrage meetings. So hard to move people out of the old ruts . . ." reads a journal extract from 1879.

Crusading Reformer

Appropriately Louisa cast the first female ballot in Concord, a vote not counted but definitely not wasted, for she gloried in registering protest over women's voiceless status. With avid interest she followed formation of the National Women Suffrage Association and traveled to Syracuse for the Woman's Congress.

Despite poor health and family dependency she continued to pour out articles,

stories, and books: *Little Men*, *An Old Fashioned Girl*, *Eight Cousins*, *Under the Lilacs*, *Rose in Bloom*, *Jack and Jill*, *A Modern Mephistopheles*, and *Work*—the latter which decried the bleak working situation faced by women.

Now acting as the linchpin in her family's life, Louisa sustained aging parents along with widowed Anna and her sons. Meanwhile her married sister, May, living abroad, gave birth to Louisa Mary Nieriker. When May died, her infant was sent to Louisa.

At fifty, adjusting to the demands of tending a baby proved difficult. Although she adored the child, this added responsibility filled her days, limiting writing time during the next four years. By fall 1884, Louisa admitted she was weary. She entrusted the care of the baby to others and returned to Boston where she worked on *Jo's Boys*.

Meanwhile, women's rights were not forgotten. In 1880 Louisa had paid her first poll tax and urged women to vote. Few ladies in Concord failed to share her concern or join the cause. But there appeared other compensations. A Mrs. Robinson, writing a history of the suffrage movement, asked Louisa to compose a preface. In turn, Louisa requested Mr. Niles to read the manuscript:

Dear Mr. Niles,

Thank you very much for so kindly offering to look at Mrs. R's book . . .

I think we shall be glad by and by of every little help we may have been able to give to this reform in its hard times, for those who take the tug now ill deserve the praise when the work is done.

I can remember when antislavery was in just the same state that suffrage is in now and take more pride in the very small help we Alcotts could give than in all the books I ever wrote or ever shall write.

"Earth's fanatics often make heaven's saints," you know. . .

Declining health, the emotional toll of watching her mother fail and die, the loss of kind friends, the realization that her father's death loomed imminent, marred Louisa's final years. She died on March 6, 1888, two days after her father.

A plain initialed stone marks her burial site in the family plot in Concord's Sleepy Hollow Cemetery. But her epitaph may be selected from the closing lines of *Little Women* as Marmee concluded, "Yes, Jo, I think your harvest will be a big one. . ."

And for Louisa May Alcott, as long as there are readers who relate to her characterization of a free spirit, as long as there are young people yearning to express themselves, as long as there are individuals trying to advance equality, Jo's harvest and, therefore, hers, will be reaped. △

Opportunity To Serve . . .

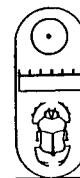
Rosicrucian International English Convention

July 7-9, 1988

The 1988 Convention Planning Committee is looking for assistance. Several different areas of service will allow you to work with fellow Rosicrucians, sharing in making this convention a success. If you would like more information concerning these opportunities to serve, please contact:

Frater Chuck Prather
c/o Grand Master's Office
Rosicrucian Park
San Jose, CA 95191

Your help is sincerely appreciated!



Rosicrucian Activities

THE ROSICRUCIAN Humanitarian Award was presented last year to a most worthy recipient—Tom Tucker of Alberta, Canada. The presentation was made by Soror Stella Lee, Rosicrucian Regional Monitor.

Mr. Tucker lives a life of service in his community of Cold Lake. This sincere and caring man has devoted much time, effort, and money to a number of causes which work for the improvement of society in the Cold Lake area. For instance, he has promoted the Big Brothers and Sisters program; he has served on the community Council of Concerned Citizens, Family and Community Support Services Board, and the local Chamber of Commerce; and he has been active in the Cool Pool Toastmaster Club. In short, whenever a need arises in the community, Tom is there to help out.

The Rosicrucian Order salutes Tom Tucker and wishes him the very best in his future worthy endeavors in serving his fellowman.



Rosicrucian Humanitarian Award recipient Tom Tucker with wife, Anne, and daughter, Heather Lynne.

IMPERATOR VISITS BRAZIL: In December 1987 Emperor Gary L. Stewart traveled to Brazil to meet with Brazilian Grand Master Charles Vega Parucker, officials of the Brazilian Grand Lodge, and thousands of Rosicrucians in that important nation.

In a whirlwind tour of four major cities—Rio de Janeiro, São Paulo, Curitiba, and Brasilia—Fratel Stewart addressed over 4000 Rosicrucians in convocations, bringing his personal greetings from Supreme Grand Lodge and sharing with them his vision of the Order's future growth and the vital importance of the Rosicrucian teachings and philosophy in today's world. In Curitiba, the attractive capital city of the State of Paraná, the Emperor toured the outstanding Egyptian-style buildings and

grounds of *Bosque Rosacruz*—Brazil's impressive Rosicrucian Park. The constructive and inspirational values of Rosicrucianism are most evident in this beautiful and spacious headquarters of the Brazilian Grand Lodge. *Bosque Rosacruz* is something Brazilian Rosicrucians and all Rosicrucians can be most proud of. The Rosicrucian Order is highly regarded in Brazil, and during his tour Frater Stewart met with several important government officials, including the Governor of the State of Rio de Janeiro.

The Brazilian Rosicrucian membership is a vital and dynamic part of the worldwide Rosicrucian Order, and throughout his tour the Emperor was impressed by the energy and enthusiasm at work within the Brazilian membership.

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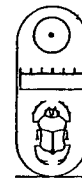
A highlight of the Great Lakes Regional Conclave was Thebes Lodge's presentation of the mystical drama The Asian Brother. Shown in the photo are members of the Thebes Lodge Drama Team, including Master Phillip Meade (standing, second from right) and Drama Director Millie Melichar (kneeling, with bouquet). The lead role of Asian Brother was adeptly played by Leslie Ashmore (kneeling, center, in white robe).

AMIDST the vibrant colors of a Michigan October, the Great Lakes Regional Conclave convened in Detroit's newly refurbished Thebes Lodge last fall. Built around the exciting theme "A Mystical Resurgence," the three-day event attracted Rosicrucians from throughout the region and opened with a stimulating symposium/discussion concerning the resurgence of Rosicrucian mysticism and the value of Rosicrucian teachings in a fast-changing world. Rosicrucians attended from Michigan, Ohio, Indiana, Kentucky, New York, the Canadian Province of Ontario, and from as far away as Edmonton, Alberta. Among inspiring events on the program were mystical convocations, lecture demonstrations, a ritual drama, a Regional Monitor Installation, and a lively Saturday

night banquet and ball. Grand Lodge was represented by *Rosicrucian Digest* Editor Robin M. Thompson, accompanied by his wife, Evelyn, a Colombe Emeritus from Michigan's Leonardo da Vinci Chapter. Frater Thompson spoke in convocation, answered numerous questions in the give-and-take of an open forum, conducted the inspirational Artisan Class, and presented a special program "A Mystical Look at Egypt." A highlight of the conclave was the Convocation discourse, "To Embrace and Be Embraced by the Mystical Convocation," by Regional Monitor Alex Wilson. Much thanks to Conclave Chairperson Cassandra Lewis, Grand Councilor Daniel Navin, Thebes Lodge Master Phillip Meade, and all those who worked to make this conclave a great success.

DURING the latter part of last year Grand Master Dennis Kwiatkowski took part in two truly inspiring AMORC regional conclaves. In September he flew to Denver, Colorado, to attend the Rocky Mountain Regional Conclave. The event took place at The Landing, a new hotel outside the Mile-High City that provided wonderful accommodations, meals, and ambience. The program included workshops

conducted by Grand Councilor David Schloegel and Regional Monitor Donn Hayes. Frater Kwiatkowski also conducted a workshop and forum, as well as an installation ceremony. The Grand Master appreciated the opportunity to meet the many local Rosicrucians who attended. And congratulations must be extended to Conclave Chairperson Bett Hayes and her staff, whose hard work resulted in such success. ➔





A happy group of AMORC officials participate in the Southeast Regional Convention: (left to right) Atlanta Lodge Master Nick Herren, Regional Monitor Dr. Albert Doss, Grand Councilor Alberta Patterson, Regional Monitor Michael Kell, Grand Councilor Marybeth Beeson, Regional Monitor Everett Daley, Grand Councilor Andrew Chomick, Regional Monitor Emeritus Haley Scurlock, Grand Councilor Emeritus Juan Alvarez, Triangle Rose Chapter Master Geoffrey Southworth. Grand Master Kwiatkowski is standing behind the group.

In November Frater Kwiatkowski attended the Southeast Regional Convention in Atlanta, Georgia. The well-attended convention attracted members from the Southeast states—Alabama, Georgia, Tennessee, Florida, and North and South Carolina—as well as Rosicrucians from outside areas, such as Virginia, New York, Ohio, Illinois, and Washington, D.C. The three-day event included discourses and experiments presented by Grand Councilors Marybeth Beeson and Andrew Chomick and Grand Councilor Emeritus Juan Alvarez. They were joined by Regional Monitor Dr. Albert

Doss and Frater Ed Silber, who delivered inspiring lectures. Grand Master Kwiatkowski contributed to the proceedings by giving a number of presentations and a workshop. A special highlight of the convention was the ceremonial installation of a number of Grand Councilors and Regional Monitors. The convention also attracted the interest of the press, and two newspapers ran stories on the proceedings after interviewing Frater Kwiatkowski. Conclave Chairman Don Geldbaugh and his workers are to be applauded for their wonderful accomplishments.

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THE EXOTIC and unusual environs of Rosicrucian Park have always held a special appeal for the thousands of visitors who pass through its portals annually. In recent months the Park has become the setting for various film companies in search of suitable, interesting locales for their entertainment productions.

