

Rosicrucian Digest

March-April 1990 • \$1.75

Mysticism

Science

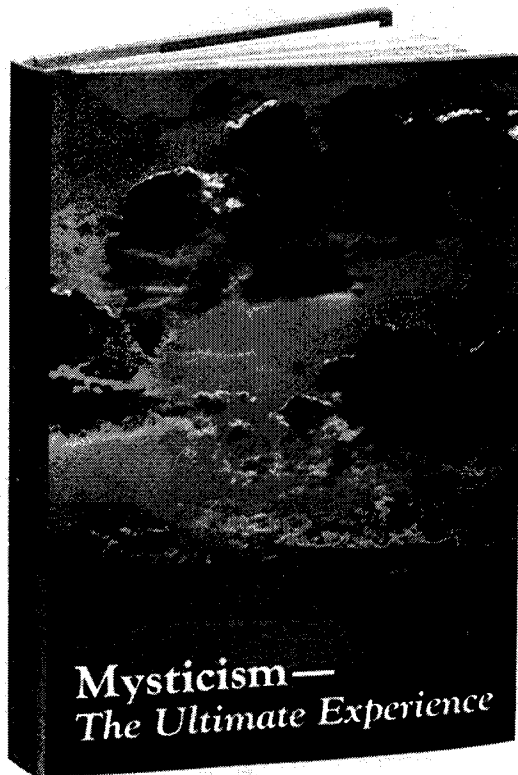
The Arts

A BOOK OF INSPIRATION AND GUIDANCE

Mysticism—The Ultimate Experience

An experience is more than just a sensation, a feeling. It is an awareness, perception, with *meaning*. Our experiences are infinite in number, yet they are limited to certain types. Some are related to our objective senses; others, dreams and inspirational ideas. But there is one that transcends them all—the *mystical experience*. It serves every category of our being; it stimulates, enlightens, it strengthens; it is the *Ultimate Experience*.

And this book, *Mysticism—The Ultimate Experience*, defines it in simple and inspiring terms.



About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts into straightforward and enlightening language. *Mysticism—The Ultimate Experience* exemplifies his penetrating, forthright approach.

Cecil Poole served as Vice-President of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He traveled extensively, lecturing on this subject.

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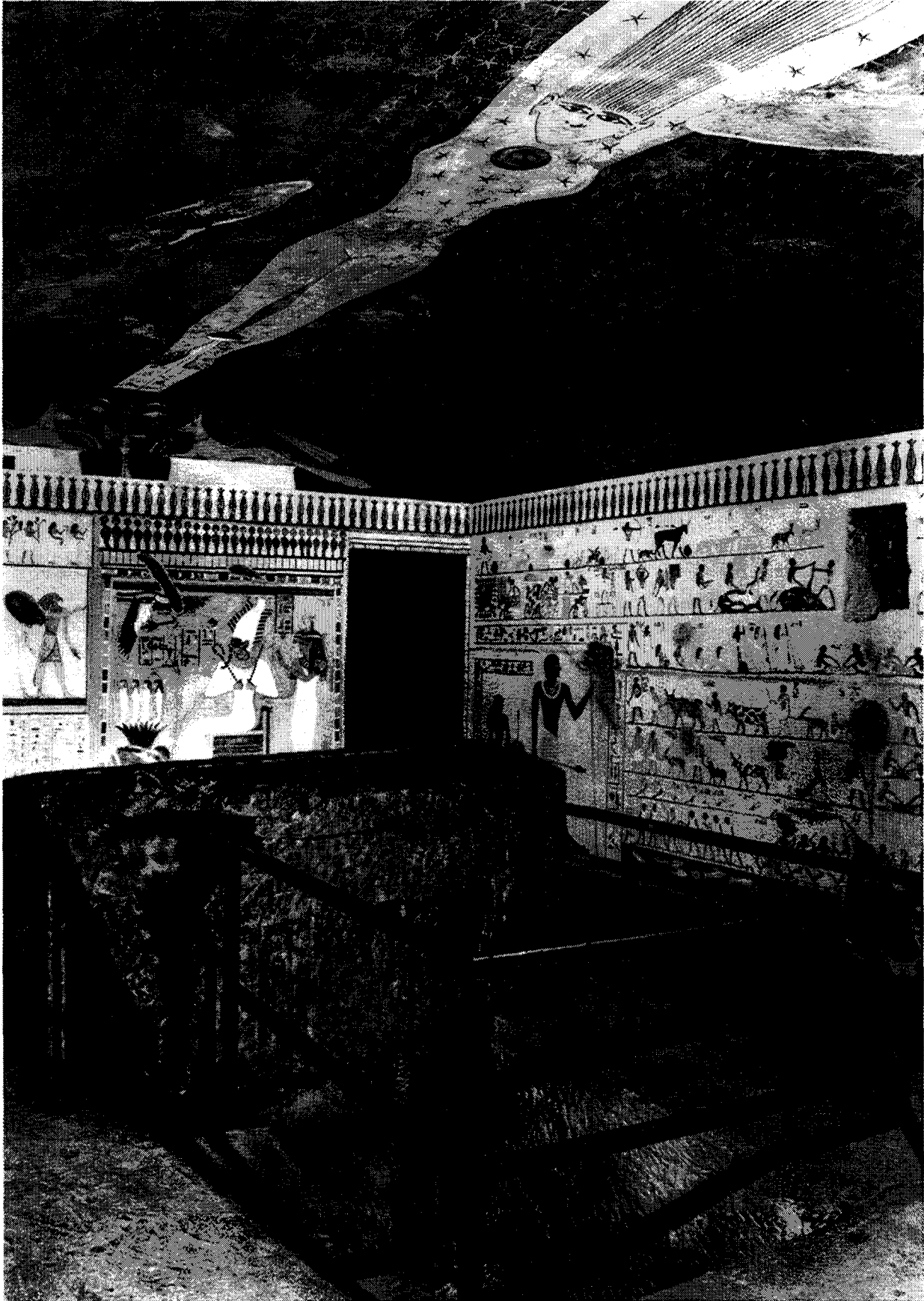
PHOTO PAGES

Cover The Mystic Knight

*From an engraving by Albrecht Dürer
(Courtesy: Dover Publications)*

3__ Sarcophagal Chamber ⇨

*Visitors to the Rosicrucian Egyptian
Museum in San Jose, California, may
view and walk through an authentic full-
sized replica of a typical Egyptian rock
tomb—the only one of its kind in the
Western Hemisphere. Shown here is the
sarcophagal chamber. For more about
ancient tombs and their myriad secrets,
please see page 29.*



Interview With Imperator Gary L. Stewart Part II

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

In late 1989 I interviewed our Imperator on a series of relevant and timely subjects. We take this opportunity to bring to our readers the second part of this interview.
—Editor

RMT: *If Rosicrucianism is a Western form of mysticism, then how is it related to Eastern forms of mysticism and other systems of esotericism?*

GLS: I don't think we should really limit Rosicrucianism by simply saying it is a form of Western esotericism. I'd say it is a universal form of esotericism. We should never forget that we are Rosicrucian, because I think Rosicrucianism transcends the limitations of other systems. It is not better than any other form necessarily. However, Rosicrucianism attracts people who are more universal and eclectic in their thinking, as opposed to being limited in their thinking. This is our approach; this is our Path. And because it is our Path, because of its nature, we would be denying our existence as Rosicrucians if we became dogmatic about our approach and limited in our perspectives, saying: "Oh well, this is not Rosicrucian, therefore it is no good." That is the wrong approach. As Rosicrucians we are more all-encompassing than that.

RMT: *So you obviously see Rosicrucianism as an opening-up experience—open to all kinds of things coming from all kinds of cultures, ancient and modern?*

GLS: Yes, but more important is the futuristic aspect of the Order. Many people are interested in history. I am fascinated by history as well. However, history means nothing to us unless we can apply it to the future and redirect our destiny. Destiny is not imposed upon us, and we use history as

a tool to create the future. Our entire existence as human beings is dependent upon one factor; that is, *creativity*. We will either create, or it will be created for us; and if we allow a situation to be created for us, that is the choice that we make; that is our creation, in a sense. So we have no choice but to create in the long run. So let's apply responsibility to our creative abilities and direct what it is that we are going to do. That is the Rosicrucian Renaissance; that is the definition of leadership.

RMT: *It seems that the Rosicrucian philosophy is very well suited to our contemporary age with all its problems, opportunities for growth, and challenges; or has it always been this way in any age? In other words, is Rosicrucianism—the philosophy, the teachings—a body of knowledge that can help mankind right now?*

GLS: I would say the Order is needed more now than at any other time in history. If the Order had not existed in the past, we certainly would not have it now, and I think things would be more chaotic. Many people underestimate the impact of the Order. I am defining the Order not as a physical entity but as a spiritual *égrégoire*, a spiritual creation, a movement of mysticism coming down to us, I feel, from the dawn of humanity. The Order has shaped today's existence in the sense of a spiritual movement throughout history. It's shaped our civilization from a spiritual perspective.

Of course, there are people who are non-progressive in their thinking—people who do not like change, who want to keep things static. And when we begin to disharmonize

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Part I of this interview appeared in the January, 1990, issue of the Rosicrucian Digest

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with nature by trying to suppress the law of change, we become static and maybe a little too comfortable with the idea that we have a "solid foundation." In a sense this is an escape from the world of nature where change is all about us. This can limit us in our thinking and creativity. And this is what the Rosicrucian Order has always been fighting against.

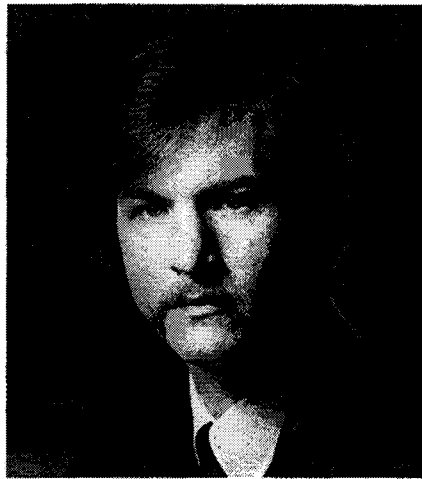
Of course, the world that we have today is also the result of many other factors. It is the result of people who are antagonistic toward mystical thinking—antagonistic toward the mystic's unity of awareness. And I think much of this is brought about by the short-sightedness of leadership coming from the outside world, or non-mystical world.

Much of this approach is based on fear—fear of oneself, fear of others, fear of what others can do, fear of failure, etc. Such fear is counterproductive to change.

Nature is harmonious; it will flow. We need to flow with it, and when we flow with nature, we find that we become ultimately free and not limited in just thinking that we are free. There is a big difference. Spinoza said it very well—to paraphrase his thoughts—that ultimate freedom truly lies in realizing one's limitations, and once we know our limitations, we have before us an infinite number of possibilities—an infinite amount of things which we can create. If we deny these limitations, we enslave ourselves. If we realize those limitations and work with them, we find that they are not really limitations at all; and this is when we become ultimately free.

AMORC's Role in World

RMT: *You worked very closely with Ralph Lewis for a number of years here at Rosicrucian Park. Did he share the same view of the Rosicrucian Order and the Order's mission in the world?*

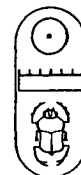


GLS: Yes, philosophically Ralph Lewis and I were very close. I think the reason we got along so well is that we had many agreements. Of course, we had a lot of disagreements as well, as far as our approaches are concerned. As I said, my approach is a little different from his. He recognized the harmony, the balance. He was a mystic; he understood these things. He just manifested them somewhat differently at times. As I said before, he had a great interest in archeology; my interests are somewhat different. But our thoughts and beliefs were compatible, and that's where the closeness came from.

RMT: *Do you plan to travel and visit other cultures as did Frater Lewis? I know you have already traveled some during your term of office as Imperator.*

GLS: Definitely. I think if I were not to travel to other lands, other cultures, it would be stifling for the Order, and would keep us from progressing and growing. We need to have contact with all peoples in one form or the other—to do what we can to be

"I would say the Order is needed more now than at any other time in history. . . . Many people underestimate the impact of the Order. . . . It's shaped our civilization from a spiritual perspective."



of service to humanity. And this requires the work of all Rosicrucians, not just myself.

Yes, I think in this sense my role will be to help bridge gaps between ours and other cultures. But I also think that all Rosicrucians should have some way of doing this as well. You know, traveling and communicating with other cultures can be going from one house to the next house; meeting people on their level. This is the reason we are developing Rosicrucian tours to Egypt, China, Tibet, and Europe. As we develop our inherent or innate abilities as Rosicrucians, and our inclinations toward mysticism, let's get out and see other parts of the world, experience other people. It helps to heal the human predicament.

RMT: *You are very interested in other peoples, other cultures, aren't you?*

GLS: Yes, I am, and I think this is essential in our work toward Light, which we are responsible for carrying out.

RMT: *Do you see parallels between all cultures?*

GLS: I see nothing but parallels! If I saw us [the Rosicrucian Order] as being distinctly unique—as though we are the only people who have experienced mystical awakening—this would be contributing to the degradation of humanity as opposed to enlightenment, which is our purpose.

Fascination of Aboriginal Culture

RMT: *One of the cultures that you are very interested in, and is fascinating to me also, is that of the Australian Aborigines. And it is interesting that although you and I come from probably the most technologically, intellectually, and materialistically oriented society on the face of the Earth, you are exploring a society whose culture is very different on every level from our own. Can you talk about your interest in Aborigines and how you became interested in that particular society?*

GLS: I became interested in the Aborigines when I was eleven. I felt a kinship, a closeness, to them. I also have that feeling of closeness to the desert. I've always been attracted to the desert; there's something about it . . . I see the beauty of life in the desert, and of course most Aborigines—the traditional ones—live in the desert, or

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bush-desert, which is the major environment in much of Australia. Also, I woke up to the concept of reincarnation at the age of eleven . . . but more about that later.

RMT: *Concerning the Aborigines, when you became interested in them at eleven, what was it about them that attracted you?*

GLS: Well, at eleven years of age I did not have much anthropological information about the Aborigines. My attraction to them consisted of a feeling about their life-style or beliefs, some type of memory shaping up inside of me where I felt certain things, as opposed to knowing certain things. I think my feeling was based upon a natural attraction to the desert, the feeling that goes with it, and the feeling of reverence for life, for experience.

RMT: *Most people see deserts as places that don't have much life, as opposed to the lush rain forests.*

GLS: As you talk to any tribal Aborigine, he will tell you there is a lot of *tack* out there.

RMT: *What does that mean?*

GLS: There is a lot of food out there. In other words, there are a lot of life-sustaining aspects in the desert.

RMT: *They are obviously seeing something we aren't.*

GLS: Yes, exactly; and, as I said, in the early years I began to feel something about that, and that feeling grew within me. Much later, when I began to read and study about Aborigines, I became aware that their society is 50,000 years old. There is no other society existing in the world today that can claim that length of time for its existence, and even though in the present times their society is rapidly deteriorating, it still exists. The tribal people still have their ancestral beliefs, and their system is so far removed from anything else, that we, in our technological civilization, cannot understand it. But I think there is a lot that can be learned from that society.

Aborigine's Natural Wealth

RMT: *Isn't it true that materially speaking, from an anthropological point of view, the Aborigines are probably the most materially poor society on Earth, and that is why for many*

decades they were ignored by anthropologists? Or is that true?

GSL: Well, that is one way of looking at it. They work with nature. The Earth is their mother and they treat the Earth as a relative or the source of their being. They have tribal customs and rituals which coincide with birth, and all important events, and their naming of the different types of things they get involved in, which all relates to their relationship with nature itself.

It is true among the Aborigines—the real tribal ones who are still out in the bush with their traditional customs and such—that they don't own much. In fact, they don't really own anything. They might be walking around with two or three spears and a boomerang or two, and that's about it. This rock sitting on my desk is a 20,000-year-old hammer. Not a hammer really; it is actually an axe. They chip the rock to fashion it into what is needed—a tool or whatever. They use a thing as they need it, and then leave it, for the most part. And they have lived quite happily with that way of life because the strength of their society and culture is based upon the spirituality of their existence.

As I said, their culture is 50,000 years old. I was speaking with an Aborigine in Western Australia, and I asked him, "What do you see as the future of tribal life?" He replied: "Well, the Aborigines existed a long time before the white man came and they will exist a long time after they leave." From what I can see, the average Aborigine does not view himself or herself as being an individual who lives a life span of sixty or seventy years, but they see themselves in relationship to their ancestors and to future generations.

RMT: *As part of the Greater Whole?*

GSL: As part of the Greater Whole; and the Aborigine would say: "How old are 50,000 years?" Concepts of time are different. This indicates to me a reliance upon what they

call a *dreaming reality*, as opposed to physical reality. Dreaming reality is the source of their physical existence, and they must work in harmony not only with nature but with the psychic and mystical aspects of their being. That is what they work with—their harmony and their naturalness. And this is why they have such a great reverence for the Earth.

RMT: *I see a lot of parallels between them and the Sioux Indians—the traditional Sioux Indian culture of North America.*

GLS: Yes, white civilization almost destroyed the purity of the Indian culture. But what we are looking at is society as it existed 50,000 years ago. The Sioux Indians as well, you know. Those people learned to live in peace and harmony with nature, and they were very successful with it.

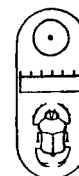
Parallels Between Cultures

RMT: *Since the Aborigines have been isolated for much of those 50,000 years, has that made them static and unchanging in their beliefs? And how has their ontology fared in the face of Western/Christian ontology?*

GLS: I was speaking—believe it or not—with a Christian Aborigine in Australia's Northern Territory a couple of years ago, and he invited me to an Aboriginal revival meeting. So I sat there, went through the meeting, and afterwards I got to talk to my Aboriginal friend and found out that they are really not all that interested in religion. There are a lot of missionaries roaming around up there, trying to introduce their Christian beliefs, and the Aborigines will say: "Hey, this is interesting, we will listen to it; we want to share. You will teach us and we will teach you." This is their basic attitude from what I have experienced.

There is nothing secret or closed about them. They are very open, honest, and intelligent people, and what they have arrived at

"I think that if I were not to travel to other lands, other cultures, it would be stifling for the Order, and would keep us from progressing and growing. We need to have contact with all peoples . . . to do what we can to be of service to humanity."



is sort of their own interpretation of what these Christian missionaries are saying. They don't buy the missionaries' message just because they are Christian missionaries. They don't buy what the missionaries are saying as the Gospel. They see relationships to their own culture. As one individual, James, whom I was speaking with, said: "Yes, we like what they are saying because of this concept of the *alpha* and *omega*. We have the same thing in our beliefs and we say: "Hey, they are saying the same thing as we are saying, so they must have some knowledge too, and we are willing to share with them in that."

RMT: *Are the missionaries excited to find out about the Aboriginal culture?*

GLS: I never spend a lot of time with the missionaries. I kind of avoid them because I am basically a Rosicrucian and they are not generally interested in Rosicrucianism. From my own observations and experience, when the missionaries start creating too many problems, the tribal people just say: "It's time for us to go." And they leave.