This past November, Longshot Enterprises, Inc., of Encino, California, accompanied by comedian Tim Conway (*The*

Carol Burnett Show) and character actor Vincent Schiavelli (*Taxi* and *Amadeus*) mugged their way through the Egyptian Museum's Rock Tomb, sword-fought behind the Rosicrucian Planetarium and near the Fountain of Living Waters, and jokingly cavorted in and about assorted locations throughout Rosicrucian Park as they shot scenes which will eventually be a part of the video comedy *Dorf and the First Games of Mt. Olympus*. Scheduled for release in late spring to coincide with the 1988



*On location in Rosicrucian Park: Comedian Tim Conway in a production still from the upcoming home video comedy *Dorf and the First Games of Mt. Olympus* inside the Rosicrucian Egyptian Museum's famous Rock Tomb.*

Summer Olympics, this is the second installment in a series featuring comedian Conway and his comic creation of "Dorf" (seen regularly on Johnny Carson's *Tonight Show*), described by producer Tom Egan as "a four-foot tall comic character who's forever being thwarted at everything he does by his two incompetent assistants."

The production crew from the nightly syndicated television show *Entertainment Tonight* was also on hand to do a production piece on the festivities—broadcast in early January—and performers Conway and Schiavelli even took some time to sign autographs for enthusiastic onlookers and Rosicrucian Park employees. Later, in a letter to the Museum Curator, producer Tom Egan wrote "... all of us want to thank you and your wonderful staff for your incredible help and the graciousness with which you extended it to us during our taping at the Museum last week. I've been in this ... business for 54 years (started as a child actor) and I have never seen a production company treated with more understanding and hospitality than you showed us. You made our visit something we will all treasure."

Thanks for the compliments, and we at Rosicrucian Park look forward to seeing other production companies "on location" here in the near future. △

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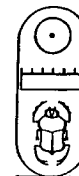
ROSICRUCIAN CONCLAVES

Fort Worth, Texas

Southwest Regional Conclave—May 13-15, Green Oaks Inn, 6901 West Freeway, Fort Worth. Grand Lodge will be represented by Soror June Schaa, Class Master, AMORC's Department of Instruction. For more information, please contact Doc Crow, Conclave Chairman, c/o Solering Chapter, AMORC, P.O. Box 1748, Fort Worth, TX 76101; phone: (817) 451-5787.

St. Petersburg, Florida

Florida Regional Conclave—May 19-21, St. Petersburg Beach Hilton Hotel, 5250 Gulf Blvd., St. Petersburg Beach. Grand Lodge will be represented by Frater George Buletza, Research Scientist from Grand Lodge. For more information, please contact Tom Ross, 500 47th Avenue N, St. Petersburg, FL 33703.





SEVEN STEPS to Attainment

What we do with our lives is largely a result of our decisions. Happiness and achievement—peace of mind—are never dropped into our laps from the skies. They must be attained. But how? What is the formula? What are the steps that must be taken?

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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership

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Saturn

(from page 23)

lasting beauty of the rings themselves. We might imagine a future time when the rings of Saturn are the solar system's prime tourist attraction. Spaceships carrying thousands of passengers might soar high above Saturn's polar regions, giving sightseers a view of the rings full-on that could not be equaled from any other vantage point.

But the tourist-carrying spaceships are still only imaginary aspects of a far-distant future, and we do not need to be aboard one to appreciate for ourselves the awesome beauty of Saturn's rings. Our universe is vast and complex and often mysterious; it is also breathtakingly beautiful, and the rings of Saturn are ample evidence of that fact.

Mystics the world over would agree that Peace, and the way to Peace, is to be found within the individual. While others run to and fro, looking to world leaders and outward conditions to bring peace to the world and themselves, mystics travel the path of the Inner Shrine where dwells the Cosmic Master, and there discover a balanced calm enabling them to withstand the pressures from without. In this calm center mystics are aware of the wisdom of the ages and realize the universal truth that can unite all as brothers. Having achieved this, mystics are able to rest often in the eye of life's storms and become instruments of Peace and Light.

—Pauline Keck, F.R.C.

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WORLDWIDE DIRECTORY

of the Rosicrucian Order, AMORC

as of December 1, 1987

Chartered Lodges, Chapters, and Pronaoi
of the A.M.O.R.C. in the various nations of the world as indicated

Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of the body. Inquiries regarding English- and Spanish-speaking affiliated bodies should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. Inquiries regarding Lodges, Chapters, or Pronaoi affiliated with the following Grand Lodges should be directed to the appropriate address below:

Grand Lodge of Brazil—Ordem Rosacruz, AMORC, Grande Loja do Brasil, Rua Nicaragua no. 2620; Caixa Postal 307, 80.000 Curitiba, PR, Brazil

Grand Lodge of France and French-speaking countries—Ordre de la Rose+Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

Grand Lodge of Germany—Der Orden vom Rosenkreuz, AMORC, Großloge für Deutschsprechende Länder, Postfach 1242, D-7570 Baden-Baden, West Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol §.

Grand Lodge of Greece, 8, Kontoleonos Street, 154 52 Psyhico, Greece.

Grand Lodge of Italy and Italian-speaking countries—Ordine Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Case Postale 49, 1211 Geneva 1, Switzerland.

Grand Lodge of Japan, 49-16, Wakamiya 2-Chome, Nakano-Ku, Tokyo 165, Japan.

Grand Lodge of the Netherlands and Dutch-speaking countries—De Rozekruisers Orde, AMORC, Grootloge der Nederlands Spreekende gebieden, AMORC House, Groothertoginnelaan 36, 2517 EH The Hague, The Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

Nordic Grand Lodge, Gathes Väg, S-43900 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

‡ANGOLA

Luanda: Luz Pronaos

ARGENTINA

Bahia Blanca, Buenos Aires: Bahia Blanca Pronaos

Ballester, Buenos Aires: Ballester Pronaos

*Buenos Aires, D. F.: Buenos Aires Lodge

Castelar, Buenos Aires: El Esenio Pronaos

Comodoro Rivadavia, Chubut: Comodoro

Rivadavia Chapter

Córdoba, Córdoba: Córdoba Chapter

La Plata, Buenos Aires: La Plata Pronaos

Lomas de Zamora, Buenos Aires: Cruz del Sur Chapter

Mar del Plata, Buenos Aires: Mar del Plata Pronaos

*Mendoza, Mendoza: Mendoza Lodge

Neuquén, Neuquén: Neuquén Chapter

Puerto Madryn, Chubut: Puerto Madryn Pronaos

Quilmes, Buenos Aires: Quilmes Pronaos

Resistencia, Chaco: Resistencia Pronaos

Rio Gallegos, Santa Cruz: Rio Gallegos Pronaos

Rosario, Santa Fe: Rosario Pronaos

San Juan, San Juan: San Juan Chapter

San Miguel de Tucumán, Tucumán:

Tucumán Pronaos

Santa Fe, Santa Fe: Santa Fe Pronaos

Santiago del Estero, Santiago del Estero: Santiago del Estero Pronaos

Tandil, Buenos Aires: Tandil Pronaos

AUSTRALIA

Ballarat, Victoria: Roy Eva Pronaos

*Brisbane, Queensland: Brisbane Lodge

Canberra, A.C.T.: Canberra Pronaos

Gold Coast, Queensland: Gold Coast Pronaos

Gympie, Queensland: Gympie Pronaos

Katoomba, N.S.W.: Katoomba Pronaos

Mayfield (Newcastle), N.S.W.: Newcastle Chapter

*Ormond (Melbourne), Victoria: Harmony Lodge

Perth, Western Australia: Lemuria Chapter

Prospect (Adelaide), S.A.: Light Chapter

*Initiations are performed.

(S) Spanish-speaking affiliated bodies in United States and Australia.

Redfern (Sydney), N.S.W.:

Hispano Pronaos (S)

*Sydney Lodge

Whyalla, S.A.: Aton-Rose Pronaos

Wollongong, N.S.W.: Illawarra Pronaos

§AUSTRIA

Feldkirch: Feldkirch Pronaos

Graz: Graz Pronaos

Salzburg: Salzburg Pronaos

Vienna: Wien Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

*Antwerp: Dr. H. Spencer Lewis Pronaos

*Asse: Arcanum Pronaos

*Brugge: Jan van Ruusbroeck Pronaos

‡Bruxelles:

Marie Rooms Chapter

*Prométhée Lodge

*San José Lodge

‡Charleroi: Tolérance Chapter

*Gent: Alexa Middelaer Pronaos

*Kortrijk: Hadewych Pronaos

†*Liège: Aldin Lodge

‡Mons: Gizeh Pronaos

‡Namur: Mercure Chapter

‡BENIN

*Abomey: Néfertiti Lodge

Abomey Calavi: Bélénos Chapter

Allada: Ralph Maxwell Lewis Pronaos

*Cotonou:

Ahiha Henri Lodge

Cheops Lodge

Dassa Zoumé: Lux Vitae Pronaos

Djougou: Agni Pronaos

Kandi: Fiat Lux Pronaos

Lokossa: Chephren Pronaos

Natitingou: Atacora Pronaos

Onigbolo: Ptolémée Pronaos

Ouidah: Copernic Chapter

*Parakou: Spinoza Lodge
 *Porto Novo: Pythagore Lodge
 Savalou: Akhenaton Pronaos

BOLIVIA

Cochabamba: Tunari Chapter
 *La Paz: La Paz Lodge
 Santa Cruz de la Sierra: Santa Cruz Chapter
 Trinidad: Mamore Pronaos

BRAZIL

Acre
 Rio Branco: Rio Branco Pronaos

Alagoas
 Arapiraca: Arapiraca Chapter
 Maceió: Maceió Chapter

Amazonas
 *Manaus: Manaus Lodge

Bahia
 Alagoinhas: Alagoinhas Pronaos
 Feira de Santana: Feira de Santana Chapter
 Ilhéus: Ilhéus Pronaos
 *Itabuna: Itabuna Lodge
 *Salvador:
 Mares Lodge
 Salvador Lodge
 Vitória da Conquista: Vitória da Conquista Chapter

Ceará
 Fortaleza:
 *Fortaleza Lodge
 Marajaig Chapter
 Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal
 *Brasília: Brasília Lodge
 Taguatinga: Taguatinga Pronaos

Espírito Santo
 Cariacica: Cariacica Chapter
 Colatina: Colatina Pronaos
 Linhares: Linhares Chapter
 São Mateus: São Mateus Pronaos
 Vila Velha: Vila Velha Chapter
 *Vitória: Vitória Lodge

Goiás
 Anápolis: Anápolis Pronaos
 *Goiânia: Goiânia Lodge
 Gurupi: Gurupi Pronaos
 Pires do Rio: Pires do Rio Pronaos

Maranhão
 São Luis: São Luis Chapter

Mato Grosso
 Barra do Garça: Barra do Garça Pronaos
 *Cuiabá: Cuiabá Lodge
 Diamantino: Diamantino Pronaos
 Rondonópolis: Rondonópolis Pronaos
 Sinop: Celeste Pronaos

Mato Grosso do Sul
 Aquidauana: Aquidauana Pronaos
 Bonito: Bonito Pronaos
 *Campo Grande: Campo Grande Lodge
 Dourados: Dourados Pronaos
 Jardim: Jardim Pronaos
 Nova Andradina: Nova Andradina Pronaos
 Ponta Porã: Ponta Porã Pronaos
 Três Lagoas: Três Lagoas Pronaos

Minas Gerais
 Araxá: Araxá Pronaos
 Barbacena: Barbacena Pronaos
 *Belo Horizonte:
 Belo Horizonte Lodge
 Vila Rica Lodge
 Contagem: Contagem Pronaos
 Divinópolis: Divinópolis Pronaos
 Governador Valadares: Governador Valadares Chapter
 Ipatinga: Vale do Aço Chapter
 Itajubá: Itajubá Pronaos
 Ituiutaba: Ituiutaba Pronaos
 *Juiz de Fora: Juiz de Fora Lodge
 Montes Claros: Montes Claros Pronaos
 Nanuque: Nanuque Pronaos
 Pirapora: Pirapora Pronaos
 Poços de Caldas: Poços de Caldas Pronaos
 Sete Lagoas: Sete Lagoas Pronaos
 Uberaba: Uberaba Pronaos
 Uberlândia: Uberlândia Pronaos

Pará
 *Belém: Belém Lodge
 Marabá: Marabá Chapter

Paraíba
 Campina Grande: Campina Grande Pronaos
 João Pessoa: João Pessoa Chapter

Paraná
 Apucarana: Apucarana Pronaos
 Cascavel: Cascavel Pronaos
 Cornélio Procopio: Cornélio Procopio Pronaos
 Curitiba
 Agua Verde Chapter
 *Curitiba Lodge
 Fóz do Iguaçú: Fóz do Iguaçú Chapter
 *Londrina: Londrina Lodge
 Maringá: Maringá Chapter
 Ponta Grossa: Ponta Grossa Pronaos
 Santo Antônio da Platina: Santo Antônio da Platina Pronaos
 Umuarama: Umuarama Pronaos
 União da Vitória: União da Vitória Pronaos

Pernambuco
 Arcoverde: Arcoverde Pronaos
 Caruarú: Caruarú Pronaos
 Jaboatão: Jaboatão Pronaos
 Olinda: Olinda/Paulista Pronaos
 Petrolina: Petrolina Pronaos
 Recife
 Boa Viagem Chapter
 *Recife Lodge

Piauí
 Teresina: Teresina Chapter

Rio de Janeiro
 Angra dos Reis: Angra dos Reis Pronaos
 Barra Mansa: Barra Mansa Chapter
 Barra do Piraí: Barra do Piraí Pronaos
 Cabo Frio: Cabo Frio Chapter
 Campos: Campos Chapter
 *Duque de Caxias: Duque de Caxias Lodge
 Macaé: Macaé Chapter
 *Nilópolis: Nilópolis Lodge
 *Niterói: Niterói Lodge
 Nova Friburgo: Nova Friburgo Chapter
 *Nova Iguaçu: Nova Iguaçu Lodge
 *Petrópolis: Petrópolis Lodge
 Resende: Resende Pronaos
 Rio Bonito: Rio Bonito Chapter
 Rio de Janeiro:
 Bangú Chapter
 *Campo Grande Lodge
 *Guanabara Lodge
 *Ilha do Governador Lodge
 *Jacarepaguá Lodge
 Leblon Chapter
 *Leopoldinense Lodge
 *Madureira Lodge
 *Méier Lodge
 *Rio de Janeiro Lodge
 Santa Cruz Pronaos
 *São Gonçalo: São Gonçalo Lodge
 São João de Meriti: São João de Meriti Chapter
 Teresópolis: Teresópolis Chapter
 Valença: Valença Chapter
 *Volta Redonda: Volta Redonda Lodge

Rio Grande do Norte
 Mossoró: Mossoró Pronaos
 Natal: Natal Chapter

Rio Grande do Sul
 Bento Gonçalves: Bento Gonçalves Pronaos
 Canoas: Canoas Pronaos
 Carazinho: Carazinho Pronaos
 Caxias do Sul: Caxias do Sul Pronaos
 Cruz Alta: Cruz Alta Pronaos
 Erechim: Erechim Pronaos
 Ijuí: Ijuí Pronaos
 Novo Hamburgo: Vale do Sinos Pronaos
 *Passo Fundo: Passo Fundo Lodge
 Pelotas: Pelotas Chapter
 *Porto Alegre: Porto Alegre Lodge
 Rio Grande: Rio Grande Pronaos
 Santa Maria: Santa Maria Chapter
 Santana do Livramento: Santana do Livramento Pronaos

Santa Rosa: Santa Rosa Pronaos
Santo Angelo: Santo Angelo Pronaos
São Leopoldo: São Leopoldo Pronaos
Taquara: Taquara Pronaos
Rondônia
Cacoal: Cacoal Chapter
Porto Velho: Porto Velho Pronaos
Vilhena: Vilhena Pronaos
Santa Catarina
Blumenau: Vale do Itajaí Chapter
Chapecó: Chapecó Pronaos
Criciúma: Criciúma Pronaos
***Florianópolis:** Florianópolis Lodge
Itajaí: Itajaí Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos
São Paulo
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Barretos: Barretos Pronaos
***Baurú:** Baurú Lodge
***Campinas:** Campinas Lodge
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
***Guarulhos:** Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacareí: Jacareí Chapter
Jau: Jau Pronaos
Jundiá: Jundiá Chapter
Limeira: Limeira Pronaos
Lorena: Lorena Pronaos
Marília: Marília Pronaos
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Presidente Prudente: Presidente Prudente Chapter
Presidente Venceslau: Presidente Venceslau Pronaos
***Ribeirão Preto:** Ribeirão Preto Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santo André: Santo André Chapter
***Santos:** Santos Lodge
***São Bernardo do Campo:** São Bernardo do Campo Lodge
***São Caetano do Sul:** ABC Lodge
São Carlos: São Carlos Chapter
São Joaquim da Barra: São Joaquim da Barra Pronaos
***São José do Rio Preto:** São José do Rio Preto Lodge
São José dos Campos: São José dos Campos Chapter
São Miguel Paulista: São Miguel Paulista Chapter
São Paulo:
Lapa Chapter
***Santana Lodge**
***São Paulo Lodge**
***Tatuapé Lodge**
Tucuruvi Chapter
São Vicente: São Vicente Chapter
Sorocaba: Sorocaba Chapter
Taubaté: Taubaté Chapter
Tupã: Tupã Pronaos
Sergipe
Aracajú: Aracajú Chapter
†BURKINA-FASO
Bobo-Dioulasso: Platon Chapter
Ouagadougou: Charles Coulibaly Chapter
†BURUNDI
Budjumbura: Sirius Chapter
†CAMEROUN
Bafoussam: Philadelphia Chapter
Bertoua: Le Sentier Pronaos
Bonaberi: Bongongui Pronaos
Buea: Fako Pronaos
Douala
***Kut-Hu-Mi Lodge**
***Moria-El Lodge**
Wouri Pronaos
Ebolowa: Reflexion Pronaos
Edéa: Salomon Chapter
Eséka: Mont Carmel Pronaos
Garoua: Ra Ma Chapter
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos
Limbé:
Fako Pronaos
Sator Pronaos
Makak: Aum Pronaos
Maroua: Kaliao Chapter
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Essoa Chapter
***Yaoundé:**
Aristote Lodge
Thot Lodge
CANADA
†Alma, P.Q.: Jeannois Pronaos
***Calgary, Alta.:** Calgary Lodge
†*Chicoutimi, P.Q.: Saguenay du Mont Verdene Lodge
†Donnacona, P.Q.: Oasis Pronaos
†Drummondville, P.Q.: Nirvana Pronaos
Edmonton, Alta.: Fort Edmonton Chapter
†Granby, P.Q.: Nefertiti Chapter
Halifax, N.S.: Halifax Pronaos
Hamilton, Ont.: Hamilton Pronaos
†*Hauterive, P.Q.: Manicouagan Lodge
†Hull, P.Q.: Rose de l'Est Chapter
†Joliette, P.Q.: Ptah Pronaos
Kelowna, B.C.: Okanagan Pronaos
†Laval, P.Q.: Maat Chapter
London, Ont.: Cosmos Chapter
†*Longueuil, P.Q.: Poséidon Lodge
***Montréal, P.Q.:**
†Atlas Lodge
Mount Royal Lodge
†Nouvelle Atlantide Lodge
Nanaimo, B.C.: Nanaimo Pronaos
Ottawa, Ont.: Trillium Chapter
Peterborough, Ont.: Peterborough Pronaos
Prince George, B.C.: Hope of the North Pronaos
†*Québec, P.Q.: Pyramide Lodge
†*Rimouski, P.Q.: Grand Soleil Lodge
†Roberval, P.Q.: Ouiatchouan Chapter
Saint Catherines, Ont.: Crossroads Pronaos
†Saint-Georges-de-Beauce, P.Q.: Bennou Pronaos
†Saint-Jean-sur-Richelieu, P.Q.: Etoile du Matin Pronaos
†Saint-Jérôme, P.Q.: Alban et Juliette Gueudet Chapter
Saint John's, N.F.: Atlantic Rose Pronaos
Saskatoon, Sask.: Saskatoon Pronaos
†Sept-Iles, P.Q.: Rose du Nord Pronaos
†*Shawinigan, P.Q.: Du Verseau Lodge
†*Sherbrooke, P.Q.: Lumière de l'Est Lodge
Surrey, B.C.: Light of the Fraser Valley Pronaos
***Toronto, Ont.:** Toronto Lodge
†Tracy, P.Q.: Le Goeland Pronaos
†Valleyfield, P.Q.: Soleil Levant Chapter
***Vancouver, B.C.:** Vancouver Lodge
Victoria, B.C.: Victoria Chapter
†Victoriaville, P.Q.: Soleil des Appalaches Chapter
Waterloo, Ont.: Golden Triangle Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter
†CENTRAL AFRICAN REPUBLIC
Bangui: Maitre Eckhart Chapter
CHILE
Antofagasta: Antofagasta Pronaos
Arica: Arica Pronaos
Chillán: Aton Pronaos
Concepción: Concepción Pronaos
Coyhaique: Coyhaique Pronaos
Punta Arenas: Punta Arenas Pronaos