RMT: *Even though most of the Aborigines are not Rosicrucian and probably most of them never heard of the Rosicrucian Order, do you see parallels between their way of looking at the world and the Rosicrucian way of looking at the world?*

GLS: Yes, definite parallels, because theirs is a spiritual and mystical approach to the living environment, and we have the same type of approach. I have spoken to most of the Aborigines about the Order. They want to know exactly what we do, what we believe in, etc. In conversations, when Rosicrucian ideas come up, the Aborigines say, "Yes, this is pretty close to what we believe." Of course, there is a cultural difference, but the basics, the essence of the two systems is quite similar.

RMT: *Would that probably be true with many traditional cultures?*

GLS: I would say so, yes. And we need to explore these parallels with other cultures in more depth and share what we find. From my own personal experience, it just happens that I am more interested in the Aborigines than, say, the Amazonian Indians. But I think it is important that the Order sponsor research in this area, and one thing we would like to do is to start [8]

producing documentaries of a very high quality, with the emphasis on the *spirituality of a culture*, as opposed to the anthropological perspective of a culture; and then use this format to show that there is a unity and that we can learn from all peoples.

You will find numerous similarities with other traditions as well. We mentioned the Sioux, and there are some interesting parallels here. I think it is very important for all of humanity to realize that we are *all* human beings, we *all* have the same purpose, we *all* have this relationship; and that there is this bond with the mystical and spiritual tradition which must be maintained. When we have this basic understanding I think people will look at other cultures and realize that we are truly interrelated and we need to work together, as opposed to working separately.

Parallels with Qi Gong

RMT: *You are very interested in the Chinese system of healing and life force known as Qi Gong. Do you see parallels between the Rosicrucian teachings, Australian Aboriginal beliefs, and Qi Gong?*

GLS: Oh, definitely so! What's interesting in Qi Gong is that certain positions are assumed in order to have the energy flow naturally through the body.

RMT: *Is that similar to the meridians in Chinese acupuncture?*

GLS: Meridians are very important in Qi Gong, along with energy flow. In acupuncture it is sort of an exegesis of the Qi (chi). Whereas in Qi Gong many people practicing that system will also be acupuncturists, sometimes they just use the meridians of acupressure, and some of the healing in Qi Gong is not actually a pressure but the extension of the Qi into the body to assist the natural energy flow which is supposed to be there, because disease is the result of the lack of vitality, or the flowing energy.

Frazer Peter Bindon, who works very closely with the Aborigines in Australia, was observing a demonstration of Qi Gong a while back and he told me this interesting story.

Frazer Bindon was personally witnessing an Aborigine tribal dance. He noticed that in preparation for one of the kangaroo dan-

ces, a blind individual—a man blind from birth who had never before seen a kangaroo—would stand in what is called the “horse position” in Qi Gong for about four hours without moving, prior to the dance. Then, when he actually started dancing, the energy in his body would cause movements which were essentially unnatural to a human but perfectly natural to a kangaroo. And here this individual, for all practical purposes, had become a kangaroo in his dance, and he prepared for that by essentially but unknowingly following a Qi Gong position.

RMT: *Unknowingly?*

GLS: Yes, unknowingly. He had never been out of Australia—probably never out of his particular area. And yet he, and of course the culture itself, has tapped into something which the Chinese have tapped into in an entirely different way; and as a result you see that similarity. I think it is quite amazing!

True Nature of “Walk-About”

RMT: *Have you lived among the Aborigines or spent time in the desert with the Aborigines?*

GLS: Yes.

RMT: *Have you gone on a walk-about?*

GLS: *Walk-about*—I don’t like that term because, in white Australian society, walk-about refers to aimlessly wandering about the countryside. I think it is important to realize that the Aborigines do not aimlessly wander about anywhere.

RMT: *Can you talk about that?*

GLS: Yes. If they just wandered about aimlessly, they would end up dying. Among the Aborigines, in their storylines and in much of their original traditions, each natural site or landmark has a special meaning to them. If they say: “Okay, this rock over here, there is a story about it. This is where a couple of boys were playing with an owl, pulled its feathers out, and threw it up in the air, treating the bird cruelly. As a result, they learn a lesson from it when one of the spiritual beings comes down and zaps them and scares them. Then as they try to run away, they turn into rock.”

Well, this is a story and it is told this way to make it easy to pass on to future generations as oral tradition. They have no written language. Everything is kept track of through

oral tradition. But to get back to the two boys, the Aborigines will go out into the desert, look up and see these two rocks, and say: “Okay, there’s the story of the two boys who turned into stone, and at that place there is a special site where I can get water.” And they will remember this. So if they are traveling through the desert on their alleged “walk-about,” they are going from site to site in their storyline—going on a spiritual journey. And this is how they survive in the desert. They know where to go to find water.

RMT: *Perhaps a better phrase would be “being in the environment.”*

GLS: Yes, knowing the land and also passing on from one generation to the next how to survive in what appears to be—if people don’t know any better—a very harsh environment.

Perpetuating Aborigine Traditions

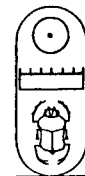
RMT: *So the Aborigines must then have a very rich and ancient oral tradition which is passed from one generation to another?*

GLS: This is what I have observed in my contacts with them. Many of the Aborigines still live in communities, and this could be good or bad, or whatever. Today there are very few traditionally tribal people as there were 300 or 400 years ago. Most of them have come in from the bush. They live together in different communities, but they still live in the same lifestyle in a sense; only it has been adapted to modern times. Maybe now some of them go hunting with guns and Toyota four-wheelers rather than walking about in the bush looking for food. However, I find that the communities and the tribes I have been in association with make a very strong point of teaching the traditional methods of hunting as well. In other words, before a child goes about hunting with a gun, he’d better know how to throw a spear and a boomerang. Then afterwards, it becomes a sport of convenience.

RMT: *Are they vegetarian?*

GLS: By no means, no! When I first went out with this particular tribe, I told them I was a vegetarian, and they said: “Okay, what can we get for him to eat? Well, we can give him witchy grubs or mango grubs.”

(Continued on page 34)





Man and his son in traditional canoe on Lake Kutubu.

Cross-Cultural Communication

A Challenge for Each of Us

by R.M. Montanari, F.R.C.

- Signore, facitimi instrumento della vostra pace!
- Seigneur, fait de moi un instrument de ta paix!
- Lord, make me an instrument of your peace!
- Señor, hagame un instrumento de vuestra paz!

—Francis of Assisi

WE ARE FLYING over the rugged terrain of Papua New Guinea, an island-nation of 3.6 million people which achieved independence in 1975. Our flight takes us from Mendi to the Lake Kutubu area in Papua New Guinea's Southern Highlands Province. Pat flies his MAF (Mission Aviation Fellowship) Cessna 206 low under the clouds, trying to find his way among the ridges to the little airstrip at the isolated village of Pimaga. The mountainous terrain is rugged, a karst-like landscape, with sinkholes. The aircraft wobbles as it hits updrafts. Except by air, the only other way to reach this place is on foot—at least two days' difficult walking instead of a twenty-minute flight.

**The
Rosicrucian
Digest
March
1990**

We are entering the Foi land and the Foi culture, one of more than 700 tribal groups that make up the diversity and uniqueness of this young country.

For many of us today it is difficult to conceive of tribal fights between a tribe in one valley and their next-door neighbors—
[10]

battles complete with bows and arrows, war zones, elaborate peace ceremonies, and sing-songs during which members of the different tribal groups display unique body decorations and incarnate (act out) their fundamentally different beliefs through dances, ceremonies, and songs. However, all of this is

still common practice among the peoples living in the highlands of Papua New Guinea.

This island-nation, barely colonized 100 years ago and long isolated from the rest of the world, offers many examples of cultural diversity. The impact of Western civilization, especially represented by television, is rapidly changing Papua New Guinea. However, the traditional "Melanesian way of life," no matter how diverse it may be from one group to another, is strongly advocated as a means to preserve, through transition, cultural identity, stability, and the communal soul.

But what is the meaning of "culture," and how does one define cultural identity? In Papua New Guinea there are at least 700 different languages and an enormous variety of ethnic groups, but more importantly, especially in rural areas, a high level of diversity contributes to, in the words of Allan Bloom, "the rich social life that constitutes a people, their customs, styles, tastes, festivals, rituals, gods—all that binds individuals into a group with roots, a community in which they think and will generally, with the people a moral unity, and the individual united within himself. . . . Culture as a form of community is the fabric of relations in which the self finds its diverse and elaborate expression."¹ Bloom suggests that real differences among men are based on real differences in fundamental beliefs about good and evil, about what is highest, about God.

The Foi People

The Foi people, estimated at 6700 in number, live around Lake Kutubu and on the flood plains of the Mubi Valley. This stretch of lowlands in the Southern Highlands has an average altitude of 800 meters (2400 feet).

Lake Kutubu is a fresh-water lake with no clear source, but with a river originating from it. Legend relates that in the beginning, "the time before," there was no lake. There were only mountains and forests. Women were the only people who lived in this primeval landscape. They hunted and

The author lives in Papua New Guinea and works for the World Health Organization.



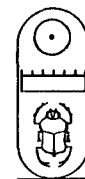
Huli men in traditional bilas (costumes), Tari, Southern Highlands, Papua New Guinea.

caught many animals, but they were always thirsty, as there was no water. Their dog, Niyibe, knew where water could be found. The women tied a string to one of his legs, and he led them to a small hole at the base of a huge tree. The dog could go inside the hole to drink the water, but the hole was too small for the women to climb in. So they brought their stone axes, and after several days of hard work, cut down the tree. When the tree fell, water gushed out from the hole beneath it. The water kept gushing forth until it had filled the entire valley. The women ran up the mountains and made magic to stop the water from rising further. Then the women turned into palm trees. Today these can be seen growing on the rocky cliffs around the lake.²

The Foi people are quite proud of their lake. After they die, their bones are placed on limestone ledges above the water and facing the lake, and as of today only a few have been buried in the ground as the missionaries have tried to teach them.