Rancagua: Rancagua Pronaos
San Carlos: San Carlos Pronaos
***Santiago:** Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Pronaos
***Viña del Mar:** Akhetaton Lodge

COLOMBIA
***Barranquilla, Atlantico:** Barranquilla Lodge
***Bogotá, Cundinamarca:** Nuevo Mundo Lodge
Bucaramanga, Santander: Bucaramanga Pronaos
Cali, Valle: Menfis Chapter
Cartagena, Bolívar: Cartagena Pronaos
Manziales, Caldas: Manziales Pronaos
Medellin, Antioquia: Medellín Chapter
Pereira, Risaralda: Pereira Pronaos
San Andrés, San Andrés: San Andrés Pronaos
Santa Marta, Magdalena: Santa Marta Pronaos

†CONGO
***Brazzaville:**
 Karnak Lodge
 Sylvestre Moutondia Lodge
 Tanu-Manasi Lodge
Djambala: Amour Pronaos
Gamboma: Harmonie Pronaos
Impfondo: Nefertiti Pronaos
Kinkala: Ptah-Hotep Pronaos
***Loubomo:** Jeanne Guesdon Lodge
Loutete: Astro Pronaos
Mafouta: Heliopolis Pronaos
Makabana: Aton Pronaos
Makoua: Equateur Mystique Pronaos
Mindouli: Mont Carmel Pronaos
Mossendjo: Réintégration Pronaos
N'kayi: Rose Dorée Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
***Pointe Noire:**
 La Lumière du Congo Lodge
 Paul Taty Lodge
 Sibiti: Jupiter Pronaos
 Talangai: Ascension Chapter

COSTA RICA
Paso Canoas: Paso Canoas Pronaos
San José: San José Chapter

CUBA
Camagüey: Camagüey Chapter
***Havana:** Lago Moeris Lodge
Santa Clara: Santa Clara Chapter

CYPRUS (under Grand Lodge of Greece)
Nicosia: Alethea Chapter

†DENMARK
Aalborg: Aalborg Pronaos
Aarhus: Borealis Pronaos
***Copenhagen:** H. Spencer Lewis Chapter
Odense: Odense Pronaos

DOMINICAN REPUBLIC
Santiago do los Caballeros: Luz del Cibao Pronaos
***Santo Domingo de Guzman:** Santo Domingo Lodge

ECUADOR
Cuenca: Cuenca Pronaos
Guayaquil: Guayaquil Chapter
Quito: Quito Chapter

EL SALVADOR
San Miguel: San Miguel Chapter
***San Salvador:** San Salvador Lodge
Santa Ana: Santa Ana Pronaos
Usulután: Luz de Oxelotlán Pronaos

†FINLAND
***Helsinki:** Finlandia Chapter

†FRANCE
Agen: Jollivet Castelot Chapter
***Aix-en-Provence:** Rose du Sud Lodge
Ajaccio: Atlantide Pronaos
Albertville: Athena Pronaos
Albi: Edith Lynn Chapter
Alençon: Sakkarah Pronaos
Alès: Nicolas Roerich Pronaos
Amiens: Samarbrive Pronaos
***Angers:** Alden Lodge
Angoulême: Isis Chapter
***Anney:** Amatu Lodge
Anzin: Paix Profonde Chapter
Arpajon: Sirius Chapter
Auch: Shakti Pronaos
Aurillac: Gerbert Pronaos
Auxerre: Melchisedech Pronaos
***Avignon:** Plutarque Lodge
Avranches: Isaac Newton Pronaos
Bastia: U Lubecciu Pronaos
Bayonne: Amaya Pronaos
Belfort: Eric Satie Chapter
Berck: Harmonie Pronaos
Bergerac: Francis Bacon Pronaos
Bergues: Martha Lewis Chapter
Besançon: Akhenaton Chapter
***Bessancourt:** Niels Jensen Lodge
***Béziers:** De l'Epi Lodge
Biarritz: Thales Chapter
Blois: Le Lys Pronaos
***Bordeaux:** Léonard de Vinci Lodge
***Boulogne-Billancourt:** Khépra Lodge
Bourg-en-Bresse: Horus Pronaos
Bourges: Nicolas Flamel Chapter
Bourgoin-Jallieu: Iris Pronaos
Brest: Amentet Chapter
Brive-la-Gaillarde: Charles Dana Dean Pronaos
***Caen:** Sérénité Lodge
Cahors: Harmakhis Pronaos
Cannes: Amon-Râ Chapter
Carcassonne: Imhotep Pronaos
Castenet: Raymond Béranger Pronaos
Castres: Arnaud Pronaos
Cergy Pontoise: Maitreya Pronaos
Chalons-sur-Saône: Le Verseau Chapter
***Chambéry:** Thot Hermès Lodge
Charleville-Mézières: Espoir Pronaos
Châteauroux: Paracelse Pronaos
Chaumont: Demeter Pronaos
Cherbourg: Mout Pronaos
Chevrières: Lumen Chapter
Clamart: Mykerinos Chapter
***Clermont-Ferrand:** Gergovia Lodge
***Colmar:** Fidélité Lodge
***Colombes:** Anubis Lodge
Digne: Hermontis Pronaos
***Dijon:** Bernard de Clairvaux Lodge
Douai: L'Eveil Pronaos
Epinal: Lu-Vi-Am Chapter
Epinay-sur-Seine: Sphinx Chapter
Foix: Esclarmonde de Foix Chapter
Fougères: Nefer Pronaos
Francheville: Maitre Philippe Pronaos
***Gagny:** Marie Le Roux Lodge
***Grenoble:** Louis-Claude de Saint-Martin Lodge
Guingamp: Kher-Cheta Pronaos
Laon: Lumière Pronaos
La Roche-sur-Yon: Rose Vendée Chapter
***Le Blanc-Mesnil:** Lux Aeterna Lodge
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
***Le Neubourg:** Zanoní Lodge
***Le Perreux-sur-Marne:** Ankh Lodge
***Lille:** Descartes Lodge
***Limoges:** Cornelius Agrippa Lodge
Lons-le-Saunier: L'Eau Vive Pronaos
***Lyon:**
 El Fayoum Lodge
 Haroeris Lodge
 Ménès Lodge
 Moeris Lodge
Mâcon: Abraham Pronaos
Mantes-la-Jolie: Apollonius de Tyane Pronaos
***Marseille:** Denderah Lodge
Massy: Udjat Chapter
Meaux: Kheper Chapter
Melun: Albert le Grand Pronaos
***Metz:** Frees Lodge
Montargis: Amorifer Pronaos
Montauban: Shambala Chapter
Montbéliard: Humilitas Pronaos

- Mont-de-Marsan:** Karnak Chapter
***Montpellier:** Via Nova Lodge
***Mulhouse:** Robert Bangert Lodge
***Nancy:** Thoutmès III Lodge
***Nantes:** Jacques de Molay Lodge
Nevers: Athanor Pronaos
***Nice:** Héraclès Lodge
***Nîmes:** Claude Debussy Lodge
Nogent-sur-Seine: Eben Shatigah Pronaos
***Orléans:** Orphée Lodge
***Paris:**
 Giordano Bruno Lodge
 H. Spencer Lewis Lodge
 Jeanne Guesdon Lodge
 Moriah Lodge
***Pau:** Tipheret Lodge
Perpignan: Sol Invictus Chapter
***Poitiers:** Horus Râ Lodge
***Puteaux:** Hotep Lodge
Quimper: Taramis Pronaos
Rambouillet: Gustave Meyrink Pronaos
***Reims:** Rosae Crucis Lodge
Rennes: Graal Chapter
 Rodez: Maurice Durand Chapter
***Rouen:** Renaissance Lodge
Rueil-Malmaison: Marcelle Bellofiore Chapter
Saint-Avoid: Cristal Pronaos
Saint-Dizier: Kappa Pronaos
***Saint-Etienne:** Flamme Lodge
Saint-Gaudens: Hapi Pronaos
***Saint-Georges-sur-Eure:** Benjamin Franklin Lodge
Saint-Germain-en-Laye: Raymund Andrea Chapter
Saint-Maxime: Antoine de Saint Exupéry Pronaos
Saint-Pourçain-sur-Sioule: Ta Noutri Pronaos
Saintes: Terre de Saintonge Pronaos
Salon-de-Provence: Nostradamus Pronaos
Sarrebouurg: Ponsaravis Pronaos
 Sète: Thau Pronaos
***Strasbourg:** Galilée Lodge
Tarbes: Pays de Bigorre Chapter
Thaire d'Aunis: Osiris Chapter
Thonon-les-Bains: Ad Rosam Pronaos
***Toulon:** Hermès Lodge
***Toulouse:**
 Clemence Isaure Lodge
 Edward Soesman Lodge
 Raymond VI Lodge
Tours: Blaise Pascal Chapter
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Chapter
***Varennnes:** Edith Piaf Lodge
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybèle Pronaos
Villejuif: Nout Chapter
***Villeneuve-Saint-Georges:** Robert Quillé Lodge
Viviers: Hugues de Payns Chapter
- ‡**FRENCH GUIANA**
***Cayenne:** Pythagore Lodge
- ‡**GABON**
Franceville: Akhenaton Pronaos
Gamba: Heliopolis Pronaos
Lambaréné: Sossa Simawango Maurice Pronaos
***Libreville:** Anaxagore Lodge
Makokou: Morien Pronaos
Mouila: Nefertoum Pronaos
Oyem: Vince Adama Pronaos
Port Gentil: Amenhotep IV Pronaos
Tchibanga: Johannes Kelpius Pronaos
- §**GERMANY**
Baden-Baden: Baden-Baden Pronaos
Berlin: Berlin Pronaos
Bielefeld: Bielefeld Chapter & Pronaos
Bonn: Bonn-Bad Godesberg Chapter & Pronaos
Bremen: Bremen Pronaos
Duisburg: Duisburg Pronaos
***Düsseldorf:** Düsseldorf Lodge & Pronaos
***Frankfurt am Main:** Frankfurt Lodge & Pronaos
Freiburg im Breisgau: Freiburg Pronaos
Göttingen: Göttingen Pronaos
***Hamburg:** Hamburg Lodge & Pronaos
- Hannover:** Hannover Pronaos
Heidelberg: Heidelberg Pronaos
Karlsruhe: Karlsruhe Pronaos
Kiel: Kiel Pronaos
Köln: Köln Pronaos
Lübeck: Lübeck Pronaos
Markdorf: Markdorf Pronaos
***Munich:** München Lodge & Pronaos
Nürnberg: Nürnberg—Fürth Pronaos
Regensburg: Regensburg Pronaos
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Chapter & Pronaos
Ulm: Ulm Pronaos
Wiesbaden: Wiesbaden Pronaos
***Witten:** Witten Lodge & Pronaos
Würzburg: Würzburg Pronaos
- GHANA**
***Accra:** Accra Lodge
Agona-Swedru: Moeris Pronaos
Akim Oda: Akim Oda Pronaos
Akuse: Akuse Pronaos
Bolgatanga: Bolgatanga Pronaos
Cape Coast: Cape Coast Pronaos
Ho: Volta Pronaos
Koforidua: Koforidua Pronaos
***Kumasi:** Rosa Mundi Lodge
Sunyani: Sunyani Pronaos
Takoradi: Takoradi Pronaos
Tamale: Tamale Pronaos
Tema: Tema Chapter
- GREECE**
***Athens:** Athens Lodge
Ioannina: Ellopia Pronaos
Thessaloniki: Thessaloniki Pronaos
- GRENADA**
St. George's: St. George's Pronaos
- ‡**GUADELOUPE**
***Basse-Terre:** Champollion Lodge
Capesterre Belle Eau: Synergie Pronaos
***Pointe-à-Pitre:** Parménide Lodge
- GUATEMALA**
***Guatemala:** Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos
Retalhuleu: 3333 Pronaos
- GUYANA**
Georgetown: Roraima Pronaos
- ‡**HAITI**
***Cap-Haitien:** Jeanne Guesdon Lodge
Gonaives: Akhenaton Pronaos
Les Cayes: Des Incas Chapter
***Port-au-Prince:**
 Gladys Lewis Lodge
 Martinez de Pasqually Lodge
 Saint Marc: Saint Marc Pronaos
- HONDURAS**
Puerto Cortés: Puerto Cortés Pronaos
***San Pedro Sula:** San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter
- HONG KONG**
Hong Kong: Hong Kong Pronaos
- †**ICELAND**
***Reykjavik:** Atlantis Chapter
- INDIA**
Bangalore: Bangalore Pronaos
Bombay: Bombay Pronaos
Calcutta: Calcutta Pronaos
Chandigarh: Chandigarh Pronaos
Madras: Madras Pronaos
- IRELAND**
Dublin: Dublin Pronaos
- ITALY**
Carate di Brianza: Giordano Bruno Chapter
Genova: Cristoforo Colombo Pronaos
***Milano:** Gladys Lewis Lodge
Siracusa: Akhenaton Pronaos
Verona: Serenissima Chapter

‡IVORY COAST

- *Abengourou: Indenie-Teignin Lodge
- *Abidjan:
 - Albert Ahouné Lodge
 - Amenhotep IV Lodge
 - Cheops Lodge
 - Jeanne Guesdon Lodge
 - Thoutmosis III Lodge
- *Abobo Garé:
 - Galilée Lodge
 - Senèque Lodge
 - Triade Lodge
- Abouisso: Amour Pronaos
- Adzopé: Jean-Jacques Rousseau Chapter
- *Agboville: Jacob Boehme Lodge
- Agnibilékrou: Rose Mystique Pronaos
- Anyama: Hator Pronaos
- *Béoumi: Isaac Newton Lodge
- Biankouma: Atlantide Pronaos
- Bingerville: Epicure Pronaos
- *Bondoukou: Démocrite Lodge
- *Bongouanou: Lumière Lodge
- Borotou-Koro: Cohésion Chapter
- Bouaflé: Paracelse Chapter
- *Bouaké:
 - Joseph N'Guessan Bongo Lodge
 - Louis Diessy Koblan Hudson Lodge
 - Michael Faraday Lodge
- Boundiali: Flambeau de la Bagoé Pronaos
- Buyo: Terre d'Eburnie Pronaos
- *Dabou: Moria El Lodge
- *Daloa: Hieronymus Lodge
- Danane: Espoir Pronaos
- Daoukro: Solon Pronaos
- Dimbokro: Robert Bangert Chapter
- *Divo: Socrate Lodge
- Duékoué: Ra Pronaos
- Ferkéssédougou: Etoile du Nord Chapter
- Ferké-II: Michael Maier Pronaos
- *Gagnoa: Aton Lodge
- Grand-Bassam: Adon Ai Chapter
- Guiberoua: Thèbes Pronaos
- Guiglo: Lumière de l'Ouest Pronaos
- Issia: Céleste Noyrey Pronaos
- Katiola: Plotin Pronaos
- *Korhogo: Yves Nadaud Lodge
- Lakota: Ta Meri Pronaos
- *Man: Harmonie Lodge
- M'bahiakro: Héraclite Pronaos
- Odienné: René Descartes Pronaos
- Oumé: Le Verseau Pronaos
- Ouragahio: Robert Fludd Pronaos
- *San Pedro: Felicité Lodge
- Sassandra: Thalès Pronaos
- Séguéla: Anaximandre Pronaos
- Sikensi: Anubis Pronaos
- Soubré: Eau Vive Pronaos
- Tabou: Khepyr Pronaos
- Tiassalé: Vie Pronaos
- Touba: Hermès Pronaos
- Toulepleu: Hera Pronaos
- Toumodi: Roger Bacon Pronaos
- Vavoua: Lux Pronaos
- *Yamoussokro: Edith Lynn Lodge
- *Yopougon:
 - Empédocle Lodge
 - Mont Pico Lodge
- Zénonoula: Chou Pronaos

JAMAICA

- *Kingston: Saint Christopher Lodge

JAPAN

- Fukuoka: Sphinx Pronaos
- Nagoya: Tel el-Amarna Chapter
- Okayama: Akhnaton Pronaos
- Osaka: Ankh Chapter
- Sapporo: Hermes Pronaos
- Sendai: Cosmos Pronaos
- Shizuoka: Nefertiti Pronaos
- *Tokyo: Validar Lodge

‡LEBANON

- Beirut: De l'Unité Pronaos

LIBERIA

- Monrovia: Monrovia Pronaos

‡MADAGASCAR

- Antananarivo: Lemurie Mystique Pronaos

MALAYSIA

- Kuala Lumpur: Kuala Lumpur Pronaos

‡MALI

- Bamako: Harmonie Pronaos

MALTA

- Valletta: Zerniq Pronaos

‡MARTINIQUE

- *Fort-de-France: Amon-Rá Lodge
- *La Trinité: Fraternité Lodge
- *Le Lamentin: Amitié Lodge
- Le Marin: Heliopolis Chapter
- Saint Pierre: Mont Pelée Pronaos

‡MAURITIUS

- Rose Hill: Mahé de Labourdonnais Pronaos

MEXICO

- Acapulco, Gro.: Acapulco Chapter
- Aguascalientes, Ags.: Aguascalientes Pronaos
- Cárdenas, Tab.: Cárdenas Pronaos
- Celaya, Gto.: Celaya Pronaos
- Chihuahua, Chih.: Iluminación Chapter
- Ciudad Constitución, B.C. Sur: Ciudad Constitución Pronaos
- Ciudad Juárez, Chih.: Juárez Chapter
- Ciudad Satélite, Mex.: Ciudad Satélite Pronaos
- Ciudad Victoria, Tamps.: Victoria Pronaos
- Coyoacán, Mex.: Coyoacán Chapter
- Cuernavaca, Mor.: Xochicalco Chapter
- Culiacán, Sin.: Culiacán Pronaos
- Delicias, Chih.: Delicias Pronaos
- Durango, Dgo.: Durango Pronaos
- Ecatepec, Mex.: Ecatepec Chapter
- *Ensenada, B.C.: Alpha-Omega Lodge
- Gomez Palacios, Dgo.: Del Silencio Pronaos
- *Guadalajara, Jal.: Guadalajara Lodge
- Hermosillo, Son.: Hermosillo Pronaos
- Irapuato, Gto.: Irapuato Pronaos
- La Paz, B.C. Sur: La Paz Pronaos
- León, Gto.: Guanajuato Chapter
- Los Mochis, Sin.: Los Mochis Pronaos
- *Matamoros, Tamps.: Aristóteles Lodge
- Mazatlán, Sin.: Mazatlán Pronaos
- Mérida, Yuc.: Mérida Pronaos
- Mexicali, B.C.: Mexicali Chapter
- México, D.F.:
 - *Quetzalcóatl Lodge
 - Teotihuacan Chapter
- Monclova, Coah.: Monclova Chapter
- *Monterrey, N.L.: Monterrey Lodge
- Morelia, Mich.: Tzintzun Pronaos
- Nueva Rosita, Coah.: Rosita Chapter
- Nuevo Casas Grandes, Chih.: Nuevo Casas Grandes Pronaos
- Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
- Piedras Negras, Coah.: Piedras Negras Pronaos
- Poza Rica, Ver.: El Tajin Pronaos
- Puebla, Pue.:
 - Puebla Chapter
 - Tonatiuh Chapter
- Queretaro, Qro.: Queretaro Pronaos
- *Reynosa, Tamps.: Reynosa Lodge
- Saltillo, Coah.: Saltillo Pronaos
- San Buenaventura, Coah.: San Buenaventura Pronaos
- San Felipe, Gto.: San Felipe Pronaos
- San Luis Potosí, S.L.P.: Evolución Pronaos
- Tampico, Tamps.: Tampico Chapter
- Tijuana, B.C.:
 - *Cosmos Lodge
 - Otay Tijuana Chapter
- Valle Hermoso, Tamps.: Valle Hermoso Chapter
- Veracruz, Ver.: Zoroastro Chapter
- Villahermosa, Tab.: Tabasco Chapter
- Xalapa, Ver.: Xalapa Chapter
- Xicoténcatl, Tamps.: Xicoténcatl Pronaos