Exploitable Resources

Important oil and natural gas resources have been discovered in the Foi people's area and now a series of oil rigs and platforms have been built atop Lake Kutubu. Prospecting for oil and gas has been going



on for many years, with millions invested in equipment and logistics. At present, helicopters, the only practical means of transportation, constantly shuttle from base camp to the different oil rigs and exploration platforms. And now plans are being made for a road to be built into the area as the time for exploitation nears and the whole region becomes targeted for development.

Impact on the People

The Foi and the Fasu people (their immediate neighbors) are quite concerned and excited about what the future will bring.



A woman of the Foi culture, Tugiri Village, Lake Kutubu.

Some people would like to put a gate on the new road that is going to be built, but, of course, this will be impossible because no one is lawfully entitled to do so.

As we fly to the airstrip at Pimaga on a follow-up visit to support a small-scale development program based on principles of self-reliance and community participation, many thoughts cross our minds. Thinking of this isolated tribe, their people, the lake, the swamps where the women regularly go to extract and prepare their major staple food from the pit of the sago palms, leaves me with a feeling of humbleness and uncertainty as I consider the difficulties and

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challenges involved in promoting true development and appropriate cross-cultural communication.

The Rosicrucian Role

Rosicrucians around the world are working for world peace through the advancement of culture and expression of the highest principles of humanity—along with understanding and respect for nature and its laws. How can we reconcile this sublime statement with our individual needs and the real differences between people which account for the variety and richness of mankind's cultural heritage—native cultural heritage which many people are ready to fight and die for?

This is indeed a difficult task, and a great deal has to do with the reasons behind the interactive process and the level of shared perception and understanding of reality.

Often the cross-cultural communication flow has strong economic implications. It is in the developed nations that mass tourism has become a profitable industry, and it is often these same countries, through their different institutions, that are behind most of the developmental efforts in the less-privileged parts of the world—promoting cross-cultural communication as a means to achieve "growth and development."

Contemporary Western economic thinking is dominated by a monetaristic approach. This means use and management of energy, whether it be human resources or natural resources, aimed at achieving a measure of excellency in the process of energy utilization. This approach assumes that mankind's material needs are unlimited and that energy sources are also unlimited. In this scenario, we are ultimately geared to consumption with ever-increasing needs, and energy is a replaceable item.

At present an average citizen of North America uses forty-five times more energy in one year than a citizen of India, and fifteen times more than a person in Brazil or China.

How can a North American citizen working on an oil rig platform relate to a Foi person from Papua New Guinea?

Each one of us should humbly recognize that some of the *reasons* we are in a particular locale may not necessarily lead to mutual



Traditional canoes at village on Lake Kutubu.



Huli woman in traditional costume.

understanding and sharing with the local people who make up the living cultural heritage.

The Foi men will take dreams very seriously and sometimes discuss them as a matter of survival. Visualization, or strong mental imaging in a society where oral tradition is the main vehicle to preserve the communal soul, lends itself to a world inhabited by spiritual entities.⁴

At present, the first videocassette players have been brought into the Foi area. Power generators keep them running and the television screen may gradually replace the spirits of the Foi people. Granted, everybody loves watching videocassettes!

A truly humanitarian attitude devoid of vested interests allows cross-cultural communication to go a long way; however, real cultural differences are stumbling blocks that cannot be overcome through a rational thought process.

This is why the Rosicrucian Order is striving to establish mysticism as a viable discipline to serve as a unifying force for the

betterment of all peoples. From a Rosicrucian point of view, cross-cultural communication cannot be complete in the absence of a mystical process of attunement.

This allows a person to interact with others through Universal Mind or Universal Consciousness. At this stage the interactive process occurs on a different level of "love" consciousness, and basic differences in the understanding of reality can be maintained while the inner consciousness operates a union which, at a later stage may, but not necessarily, become a shared conscious thought or common awareness.

Obviously, a Rosicrucian is a person living in this world today, and applied mysticism involves working through man-made channels and institutions. The important thing is to think globally and act locally, in this instance, with the Foi people. △

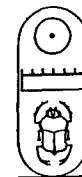
Footnotes:

¹A. Bloom, *The Closing of the American Mind* (London: Simon and Schuster, 1987), pp. 187-88.

²A.L. Crawford, *The Foi, People of Papua New Guinea* (Australia: Robert Brown and Associates, 1984).

³Paul R. Ehrlich and Anne H. Ehrlich, "Population, Plenty, and Poverty," *National Geographic*, December 1988, pp. 942-943.

⁴A. Fuglesang, *About Understanding—ideas and observations on cross-cultural communication* (New York: Decade Media Books, 1982).





The Celestial Sanctum

AMORC's Affiliated Bodies

A Special Rosicrucian Experience

by Donna G. O'Neill, F.R.C.

DURING the month of March each year, the Rosicrucian Order celebrates nature's rebirth, the beginning of spring. We do so with a special and inspiring ceremony, open to all Rosicrucian members, that is performed in our affiliated bodies. This is a wonderful time when we come together all over the world for renewal and rededication to the Rosicrucian ideals. Nature is a great teacher of the cycles of life, and spring is a fitting time to rededicate ourselves to cultivating the seeds of truth. Those aspects of ourselves which we wish to develop and the service we feel inspired to give are the seeds of our aspiration which we wish to have burst forth into our lives.

The Work of Rosicrucian members is to aspire to the higher ideals and goals of their individual spiritual paths. The Rosicrucian Order, AMORC, offers the aspirant assistance on the path through the presentation of the Rosicrucian teachings. At one time the Rosicrucian teachings were disseminated only in our lodges. But not all those wishing to join our Order had access to these local groups. Therefore, the monograph system was developed. Now our members receive the Rosicrucian lessons to study in the pri-

vacy of their own homes. However, this does not mean that today we must forfeit the great value of personal affiliation with our fellow Rosicrucians.

Affiliated bodies are the groups of Rosicrucian members who assemble in their local areas to participate in the ritualistic Work and fraternal aspects of the Rosicrucian teachings. In the back pages of this publication is a worldwide list of all the affiliated bodies of the Rosicrucian Order, AMORC. Each of these groups belongs to one of the ten language jurisdictions of our international organization. These language jurisdictions are English, Spanish, French, German, Italian, Greek, Nordic, Dutch, Portuguese, and Japanese.

The affiliated bodies are genuinely important to our Rosicrucian members. They offer many services which assist in the spiritual development of the individual member. First, they offer beautiful mystical initiations to our members as they advance in the degrees of their studies. With the support of their fellow members who have been initiated before them, members experience and act out the principles and ideals of our Order through their own participation.

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Rosicrucian
Digest
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Further, members may regularly attend inspiring convocations where lectures and discourses prepared by officers or representatives of the Order are presented. We also present exercises and demonstrations which contribute to the understanding of the Rosicrucian teachings. Another popular offering are ritual dramas and special programs, as well as opportunities for members to participate in workshops and discussions with others of like mind.

These group functions are more than mere social meetings; rather, they are a quest for spiritual inspiration, an adventure of the soul searching for the higher truths. In the unity of the group, we encourage each other in the spiritual quest. An inner-directed person can find support by attending an affiliated body. In fact, it is frequently reported by members that when attending a Rosicrucian group for the first time, they experience the feeling of coming home. We feel such an immediate kinship because we are in the presence of other seekers, whose aspirations are likewise the development of the spiritual side of self.

In attending a Rosicrucian group we learn a great deal about ourselves through the participation in something larger than self. By regularly attending an affiliated body, each member has the opportunity to participate in the group dynamic created by the unity of like minds and the sharing of the Rosicrucian experience. We come to know ourselves better through interaction with others who share similar goals and ideals in life. This may come through a variety of experiences, but we must always trust that our inner self leads us toward those experiences which will offer us important opportunities to learn.

The members who feel the desire to become more involved in their affiliated body may decide to take a more active role in their group. The success of our affiliated bodies depends upon the work of our loyal and dedicated members who give selflessly of their time. This work includes serving on ritualistic teams, administrative responsibilities, cleaning, building, sewing, and other countless tasks which are required for the smooth running of the affiliated body.

Conventions and Conclaves

In addition to affiliated bodies, members enjoy attending conventions and annual conclaves. These events, organized by affiliated bodies, are held over a period of several days in different regions all over the world. These gatherings enable the membership to assemble from longer distances to participate in initiations, convocations, discussions, dramas, and other member-oriented activities. Even if you are unable to attend an affiliated body on a regular basis, you may wish to make this once-a-year event a goal for the coming year.

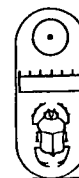
How To Attend

If you wish to attend an affiliated body, check the list in the back of this publication, and find the English-speaking group closest to your area. Then write to the Grand Master's office in San Jose, and we will send you the address and meeting times of the group you wish to attend. If there is no affiliated body in your area, you may write to the Grand Master if you wish to assist in forming a group. Should you wish to attend an affiliated body in another language jurisdiction, write to the Grand Lodge of that jurisdiction, and they will assist you.

If you are a Rosicrucian member and have not already availed yourself of the benefits of attending an affiliated body, we encourage you to take this special season of renewal as an opportunity to commence your participation with fellow members by attending the Rosicrucian New Year's Feast. In doing so, you unite with fratres and sorores all over the world in initiating the beginning of the Rosicrucian New Year 3343.