‡MONACO

- Monaco: Monoecis Pronaos

‡MOROCCO

Casablanca: Nova Atlantis Pronaos

+NETHERLANDS

Alkmaar: Aquarius Pronaos
 Amersfoort: Osiris Pronaos
 Amstelveen: Jan Coops Chapter
 Arnhem: Chepera Pronaos
 Bijlmermeer: Ichnaton Pronaos
 Dordrecht: De Brug Pronaos
 Drachten: It Ljocht Pronaos
 Eindhoven: Horus Chapter
 Groningen: Cheops Chapter
 Haarlem: Aton Pronaos
 Hengelo: Ankh Pronaos
 Maastricht: Maat Chapter
 Nijmegen: Thot Pronaos
 Rotterdam: Spinoza Pronaos
 ***The Hague:** Isis Lodge
 Utrecht: Atlantis Chapter

+NETHERLANDS ANTILLES

Philipsburg: Ishtar Pronaos
 St. Nicolas: Aruba Chapter
 Willemstad: Curaçao Chapter

‡NEW CALEDONIA

Nouméa: Do Kamo Chapter

NEW ZEALAND

***Auckland:** Auckland Lodge

NICARAGUA

León: León Pronaos
 ***Managua:** Martha Lewis Lodge

‡NIGER

Niamey: Sahel Mystique Pronaos

NIGERIA

***Aba, Imo:** Socrates Lodge
 Abak, Akwa-Ibom: Abak Pronaos
 Abakaliki, Anambra: Abakaliki Pronaos
 Abeokuta, Ogun: Abeokuta Chapter
 Abonnema, Rivers: Abonnema Pronaos
 Abraka, Bendel: Abraka Chapter
 Afikpo, Imo: Afikpo Pronaos
 Afuze, Bendel: Owan Pronaos
 Agbor, Bendel: Divine Pronaos
 Ahoda, Rivers: Arcane Pronaos
 Ajaokuta, Kwara: Ajaokuta Pronaos
 Akamkpa, Cross River: Akamkpa Pronaos
 Akoka-Yaba, Lagos: Akoka Pronaos
 Akure, Ondo: Akure Pronaos
 ***Apapa, Lagos:** Sacred Light Lodge
 Arochukwu, Imo: Arochukwu Pronaos
 Asaba, Bendel: Asaba Chapter
 Auchi, Bendel: Auchi Pronaos
 Awka, Anambra: Awka Pronaos
 Bauchi, Bauchi: Bauchi Chapter
 Benin City, Bendel:
 ***Benin City Lodge**
 Roger Bacon Chapter
 ***Bori, Rivers:** Es-Dee Lodge
 Burutu, Bendel: Burutu Pronaos
 ***Calabar, Cross River:** Apollonius Lodge
 ***Eket, Akwa-Ibom:** Lotus Lodge
 Enugu, Anambra:
 ***Kroomata Lodge**
 Nkalagu Pronaos
 Epe, Lagos: Epe Pronaos
 Ezunaka, Anambra: Ezunaka Pronaos
 Gboko, Benue: Gboko Pronaos
 Gombe, Bauchi: Gombe Pronaos
 ***Ibadan, Oyo:** Alcuin Lodge
 Ibusa, Bendel: Ibusa Pronaos
 ***Ife, Oyo:** Ife Lodge
 Ihiala, Anambra:
 ***Isaac Newton Lodge**
 Ogbahu Pronaos
 Ikare, Ondo: Ikare-Akoko Pronaos
 ***Ikeja, Lagos:** Harmonium Lodge
 Ikom, Cross River: Elijah Pronaos
 Ikot Abasi, Akwa-Ibom: Ikot Abasi Pronaos
 Ikot Ekpene, Akwa-Ibom: Ikot Ekpene Pronaos
 Ilaro, Ogun: Jubilee Pronaos
 Ilorin, Kwara: Ilorin Chapter

Issele-Uku, Bendel: Eziani Pronaos

Jebba, Kwara: Jebba Pronaos

Jos, Plateau: Star of Peace Chapter

***Kaduna, Kaduna:** Morning Light Lodge

Kano, Kano: Kano Chapter

Koko, Bendel: Koko Pronaos

Kokori Inland, Bendel: Kokori Pronaos

Kwale, Bendel: Illuminati Pronaos

Lafia, Plateau: Lafia Pronaos

***Lagos, Lagos:**

 Isis Lodge

 Memphis Lodge

Lagos Island, Lagos: Lagos Island Pronaos

Maiduguri, Borno: Maiduguri Pronaos

Makurdi, Benue: Descartes Chapter

Mbaise, Imo: Mbaise Pronaos

Minna, Niger: Minna Pronaos

New Bussa, Kwara: New Bussa Pronaos

Nnewi, Anambra: Nnewi Chapter

Nsukka, Anambra: El Morya Chapter

Obiaruku, Bendel: Obiaruku Pronaos

Obudu, Cross River: Obudu Pronaos

Ogbahu Lga, Anambra: Ogbahu Pronaos

Oghara, Bendel: Oghara Pronaos

Ogoja, Cross River: Amatu Chapter

Oguta, Imo: Oguta Pronaos

Ogwashi-Uku, Bendel: Aniocha Pronaos

Ohafia, Imo: Ohafia Pronaos

Oji River, Anambra: Oji River Pronaos

Okigwe, Imo: Solar Pronaos

Okpebho, Bendel: Ekpoma Pronaos

Okrika, Rivers: Okrika Pronaos

Omoba-Aba, Imo: Ngwa Pronaos

Omoku, Rivers: Omoku Pronaos

***Onitsha, Anambra:** Paracelsus Lodge

Orerokpe, Bendel: Ansata Chapter

Orlu, Imo: Orlu Chapter

Oron, Akwa-Ibom: Oron Pronaos

Osogbo, Oyo: Osun Pronaos

***Owerri, Imo:** Plato Lodge

Oyo, Oyo: Oyo Pronaos

Ozoro, Bendel: Heliopolis Chapter

Patani, Bendel: Patani Pronaos

***Port Harcourt, Rivers:** Thales Lodge

Sagbama, Rivers: Unity Pronaos

***Sapele, Bendel:** Nirvana Lodge

Shagamu, Ogun: Remo Pronaos

Sokoto, Sokoto: Sokoto Pronaos

Suleja, Niger: Suleja Pronaos

Ubiaja, Bendel: Ubiaja Pronaos

***Ughelli, Bendel:** Ughelli Lodge

***Umuahia, Imo:** Cagliostro Lodge

Umuaka, Imo: Umuaka Pronaos

Umunede, Bendel: Umunede Pronaos

Uromi, Bendel: Uromi Pronaos

***Uyo, Akwa-Ibom:** Aton Lodge

***Warri, Bendel:** Kut-Hu-Mi Lodge

Yola, Gongola: Yola Chapter

Zaria, Kaduna: Osiris Chapter

†NORWAY

Bergen: Bergen Pronaos

***Brumunddal:** Mjøsa Chapter

***Oslo:** Oslo Chapter

Stavanger: Rogaland Chapter

***Trondheim:** Nidaros Chapter

PANAMA

Boquete: Boquete Pronaos

Changuinola: Changuinola Pronaos

Chitré: Centrales Pronaos

Colón: Amon Ra Chapter

David: David Chapter

La Chorrera: La Chorrera Pronaos

La Concepción: La Concepción Pronaos

***Panama:** Panama Lodge

Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY

Asunción: Asunción Chapter

PERU

Arequipa: Arequipa Chapter

Chiclayo: Chiclayo Chapter

Iquitos: Iquitos Pronaos

*Lima: AMORC Lodge of Lima
 Piura: Piura Pronaos
 Trujillo: Trujillo Chapter
PHILIPPINES
 *Manila: Philippine Lodge
PORTUGAL (under Grand Lodge of Brazil)
 *Lisbon: Lisbon Lodge
 Porto: Porto Chapter
 †REUNION
 *Saint-Denis: Maat Lodge
 *Saint-Pierre: Croix du Sud Lodge
 †RWANDA
 Giseng: Osiris Chapter
 †SENEGAL
 Dakar: Karnak Chapter
SIERRA LEONE
 Freetown: Freetown Pronaos
SINGAPORE
 Singapore: Singapore Chapter
SOUTH AFRICA
 Benoni, Transvaal: Kether-Ra Pronaos
 Bloemfontein, O.F.S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 East London, Cape Province: Shanti Pronaos
 *Johannesburg, Transvaal: Southern Cross Lodge
 Pretoria, Transvaal: Pretoria Pronaos
 Secunda, Transvaal: Petra Rose Pronaos
 Umtata, Transkei: Umtata Pronaos
 Welkom, O.F.S.: Welkom Pronaos
SPAIN
 Albacete: Albor Pronaos
 Alicante: Isis Pronaos
 Almeria: Almeria Pronaos
 Arrecife: Lanzarote Pronaos
 *Barcelona: Ramon Llull Lodge
 Bilbao: Acuario Pronaos
 Cartagena: Mastia Pronaos
 Fuengirola: Fuengirola Pronaos
 Gerona: Gerona Pronaos
 Huelva: Huelva Pronaos
 Ibiza: Ibiza Pronaos
 La Coruña: La Coruña Pronaos
 *Las Palmas de Gran Canaria: Alcorac Lodge
 Leganes: Leganes Pronaos
 León: Luz de León Pronaos
 Lérida: Lérida Pronaos
 *Madrid: Columbus Lodge
 Majadahona: Galapagar Pronaos
 Málaga: Hathor Pronaos
 Mataró: Mataró Pronaos
 Murcia: Murcia Pronaos
 Orense: Orense Pronaos
 Oviedo: Oviedo Pronaos
 Palma de Mallorca: Ankh Pronaos
 Reus: Tarragona Pronaos
 San Sebastián: San Sebastián Chapter
 *Santa Cruz de Tenerife: Abora Lodge
 Sevilla: Sevilla Pronaos
 Teruel: Teruel Pronaos
 Valdetorres: Angel Chapter
 Valencia: Sirio Pronaos
 Valladolid: Valladolid Pronaos
 Zaragoza: Zaragoza Chapter
SRI LANKA
 Colombo: Colombo Pronaos
 +SURINAM
 *Paramaribo: Paramaribo Lodge
SWAZILAND
 Mbabane: Ra-Simakade Pronaos
 †SWEDEN
 *Göteborg: Göteborg Chapter
 Jönköping: Smolandia Pronaos
 Malmö: Heliopolis Chapter
 *Stockholm: Svithjod Chapter

SWITZERLAND
 §Basel: Basel Pronaos
 §Bern: Bern Pronaos
 †Bienne: Maitre Kelpius Pronaos
 †Delémont: Crux Ansata Pronaos
 †Fribourg: Khnoum Pronaos
 †Geneve: H. Spencer Lewis Lodge
 †La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 †Lausanne: Akh-En-Aton Chapter
 †Neuchâtel: Khepera Pronaos
 †Nyon: Pyra Pronaos
 §Sankt Gallen: Sankt Gallen Pronaos
 †Sion: Gladys Lewis Chapter
 †Vevey-Montreux: Neith Pronaos
 §Zürich: Zürich Lodge & Pronaos
 †TAHITI
 Papeete: Lémurie Pronaos
TOGO
 Anecho: Hiéronymus Pronaos
 Assahun: Ave Pronaos
 *Atakpamé: Vintz Adama Lodge
 Dapaong: Luxor Pronaos
 Hahotoe: El Moria Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé:
 Francis Bacon Lodge
 Lumière du Togo Lodge
 Nuatja: Lumière Pronaos
 Palimé: Héraclite Chapter
 Sokode: H. Spencer Lewis Chapter
 Tabligbo: Kemit Pronaos
 Tsévié: Socrate Pronaos
TRINIDAD-TOBAGO
 Chaguana: Trinidad Chapter
 Scarborough: Tobago Pronaos
UNITED KINGDOM
England
 Birmingham: Birmingham Chapter
 Bournemouth: Bournemouth Pronaos
 Brighton: Raymund Andrea Chapter
 Bristol: Christopher Wren Pronaos
 Cheltenham: Cotswold Pronaos
 Chester: Chester Pronaos
 Colchester: William Gilbert Pronaos
 Coventry: Coventry Pronaos
 Exeter: Isca Pronaos
 Leeds: Joseph Priestley Chapter
 Letchworth: Zanon Pronaos
 Liverpool: Pythagoras Chapter
London:
 *Francis Bacon Lodge
 *London Lodge
 Michael Faraday Pronaos
 North London Pronaos
 Robert Browning Pronaos
 Wanstead Springs Chapter
 Wembley Chapter
 Maidstone: William Harvey Pronaos
 Manchester: John Dalton Chapter
 Newcastle upon Tyne: Tyneside Pronaos
 Nottingham: Byron Chapter
 Portsmouth: William Blake Pronaos
 Preston: Preston Pronaos
 Reading: Lucis Pronaos
 Sheffield: Sheffield Pronaos
 Truro: Cornish Pronaos
 Wolverhampton: Wulfruna Pronaos
Northern Ireland
 Belfast: Belfast Pronaos
Scotland
 Edinburgh: Edinburgh Pronaos
 Glasgow: Clydesdale Pronaos
Wales
 Cardiff: Cardiff Pronaos
UNITED STATES
Alabama
 Huntsville: Huntsville Pronaos
 Montgomery: Montgomery Pronaos
Arizona
 Prescott: Prescott Pronaos
 Tucson: Tucson Pronaos

California

Anaheim: Empedocles Chapter
Bakersfield: Temblor Pronaos
***Bell:** Bell Lodge (S)
Capitola: Rose Chapter
Chico: Chico Area Pronaos
Concord: Concord Lotus Pronaos
Costa Mesa: Pronaos by the Sea
Fresno: Heart of California Chapter
Lancaster: Desert Rose Pronaos
***Long Beach:** Abdiel Lodge
***Los Angeles:**
Hermes Lodge
Los Angeles Lodge (S)
Monterey: Monterey Pronaos
***Oakland:** Oakland Lodge
Pasadena: Akhnaton Pronaos
***Sacramento (Fair Oaks):** Robert Fludd Lodge
San Bernardino: San Bernardino Pronaos
San Carlos: Peninsula Pronaos
San Diego
***San Diego Lodge**
Spanish Chapter of San Diego (S)
San Francisco:
Golden Gate Pronaos
San Francisco Chapter (S)
San Luis Obispo: San Luis Obispo Pronaos
Santa Barbara: Santa Barbara Pronaos
Santa Rosa: Santa Rosa Pronaos
***Sepulveda:** San Fernando Valley Lodge
Stockton: Delta Pronaos
Sunnyvale: Pacific Dawn Pronaos
Thousand Oaks: Light of the Oaks Pronaos
Torrance: New Pyramid Pronaos
Vallejo: Vallejo Chapter

Colorado

Boulder: Columbine Pronaos
Colorado Springs: Chapter of the Sun
***Denver:** Rocky Mountain Lodge

Connecticut

Hartford (Old Wethersfield): Hartford Chapter
Stratford: Pyramid Chapter

Delaware

Newark: Karnak Pronaos

District of Columbia

Washington:
***Atlantis Lodge**
Spanish Chapter (S)

Florida

Fort Lauderdale: Fort Lauderdale Chapter
Fort Myers: Caloosa Rose Pronaos
Hialeah: Hialeah Chapter (S)
Holly Hill: Sunshine Pronaos
Hollywood: Hollywood Pronaos
Jacksonville: Jacksonville Pronaos
Jupiter: West Palm Beach Pronaos
Miami:
***Miami Lodge**
***Mistes Lodge (S)**
Westchester Chapter (S)
Orlando: Orlando Pronaos
***St. Petersburg:** Aquarian Lodge
Sarasota: Sarasota Pronaos
Tampa: Peace Pronaos

Georgia

***Atlanta:** Atlanta Lodge

Hawaii

Honolulu: Honolulu Chapter

Illinois

Chicago:
Chicago Chapter (S)
***Nefertiti Lodge**
South Chicago Pronaos
La Grange: Mystic Flame Pronaos

Indiana

Evansville: Evansville Pronaos
Hammond: Calumet Chapter
Indianapolis: Indianapolis Pronaos

Kentucky

Louisville: Bluegrass Pronaos

Louisiana

New Orleans: New Orleans Chapter

Maine

Freeport: Eastern Dawn Pronaos

Maryland

Baltimore (Towson): Chesapeake Pronaos
Silver Springs: The Rosebud Pronaos

Massachusetts

***Boston (Allston):** Johannes Kelpius Lodge
Brockton: South Shore Pronaos
West Townsend: Emerson Pronaos

Michigan

Ann Arbor: Ann Arbor Pronaos
***Detroit:** Thebes Lodge
Flint: Moria El Chapter
Grand Rapids: Grand Rapids Pronaos
Lansing: Leonardo da Vinci Chapter

Minnesota

Saint Paul: Essene Chapter

Missouri

Kansas City: Kansas City Pronaos
***Saint Louis:** Saint Louis Lodge

Nevada

Las Vegas: Las Vegas Pronaos
Reno: Reno Pronaos

New Jersey

Bergenfield: Garden State Pronaos
Elizabeth: Elizabeth Pronaos (S)
***Jersey City:** H. Spencer Lewis Lodge
Metuchen: Marquis de Lafayette Chapter
West New York: New Jersey Chapter (S)

New Mexico

Albuquerque: Albuquerque Pronaos
Belen: Belen Pronaos
Santa Fe: Mountain Rose Pronaos

New York

Bronx:
Bronx Hispanic Chapter (S)
Jakob Boehme Chapter

Brooklyn:

Brooklyn Pronaos (S)
***Kings Rosy Cross Lodge**
***Buffalo:** Rama Lodge

Flushing: Tau Pronaos

Latham: The Greater Light Pronaos
Mayville: Chautauqua Lake Pronaos

New York:

Manhattan Chapter (S)
***New York City Lodge**
Ralph M. Lewis Pronaos

Port Washington: Sunrise Chapter

Poughkeepsie: Hudson Valley Pronaos
***Queens:** New York Spanish Lodge (S)

Rochester (Pittsford): Cromaat Pronaos
Sayville: Dove Pronaos

Staten Island: Staten Island Equinox Pronaos
White Plains: Thomas Paine Chapter

North Carolina

Raleigh: Triangle Rose Chapter
Winston-Salem: Piedmont Rose Pronaos

Ohio

Akron: Radiant Rose Pronaos
***Cleveland:** Aton-Ra Lodge
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Struthers: Youngstown Chapter

Oklahoma

Lawton: Validivar Pronaos
***Oklahoma City:** Amenhotep Lodge

Oregon

Portland: Enneadic Star Chapter

Pennsylvania

Allentown: Allentown Chapter
Harrisburg: Susquehanna-Susquehannock Pronaos
***Philadelphia:** Benjamin Franklin Lodge
***Pittsburgh:** First Pennsylvania Lodge
Villanova (Ardmore): Villanova Pronaos
Wilkes-Barre: Wilkes-Barre Pronaos

Puerto Rico

Arecibo: Arecibo Chapter (S)
Caguas: Caguas Chapter (S)
Guayama: Guayama Pronaos (S)
Mayaguez: Font de la Jara Chapter (S)
Ponce: Ponce Chapter (S)
***Santurce:** Luz de AMORC Lodge (S)