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 designed 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

	KEY	UNITS	CLASS	INSTRUCTOR	LOCATION	DATES
SPRING SEMESTER 1990	*+	3	INTRODUCTION TO MYSTICISM	Jennifer Rycenga	Rosicrucian Park	Feb. 1 - Apr. 12 Thu. 6 - 9 p.m.
	***++	2	ILLUMINATI/HIERARCHY REVIEW	Warren Russeff	Rosicrucian Park	Feb. 12 - Apr. 23 Mon. 7 - 9 p.m.
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	New York City	Nov. 13 - Dec. 18
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Vancouver, B.C.	Jan. 26 - Feb. 3
	*+	3	ALCHEMY OF THOUGHT	Alberto LaCava	Sydney, Aust.	Jan. 29 - Feb. 2
	**+	2	LIVING THE DREAMING	Peter Bindon	Auckland, N.Z.	Feb. 2 - Feb. 6
	**+	2	INITIATIONS OF THE MIND	Robin Thompson	Los Angeles	Feb. 23 - Feb. 25
	*+	3	ROTA MUNDI: THE COSMIC CLOCKS	Alberto LaCava	New York City	to be announced
SUMMER SEMESTER 1990	*+	3	ALQUIMIA DEL PENSAMIENTO	Alberto LaCava	New York City	to be announced
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Rosicrucian Park	Jul. 2 - Jul. 6
	*+	3	COMPARATIVE MYTH	Elisabeth Stein	Rosicrucian Park	Jun. 18 - Jun. 22
	λ***+	3	ALCHEMY II-a	Fenzke & Glass	Rosicrucian Park	Jun. 18 - Jun. 22
	λ***+	3	ALCHEMY II-b	Fenzke & Glass	Rosicrucian Park	Jun. 25 - Jun. 29
	**+	2	INITIATIONS OF THE MIND	Robin Thompson	Rosicrucian Park	Jun. 25 - Jun. 29
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Rosicrucian Park	Jul. 2 - Jul. 6
	**+	2	CREATIVE WRITING	Louise Vernon	Rosicrucian Park	Jul. 2 - Jul. 6
	**++	2	SALUD FISICA Y MENTAL	Pedro Morales	Rosicrucian Park	Jul. 30 - Aug. 4
	**++	2	LA REALIZACION ROSACRUZ	George Graham	Rosicrucian Park	Jul. 30 - Aug. 4
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Baltimore	Jul. 22 - 27
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Baltimore	Jul. 22 - 27
	*+	3	COMPARATIVE MYTH	Elisabeth Stein	Pennsylvania	Jul. 15 - 20
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Pennsylvania	Jul. 15 - 20
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Ohio	Aug. 13 - 17

KEY:
 * open to members & non-members
 ** open to members
 *** members 10th degree & higher
 λ prerequisite: Alchemy I
 + regular RCUI
 ++ continuing education RCUI

Tuition & Fees:

Regular RCUI:
 Continuing Education RCUI:

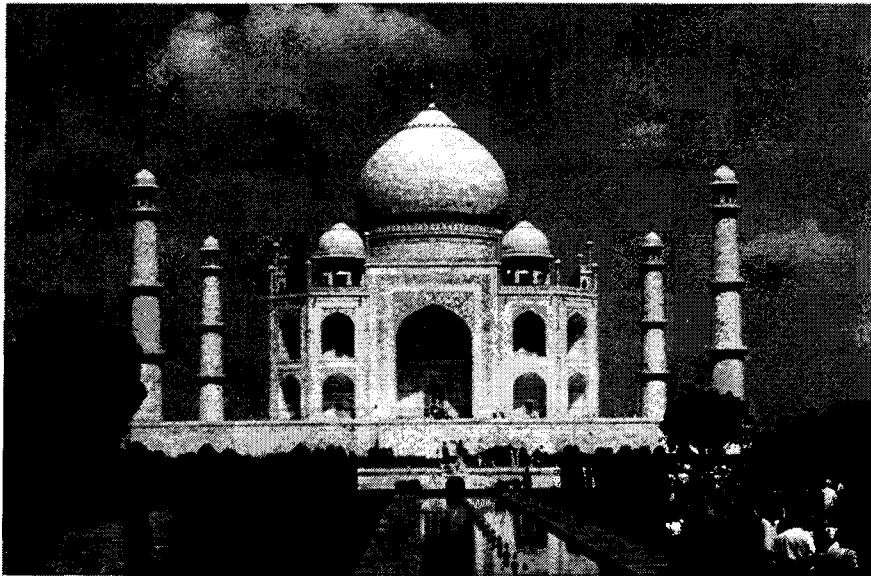
CREDITS	NON-MEMBERS	MEMBERS
3 units	\$175	\$150
2 units	\$125	\$105
3 units	\$125	\$105
2 units	\$ 90	\$ 75

1 unit = 10 hrs. of instruction

A \$25 non-refundable registration fee is included in the above.

For more information, call 408/287-9171, ext. 264, or write: The Registrar, Rose-Croix University International, 1342 Naglee Avenue, San Jose, CA 95191-0001, U.S.A.

Photos: Warren Russeff, F.R.C.



The Taj Mahal, Agra, India.

The 1989 AMORC Asian Tour Part II

by Ven. Ngawang Kunga Gyaltsen, F.R.C.

INDIA is a world unto itself, and after exotic Thailand and the mysteries of Nepal, we were now prepared to step into this fabled land—one of the great centers of world culture and civilization. We began our Indian adventure at Srinagar in the southern part of beautiful Kashmir, where we rested in the fabled Mogul garden of Shalimar and meditated in a 17th-century Sufi school. The Moguls were a proud people who conquered India in the 16th century and ruled this great land for several centuries. There was a rich flowering of Islamic art and architecture under their able administration. Also in Srinager, we boated across a lotus-filled lake to out-of-the-way master-craftsmen factories of the famous Srinager papier mache industry. From Srinager we journeyed to India's capital, New Delhi, where we visited the nation's Parliament House, Presidential Palace, and ancient Mogul mosques. A highlight of our India tour was a visit to the simple garden shrine of Mahatma Gandhi. That evening AMORC Supreme Archivist Warren Russeff conducted a stimulating forum discussion contrasting Rosicrucian and Buddhist philosophies.

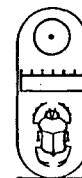
Part I appeared in the January 1990 issue.

In old Delhi our group visited Humayan's tomb, a forerunner of the Mogul style of architecture, and Qutb Minar, a 234-foot high minaret dating to the 13th century. Asoka's Pillar and the famous and colorful Delhi market rounded out our visit to this old city.

Famous Monasteries

In West Bengal, in the northeastern part of India, we toured H.E. Kalu Rinpoche's famous Buddhist monastery. This highly revered lama passed away in May 1989. Eleven of us climbed the hill in a driving rain to reach the main shrine room and attend the last part of a *puja* or meditation practice. The mixed sounds of Tibetan horns, drums, cymbals, and chanting accompanied the meditation. Following the traditional tea service for visitors, we were allowed to climb higher up the hill to meditate in the personal shrine room of Kalu Rinpoche where his body is preserved through special occult methods by attendant lamas. Blessing cords were presented to those of us able to make the pilgrimage to the lama's shrine room.

In Darjeeling, a city in West Bengal made famous by the tea of the same name, we visited Ghoom monastery, the Tibetan Self-



Help Center, the famous Himalayan Institute, and the stupa/shrine where Tenzing Norgay, first to climb Mt. Everest with Sir Edmund Hillary, is buried. At an elevation of 7500 feet, Darjeeling commands one of the finest views in the world—a view of the incredible Himalayas, including Mt. Kan-



Gangtok, the capital of Sikkim, perches precariously on a hill with the cloud-enshrouded Himalayas serving as a backdrop.

chenjunga and Mt. Everest over 100 miles away to the northwest.

From Darjeeling we traveled to nearby Kalimpong where we toured a tea factory and in the afternoon visited the Nyingma Monastery of H.H. Dudjom Rinpoche, revered lama of the Old School of Tibetan Buddhism.

Sikkim

Gangtok is the capital of the former Himalayan kingdom of Sikkim, now a state

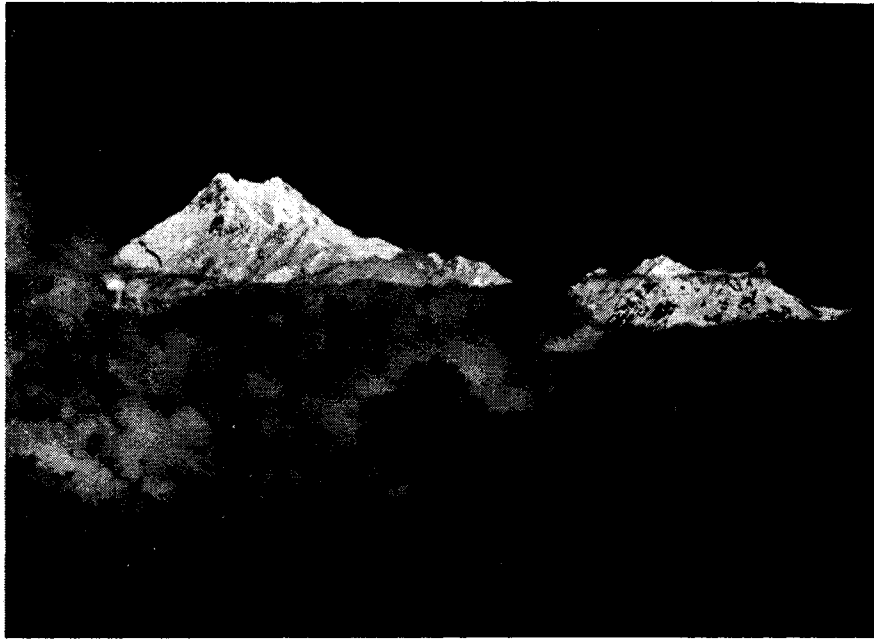
within India. The city is located high in the mountains at an altitude of 5600 ft. In fact, the name Gangtok literally means "top of the hill." It has always been an important center on the trade route between India and nearby Tibet—the land just across the Himalayas. While in Gangtok we visited a couple of Buddhist monasteries, enjoyed shopping in the lively market, and from a nearby viewpoint took in an incredible view of Mt. Kanchenjunga—the third tallest peak on earth. Gangtok is also an important center for research in Tibetology, Mahayana Buddhism, and is the site of the Cottage Industries Institute for the encouragement of traditional carpet making, weaving, and religious painting. Near Gangtok we also visited the famous Buddhist monastery of Rumtek.