Rhode Island

Cranston: Ocean State Pronaos
Woonsocket: Roger Williams Chapter

South Carolina**Columbia:** Palmetto Pronaos**Tennessee****Chattanooga:** Chattanooga Pronaos**Knoxville:** Knoxville Pronaos**Memphis:** Memphis Pronaos**Nashville:** Zoroaster Pronaos**Texas****Austin:** Sa Ankh Pronaos***Brownsville:** Brownsville Lodge (S)**College Station:** Alpha Draconis Pronaos**Corpus Christi:** Corpus Christi Pronaos (S)**Dallas**

Dallas Chapter (S)

*Triangle Lodge

Del Rio: Amanecer Pronaos (S)**El Paso:** El Paso Pronaos**Fort Worth:** Solering Chapter***Houston:**

Armonia Lodge (S)

New Atlantis Lodge

McAllen: McAllen Chapter (S)**San Antonio:**

Mystical Rose Chapter

Universo Chapter (S)

Utah**Salt Lake City:** Utah Wasatch Pronaos**Vermont****White River Junction:** Twin State Pronaos**Virginia****Falls Church:** Thomas Jefferson Pronaos**Virginia Beach:** Light of the East Pronaos**Washington*****Seattle:** Michael Maier Lodge**Spokane:** Spokane Pronaos**West Virginia****Morgantown:** Appalachian Pronaos**Wisconsin****Milwaukee:** Karnak Chapter**URUGUAY*****Montevideo:** Titirel Lodge**Rocha:** Rocha Pronaos**VENEZUELA****Acarigua, Portuguesa:** Luz de Portuguesa Chapter**Bachaquero, Zulia:** La Rosa Mistica Pronaos**Barcelona, Anzoátegui:** Delta Pronaos**Barinas, Barinas:** Barinas Pronaos***Barquisimeto, Lara:** Barquisimeto Lodge**Bolívar, Bolívar:** Angostura Pronaos**Calabozo, Guárico:** Luz de Guárico Pronaos***Caracas, D.F.:**

Alden Lodge

Caracas Chapter

Carora, Lara: Carora Pronaos**Cumaná, Sucre:** Luz de Oriente Chapter**El Tigre, Anzoátegui:** Luz del Manaña Pronaos**Guatire, Miranda:** Calcaño Pronaos**La Victoria, Aragua:** Luz y Armonia Pronaos**Los Teques, Miranda:** Los Teques Pronaos**Maiquetía, D.F.:** Plotino Chapter***Maracaibo, Zulia:** Cenit Lodge***Maracay, Aragua:** Lewis Lodge**Maturín, Monagas:** Maturín Pronaos**Mérida, Mérida:** Dalmau Pronaos**Ocumare del Tuy, Miranda:** Saralden Pronaos**Puerto Cabello, Carabobo:** Puerto Cabello Chapter**Punto Fijo, Falcón:** Punto Fijo Pronaos**San Cristóbal, Tachira:** Kut-Hu-Mi Chapter**San Felipe, Yaracuy:** Yaracuy Pronaos***San Félix, Bolívar:** Luz de Guayana Lodge***Valencia, Carabobo:** Validivar Lodge**Valera, Trujillo:** Menes Chapter**Valle de la Pascua, Guárico:** La Pascua Pronaos**¡ZAIRES****Bandundu:** Nsemo Pronaos**Beni:** Mont Ruwenzori Pronaos**Boma:** Plotin Pronaos***Bukavu:** Mapendo Lodge**Bunia:** Maendeleo Pronaos**Butembo:** Sekmet Pronaos**Goma:** Bes Chapter**Isiro:** Lumière Pronaos**Kabinda:** Etata Pronaos**Kahemba:** Pythagore Pronaos***Kalemie:** Mwanganza Lodge**Kananga:** Butoke Chapter**Kasongo:** Hekina Pronaos**Katuba:** Ched Chapter**Kenge:** Philon d'Alexandrie Pronaos***Kikwit:** John Dalton Lodge**Kimpepe:** Chute Vampa Pronaos**Kindu:** Matumaini Pronaos***Kinshasa:**

H. Spencer Lewis Lodge

Osiris Chapter

Tii Lodge

Kintambo: La Paix Pronaos**Kipushi:** Umoja Chapter***Kisangani:** Honoré de Balzac Lodge***Kolwezi:** Tef Nout Lodge**Kongolo:** Amani Pronaos***Lemba:** Uranus Lodge**Likasi:** Zamiri Chapter**Lodja:** Nil Pronaos***Lubumbashi:**

St. Yves d'Alveydre Lodge

Salama Lodge

Matadi:** Henri Kunrath Lodge**Mbandaka:** Isungi Chapter**Mbanza-Ngungu:** Grotte Dimba ChapterMbuji-Mayi:** Ntabaja Lodge**Muanda:** Horus Pronaos**Musoshi:** Alexandre Cagliostro Pronaos**Mwene-Ditu:** Epicure Pronaos***Ndjili:** Louxor Lodge**Tshikapa:** Kut-Hu-Mi Pronaos**Uvira:** Uvira Pronaos**ZIMBABWE****Harare:** Flame Lily Chapter

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Shira Rohde, M.A.—Teacher of physiology and neurophysiology, currently conducting courses throughout the San Francisco Bay Area, has taught at the Biofeedback Institute of San Francisco and the Life Chiropractic College.

Onslow H. Wilson, Ph.D.—President of Rose-Croix University, author of *Glands—The Mirror of Self*, member of the Rosicrucian International Research Council, former Director of the Laboratory of Immunochemistry at the Clinical Research Institute in Canada.

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TREASURES FROM OUR MUSEUM



Akhnaton

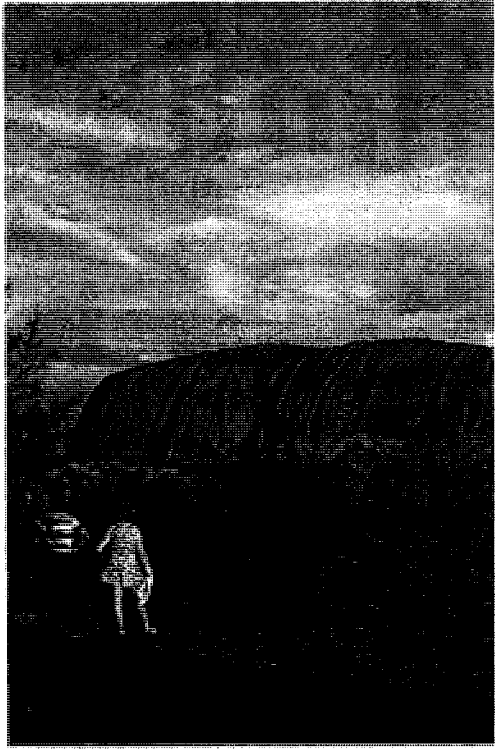
With the exaltation of the sun god Aton, Akhnaton swept away much of the esoteric symbolism of the old religion and replaced it with more mundane imagery centered around the public and domestic activities of the royal family. The break with convention is readily apparent in this limestone relief fragment of a column dating from Akhnaton's early period at Amarna (c. 1375-1370 B.C.). It shows the king wearing a blue Afnet headcloth making offerings to the Aton while at his devotions in the temple.

In his left hand Akhnaton holds a Horus-headed censer. Censing had a purificatory purpose in ancient Egypt, as incense "cleansed and adorned." It was regarded as a supernatural manifestation and was termed "the sweat of the god, which fell to earth."

Akhnaton is depicted receiving "the breath of life," symbolized by the blue ankh near his nostrils bestowed by one of the rays of the Aton. The multiple rays emanating from the Aton are, in fact, an elaboration of the hieroglyph for sunlight ☉ with many rays depicted instead of the symbolic three. His right hand grasps an ankh bearing traces of red pigment. Color, apart from its function of covering surfaces, played an integral part in the symbolic aspects of imagery. The color red was associated with life in its active and finite aspects, while the blue of the other ankh symbolized passive, flowing, and infinite qualities. In this respect red may be viewed as life itself, while blue suggested those properties which bestowed life—in this case, the Aton with its nurturing rays.

—The Museum Staff

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Ayers Rock, the colorful monolith in Australia's outback, looms above the surrounding desert.

World Of Wonder

Uluru — Ayers Rock

Central Australia

I just could not take my eyes off that great red rock floating in an endless ocean of sand. No wonder the Aboriginal people hold it sacred!

—Steve Parish, photographer
Central Australia, 1986

THE OLDEST CONTINENT, Terra Australis, ancient beyond belief. Its mighty ranges were once the peer of the Himalayas, Rockies, Andes; now worn with age they scarcely deserve the title "mountains."

The vast interior, the Center, is a land of mystery, flat and dry and covered with scrub "bush." Here, amidst the brilliant light and crystalline air, in every-changing majesty and spectacle, rises *Uluru*, "Big Pebble" to the Aborigines, known to the modern world as Ayers Rock—the largest single piece of exposed rock on the surface of the Earth. Composed of Cambrian-era sandstone conglomerate, the vast, colorful, brooding *Uluru* towers, seemingly out of nowhere, 1150 feet in height, 5½ miles around, twice the size of Central London. This massive rock is so huge it creates its own weather.

The traveler comes to this land to observe, to wonder, to witness the chameleon change of colors across *Uluru's* face, reflecting the Sun's daily sojourn across the azure hemisphere of the sky. The monolith sleeps, unaware of the ant-like humans climbing its back, from there better to contemplate the curve of the Earth, the desert, and the sky.

Across this incredible stretch of outback it rains only rarely. At those unusual times myriad cascades flow over fiery rock, tumbling to the ground. Then flowers temporarily carpet the desert floor.

Uluru, the rock, is sacred, the home of spirits for a thousand and more generations of the Aborigine, who have conducted their totemic ceremonies and marked its caves with their symbols. For modern man, who also comes in pilgrimage, the rock prevails, never far from the consciousness of all races of Australians—old and new. It is the Dreamtime, still. . . .

*Our story is in the land . . .
It is written in those sacred places.
My children will look after those places.
That's the Law.*

*Dreaming Place . . .
You can't change it, no matter who you are.
No matter you rich man, no matter you king.
You can't change it.*

—Big Bill Neidje (Bunitj Clan Elder), 1963

The "dead" heart of Australia is very much alive. It is the Dreamtime, still. . . .

—Paul A. Arundell, F.R.C.