The Taj Mahal

From Sikkim we journeyed back onto the Ganges Plain of north-central India to the fascinating city of Agra, site of the magnificent and fabled Taj Mahal. This splendid example of Indo-Saracenic architecture was built c. 1631-45 by Shah Jahan as a tomb for his empress. Agra was captured by Babur, founder of the Mogul Empire, in 1526, and the city of today was built by the Moguls. Also in Agra is the Fort, which contains the imperial palace of Akbar and



On the road to Darjeeling.



Kanchenjunga, world's third-highest peak at 28,208 ft. dominates the Himalayas northwest of Darjeeling, India.

the beautiful Pearl Mosque. On our last night together as a whole tour group we all enjoyed a wonderful party as some packed to return home while others of us prepared to travel on to Japan.

Japan

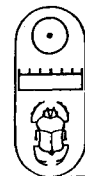
A group of us continued on to Japan, where we visited Kyoto, Nara, Kamakura, and Tokyo—and also rode (it seemed like “flew”) on the famous Bullet Train. In touring Kyoto we visited the Sanjusangendo Mahayana Buddhist Temple, the Heian Shinto Shrine, and Kinkaku-ji Zen Buddhist Temple of the Golden Pavilion. Traveling on to Nara, we visited Todaiji Temple, with its colossal image of Buddha—almost 50 ft. high—dating from the 7th century. Nara Daibutsu, as it is called, is the largest bronze statue in the world and is housed in the largest wooden building in the world. Nara’s beautiful Deer Park and the Kasuga shrine, famous for some 3000 stone and bronze lanterns, rounded out our visit to this wonderful Japanese city.

In Kamakura, another picturesque Japanese city of mountain and seaside scenery,

we stopped long enough to see the large and famous outdoor Kamakura Buddha.

Arriving in Tokyo, we checked in at the luxurious Hotel Grand Palace for two nights, which gave us enough time to visit the Imperial Palace Plaza, Asukusa Kannon Temple with its extensive Nakamise shopping arcade, and the Meiji Shinto Shrine. Our exciting AMORC Asian Tour ended at the Tokyo Airport, as we said *Sayonara* to our wonderful guides, and boarded the plane for the long flight home. But just to remind us of our trip’s beginning, the flight home was on *Thai Airlines*, from the fascinating nation where we began our tour many days earlier. Now that’s *auspicious*.

The AMORC tour had been one of life’s most enriching experiences—never to be forgotten. It was mind and soul expanding. We had visited several different nations, cultures, religions, and several centers of world civilization. And underscoring this great adventure, we traveled in the company of fellow Rosicrucians, sharing experiences and insights with each other in the true spirit of Rosicrucian fraternity. △



Mental Wealth

by Nelson E. Harrison, Ph.D., F.R.C., I.R.C.

EVERYONE IS WEALTHY . . . some know it and others don't. Dr. Napoleon Hill, author of the perennial best seller Think and Grow Rich, suggested that "Both poverty and riches are the offspring of thought." Indeed, poverty is a condition of the mind, not of the purse. But so is wealth a condition of the mind. What becomes clear upon further examination of the above premises is that one gains a better understanding of the rich/poor, wealth/poverty, abundance/famine dichotomies by gaining a better understanding of consciousness.

In the past decade, much has been learned and written about consciousness in terms of new discoveries in brain functioning. It has been discovered that the left and right cerebral hemispheres function totally differently . . . as if we were two separate individuals in one. Perhaps the duality of human consciousness recognized throughout the ages by philosophers, poets, mystics, and theologians can be more readily acceptable to material science due to the new physiological demonstrability of this fact.

In general terms, it seems that in most people, the left hemisphere is responsible for evocative language, and functions cognitively much as a computerized data processor employing logical reasoning, sequential data analysis, and closure or conclusions at every step. The right hemisphere in most people functions more as a receptor of sensory impressions, does not reason in logical steps but rather perceives in a holistic fashion, suspending judgment while exploring an infinity of possibilities. The understanding arrived at by the right hemisphere

method does not lend itself to logical analysis and has thereby been rejected, disparaged, or ignored by modern, rational, verbal science. Its noetic but nonverbal style of cognition is now being shown to be not only of essential value but could even be of superordinate value.

Recent split-brain research has shown that what used to be attributed to the "unconscious" is actually the nonverbal consciousness of the right hemisphere of the brain. Furthermore, what has been referred to as insight, hunch, intuition, telepathy, precognition, talent, sagacity, original thought, creative thinking, imagination, conscience, prescience, psychic sight, the "still small voice"—or disparagingly as hallucinations, delusions, primary process, hypnogogia, confabulation, or primitive thought—function through or are attributable to right brain cognition.

Could it be that the third eye is really blind in modern individuals because the cortex of its cognition has been denied or overlooked by material science? Perhaps if the organ of perception is vestigial in the pineal tissue, then the organ of realization is atrophied in the cortex of the right hemisphere.

Consciousness and Wealth

What does all this have to do with wealth? Let's see if we can make a connection. Could it be that the discoveries of consciousness are more valuable than the discoveries or accumulation of material wealth? The richest man in the world does

Frater Harrison, a member of the Order's International Research Council, is a professional musician who has accompanied Dionne Warwick, The Supremes, The Temptations, Little Stevie Wonder, and toured Japan with the Count Basie Orchestra. Dr. Harrison is presently pursuing his avid interest in the philosophy and therapeutic application of music. His stimulating lectures on mental wealth, creativity, and consciousness are particularly interesting and inspiring to Rosicrucians.

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not spend his time quantifying his wealth. The late billionaire H.L. Hunt once answered a question asked of him by talk show host Merv Griffin as to the extent of his net worth by saying, "If you know how much you are worth, you are not worth very much." Perhaps anything you can count (quantify) isn't worth the trouble. If we listen carefully to people's conversations about wealth, we may notice that only those who feel the lack of wealth or abundance are talking about quantities. Those whose quantities are overabundant are talking about qualities.

As Rosicrucians we learn how to use cosmic law to enrich our lives and the lives of those we love, how to petition the Cosmic for our needs, and how to share the benefit of our blessings with others to improve the general condition of our environment. It is useful, however, to reiterate these principles in terms which may be easily applied in everyday life. Keeping in mind that there is no limitation or lack in the Cosmic, only in our consciousness, and that there is no limitation or lack in our

right hemisphere consciousness, only in the left (which functions as a reduction system permitting us to focus our attention), let us consider a method which will permit us free and direct access to the cosmic storehouse of abundance.

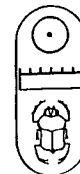
Methods to Reach Abundance

You will find that the following method is completely consistent with the Rosicrucian techniques of concentration and visualization, although, for purposes of the present discussion, it will be interpreted in terms of right brain/left brain cognition:

Step 1. Relax. Learn how to relax through the practice of relaxation training, biofeedback, or better still, regular practice of the Rosicrucian overall exercise. We cannot access the right brain cognition while in a state of tension.

Step 2. Play some soft music and practice deep, relaxed breathing. Since the left hemisphere of the brain cannot hear music, using soft, pleasant music (without singing) excites the right cortex and quiets the left.

"Could it be that the discoveries of consciousness are more valuable than discoveries or accumulation of material wealth?"



Step 3. Concentrate and visualize. Concentration can be described as using the left brain to highlight the desired subject as if it were a flashlight. Visualizing the desired result under the spotlight of the left brain establishes a template for the solution to attach to when it is projected from the right hemisphere in the next stage.

Step 4. Continue to relax and think of nothing. Just enjoy the pleasure of repose or go to sleep. In this stage the right brain awakens, and the solution gravitates toward the left brain/right brain interface (the corpus callosum). Upon waking, or sometime after returning to normal awareness, the solution will jump the gap into the consciousness of the left brain where it can be acted upon.

Step 5. Create something: a poem, a painting, a song, a proverb. The trick here is to be accepting and non-judgmental until you have captured the thought (tape record it or write it down quickly). You must be very careful not to analyze, evaluate, criticize, or edit your creation at this point because it would amount to issuing an assassination contract to the left brain. This would only result in premature rejection of your creation. The great American composer Bill Strayhorn threw one of his compositions in the trash on his way to a rehearsal with the Duke Ellington Orchestra. When he showed up with no arrangements, Duke asked him to go back to his hotel immediately and retrieve whatever it was that he dumped. Fortunately for us all, housekeeping was late getting to his room that day. The song was "Take the 'A' Train."

Step 6. After you have captured the idea, you may analyze it and determine how to put it into practice toward your desired end. All inventions, artistic creations, original thoughts, insights, hunches, intuitions, etc., arrive in our waking consciousness. The proof that the left brain cannot arrive at such solutions via reasoning is that the computer (which is programmed with the logic of the left brain) is incapable of original thought or insights. Witness the familiar computer adage "garbage in—garbage out."

Learning Wealth Consciousness

George Clason stated boldly on the title page of his classic book *The Richest Man in* [22]

Babylon that "a lean purse is easier to cure than it is to endure." For us to find the cure, however, it is necessary to examine the laws of the conscious mind which can be employed to attract health, wealth, joy, and a higher quality of life. To our consciousness the only things which exist are those we realize in our awareness. Our conscious environment thus consists entirely of our realizations. Recognition of this fact enables us to learn and apply "corrective wealth consciousness" to our circumstances.

The qualities of our reality are determined by our attitudes toward our realizations. For example, the color red exists only as a product of our perception of an extremely narrow band of vibration from the infinite Cosmic Keyboard modified by our attitude toward it at the moment of realization. Hence we experience bright/pale red, beautiful/ugly red, warm/stark red, etc., each reflecting our judgment toward a band of vibrations. In other words, reality consists of perception amplified by attitude.

It has been said that one person's feast is another person's poison. What is thrown away as junk by one can be revered as a valuable artifact or antique by another. In fact, generally accepted values are always changing based on prevalent group attitudes. Economists refer to "supply and demand" as a principle and "supply side economics" as one application of it. They have failed to realize that supply and demand are actually the quantitative effect of shifting group attitudes. World economics are determined by shifting attitudes, not by manipulation of quantities.

Attitude and Wealth

To test this hypothesis, think of something you previously wanted very badly but could not have at the time, and which you no longer want. In your former attitude you would have paid a premium for it, whereas in your present attitude you may not even accept it as a gift. However, the subject of this hypothetical test has not changed its characteristics at all.

At the present time of rapid technology turnover, this point is even more dramatic. For example, you buy a new state-of-the-art tape recorder for \$200 and sixty days later a

Dichotomies

WEALTH	POVERTY
Self-confidence	Self-doubt
Self-reliance	Dependency/insecurity
Self-acceptance	Self-rejection
Self-esteem	Self-contempt/deprecation
Health	Illness
Love	Hate
Wisdom-understanding	Ignorance
Sanity	Dementia
Happiness-joy	Sadness
Courage	Cowardice
Faith	Skepticism
Gratitude	Ingratitude
Generosity	Penury/stinginess
Optimism	Pessimism
Pleasure	Pain
Repose	Stress
Joy	Depression/suicide
Transcendancy	Frustration
Prosperity	Adversity
Peace	Anxiety
Humor	Anger
RIGHT BRAIN	LEFT BRAIN

new improved model is on the market for \$150. You find that you not only cannot sell yours for even \$100, but if you were to make a buying decision between the two models today, you would not want it at all.

What changed?

Certainly the tape recorder you bought is no different in its characteristics (assuming you never used it) and may not even be unpacked. But your attitude has been influenced by the way in which the new, improved model devalues the previous model in all ways. Therefore, in the material world, to be satisfied with something for its intrinsic value instead of its relative value is a step toward wealth.

Mystics have suggested through the ages that the Cosmic experiences diversity through creation as reflected in the human consciousness. Since there are no two snowflakes, grains of sand, or atoms exactly alike, perhaps comparison (measurement)

is a step toward poverty whereas appreciation of uniqueness is a step toward wealth.

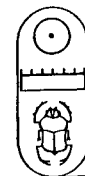
For clarity, let's look at the accompanying list of dichotomies as they correlate to the consciousness of wealth in the light of left brain/right brain theory.

This list of dichotomies can serve as a very practical checklist against which we can examine our daily attitudes and get a "weather report" of our wealth consciousness.

Guidelines to Awaken Wealth Consciousness

Applying the following guidelines to our thinking process, we can quicken our wealth consciousness and establish corrective measures where necessary:

1. No matter what our condition, we are free to choose our own attitude in any given situation. Thus, an essential characteristic of true wealth is ownership of one's own attitude.



2. Labels reflect group attitudes and are signposts which can influence our valuation of our environment. By not permitting others the power to define our personal reality, we achieve another degree of true wealth.

3. If you want to be wise, *know thyself*. Believing yourself to be only your body is a step toward poverty and you will spend all your resources trying to preserve the body. You will consider good health the greatest of all riches. When health is failing, you would give up all your possessions for its return.

4. If you want to be successful, *be thyself*. If you know yourself to be a bird, it would avail you nothing to try to become a snake. You would fail. If you are a peach, it would be fruitless to try to be an apple. Thus, self-acceptance is a step toward wealth.

5. If you want to be rich, *value thyself*. You are the only thing you will ever have all the time. Your real Self is you before birth and after transition when all material things are left behind including your own body. You can take it—real wealth—with you.

6. Count your blessings. Everyone has some unique talent of some kind. Search your storehouse of consciousness to determine your state of wealth. Your environment is simply a reflection of your inner resources and attributes.

7. Decide to make money for others and you will make it for yourself. Do 10% more than is expected, and your income will take care of itself. Imagine if it were customary for workers to promise to produce more in exchange for a raise. "I'll increase my production by 15% if you will give me a 13.5% raise." Make an offer your employer cannot refuse. You must bring some to get some. Everyone wins. To do otherwise is to steal. Instead we threaten to strike if we don't get a 10% raise, and after the strike-induced contract goes into effect, production goes down by 15%. Furthermore, on payday the worker buys groceries at a market which has cleverly raised its prices by 10%. Ultimately this cycle results in a plant closing, an unemployed worker, and a boarded-up market. Everyone loses. The theft of time among America's work force was estimated in recent years to approach \$150 billion in [24]

lost production value. Extortion is a step toward poverty. Enthusiastic giving from the abundance of your personal storehouse is a hallmark of wealth.

8. Do what you love, and the money will follow. Would you want to have your teeth treated by a dentist who hated his/her job? Would you want to have your car fixed by a mechanic who hated to work on cars? Build a better "mousetrap," spread the word, and watch the world beat a path to your door. Enthusiasm creates wealth.

9. Do your alms in secret. When you do something for another out of the goodness of your heart, try to remain anonymous so that the person does not know whom to thank. The beneficiary will have no choice but to thank God. If you place God in your debt, you have won a bond which pays tax-free dividends in infinite proportions. The Infinite Source of supply multiplies the good we do exceedingly.

10. Be thankful. Gratitude is the Cosmic Law of Increase. A complaint registers the idea of helplessness in the consciousness. If you feel inadequate, you have abdicated your inheritance. A victim will seek to be rescued by anyone who comes along. The most common complaint heard today is "it just isn't fair." To whom is this complaint addressed? Should the Cosmic intervene and deal us a new hand of cards? The poker game of life is a "confidence" game. You may actually have the best hand at the table and yet play it so badly that you lose the pot. If something is in error, correct it. After all, if it is in your reality in the first place, it is because you put it there. If you challenge your own mind, you will never mind a challenge.

11. Do not confuse the container with the contents. If you like something, be wise to recognize it in its substantive form. Fancy packaging only serves to increase the price. Sometimes the fancy package is a disguise engineered to hide an inferior product. If you know what you like, you do not have to be sold on it by a third party. He is wealthiest whose pleasures are the cheapest.

12. Prepare your mind to accept wealth. The fear of success is based on the fear of responsibility amplified by the attitude of self-doubt. Since our consciousness creates

everything in our lives precisely as we programmed it, be careful not to pray for what you really don't want . . . because you will get exactly that. If the quality of your life is not what you want it to be, it is because you cannot stand it any better than it already is.

13. What you focus on expands. If you worry about your debts or your problems, they will receive the benefit of the light of your consciousness and will expand accordingly. Focus on possibilities and energize

the light of your consciousness to manifest them in your life. If you wish to change your circumstances change your mind. Choose the consciousness of wealth! △

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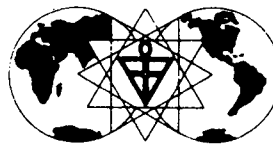
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The Purpose of the Rosicrucian Order

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*.

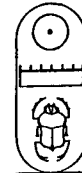
Address Scribe S.P.C.
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(Cable Address: "AMORCO")

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.



Nature Provides

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

I WOULD like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire Hills at Lebanon Springs in New York State. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring through some Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail. He seemed to have some disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being

that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians of an evil spirit's holding a person in disease, and of water's washing away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white men, and not the true beliefs that the Indians held in their own hearts. Of course, I am speaking only of the educated Indians who were mystics of the first order and real students of human psychology.

It is possible that the average uneducated Indian was told the same story as the average white man. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spiritual vibrations which entered the human body at certain times and set up certain causes of disease; these vibrations had to be removed by methods other than the use of medicines.

We see in this a somewhat unsophisticated form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise an earlier form of an old scientific

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belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. The Captain's health began to improve in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way and to preserve it for the future, if such a thing were possible.

Humanitarian Purpose

It is a notable incident in the records that were preserved that the spring was leased to Hitchcock on December 19, 1778, and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward the said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing number of visitors came to it to drink and to bathe. Most of these were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

Early Rosicrucians

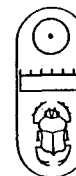
During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucians.



Persons went from Philadelphia, and even from Baltimore and other Eastern cities, to New York State to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of John Quincy Adams, the Marquis de Lafayette, Martin Van Buren, Daniel Webster, Joseph Bonaparte (the ex-King of Spain), De Witt Clinton, Charles Francis Adams, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep and at the present time (1929) yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the water has an unvarying temperature of 78° F the year round.

Professor von Oefle, who is probably the leading authority in America on mineral waters, says that the origin of the Lebanon spring was volcanic, which accounts for its even temperature of 78° F. The many scientific analyses made of the water reveal that it



has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radio-activity because of its contacts with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when such elements have become deficient through improper eating, the destructive processes of germs, or the

subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, which results in the radioactivity in the water that greatly aids in curing certain diseases.

If any of our members are touring through New York State, I suggest that they visit the Berkshires at Lebanon Springs, enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples, for we are not attempting to advertise or promote any commercial activities in connection with this spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health. Δ

In Appreciation

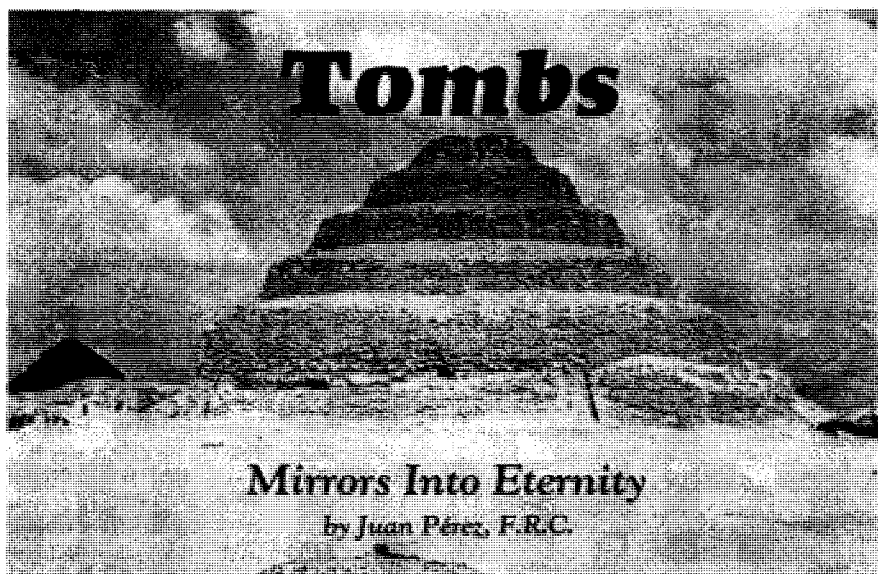
I take this opportunity to express my appreciation for the many good wishes and greetings received from Rosicrucians throughout the world on the occasion of my birthday, February 26. I regret that it is not possible to acknowledge all the kind thoughts personally. Please accept my sincere thanks.

Gary L. Stewart
Imperator

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.

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THE PRESENCE of hidden things, whether concealed in hieroglyphic script, buried unsuspected under the earth, or lying undetected within our innermost selves, always provides a challenge and a triumph for those who undertake a successful quest for discoveries. Those who have succeeded will often find a gateway to another realm that brings them more fully in contact with ancient cultures.

One of the best ways to learn about early man is to excavate his burial places, especially tombs. A tomb is a grave or funerary structure, especially one of considerable size and richness. For many thousands of years, people the world over have created such structures to honor deceased individuals who were revered, respected, or even feared above and beyond the ordinary. Originally, the deceased was buried in his home, and even in later cultures the typical tomb took the form of a house. These structures were generally filled with those implements, jewelry, and even food which the deceased would need in his journeys through the realm of the dead.

During the Bronze and early Iron Ages such structures over a grave were quite common in the lands of the eastern Mediterranean and Asia. Some of the tombs also contained a sarcophagus in which the body

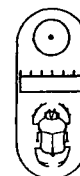
of the deceased was placed. All richly ornamented sarcophagi, whether placed in niches or having shrine-like construction in the interiors of temples or churches, come under the general classification of "tomb."

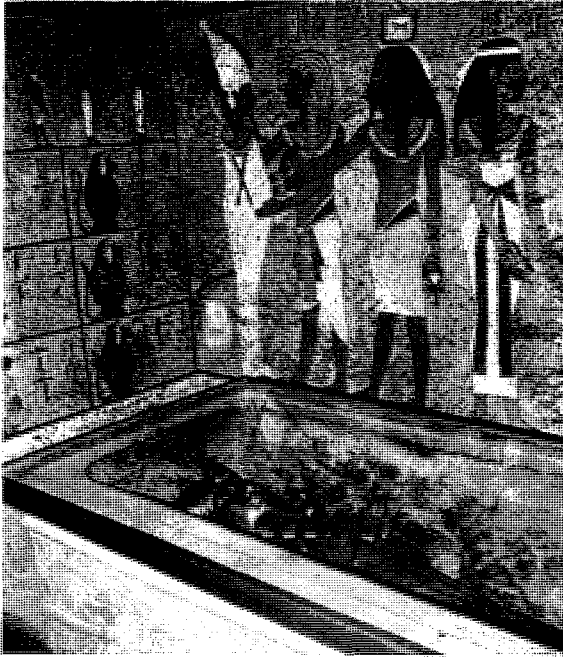
However, only with the development of Egyptian civilization did tombs reach architectural importance. During the early dynasties, tombs were of the mastaba type, consisting of low flat-roofed masonry structures with the tomb chambers sunk in the rocks below. Royal tombs of this period were almost in the shape of pyramids. An excellent example of this form is the step pyramid of King Zoser (above). Designed by the legendary architect/physician Imhotep, this tomb consists of six mastabas, stacked one on top of the other. The mastaba type of tomb later evolved into the smooth-sided pyramid, which, in its largest, most glorious form, was considered to be one of the seven wonders of the ancient world.

During Egypt's Middle Kingdom, rock tombs cut into cliff faces largely superseded the earlier types. These hidden tombs were falsely thought to be less prone to grave robbing than the pyramids. Such a rock-cut tomb, that of King Tutankhamon, became famous with its discovery in 1922. It is one of the few not to have been looted in ancient times, and archeologically it is the richest tomb ever discovered in Egypt.

However, in Egypt unknown tombs are discovered every few years and Egyptologists feel that there are many more tombs still to be discovered.

The author has served as the chief tour guide in the Rosicrucian Egyptian Museum for over twenty years and has written several articles for the Rosicrucian Digest.





King Tutankhamon's sarcophagus within the burial chamber of his rock-cut tomb, Valley of the Kings, Egypt. The opening of this young pharaoh's still-intact tomb excited the entire world in 1922.

To describe each tomb individually would take volumes, so let's take a general glimpse into a few of the famous tombs discovered to date throughout the world—tombs enshrouded with an aura of mystery.

Lands of the Mediterranean

Lands of the eastern Mediterranean have seen many different types of tombs erected through centuries of history. In Greece, the most interesting type of pre-Hellenic tomb is the *tholos*, or beehive type, roofed in corbelled masonry. The so-called Treasury of Atreus at Mycenae (c. 1200 B.C.) is typical of this style.

The 1977 discovery of the 2300-year-old tomb in Vergina, Greece, may be that of the great Macedonian king, Philip II, father of Alexander the Great who conquered Egypt, Mesopotamia, and Persia in the 4th century B.C. It is speculated that the impressive solid gold casket found within the tomb bearing the sunburst symbol of Macedonia could be holding the cremated remains of Philip II. A magnificent golden quiver was among the seventy exquisite objects of gold, silver, bronze, and iron—all masterful examples of the ancient art of metal working.

The Greek influence can also be seen in the large and lavish tombs of Asia Minor.

[30]

The most impressive is the memorial, called the *Mausoleum*, erected to enshrine the body of King Mausolus (355 B.C.).

Ancient tombs of every type have been found in Italy. The Etruscans built elaborate tombs; especially famous are those at Tarquinii, Volterra, Vulci, and near Perugia. Later Roman tombs took various forms. In the city of Rome may be seen a pyramid-shaped monument dedicated in 12 B.C. to Gaius Cestius, Roman magistrate and tribune. Another notable tomb is one erected on the Appian Way dedicated to Cecilia Metalla (daughter-in-law of the Triumvir Crassus, 1st century B.C.). This cylindrical-shaped monument, however, is far smaller than the massive mausoleum erected by Hadrian for himself and his successors. Now called the Castel Sant'Angelo, it is located on the Tiber near the Vatican.

Medieval Europe

In Medieval Europe exterior tombs were rare, but the magnificently sculpted tombs of the Scaliger family in Verona, Italy, dating from the 14th century are an exception. During this period of Europe's history the tombs of privileged persons were often located within churches. The interior tombs in England took the form of sarcophagi bearing a recumbent effigy, such as the Crusader's tombs in the Temple Church in London, and Prior Rahere's tomb in the Church of St. Bartholomew the Great. Some of the most interesting and elaborate tombs are those of the English kings, queens, and notables to be found in Westminster Abbey, London.

In the time of the Renaissance, many tombs of great beauty were constructed throughout Europe. Showing Renaissance inspiration are the tombs of the children of Charles VIII in Tours Cathedral (France, 1506) and the tomb of the Catholic monarchs Ferdinand and Isabella and Don Felipe and Donna Juana (Spain, 1517-1520).

A more modern expression is the tomb of Napoleon in the Church of Les Invalides, Paris (1843-1861) by Visconti, which has become a national shrine. One can observe that more recent tombs show a continuous development toward an increasing simplicity, and the attempt has been made to gain



The rock-cut tombs in the cliffs at Beni Hasan, Egypt. These 11th and 12th Dynasty tombs are the only ancient Egyptian tombs located on the east bank of the Nile. Inset: entrance to one of the cliffside tombs.

emotional effect by perfection and sincerity rather than grandeur.

The Far East

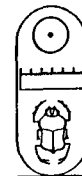
Chinese tombs consist of a series of colonnaded halls crossing a great main axis bordered with statues of beasts and men. Similarly, the royal tombs at Tokyo, Japan, resemble those of the Chinese in having a series of great halls and in being built in the form of temples rather than simple tombs.

However, Chinese tombs do vary in architectural style and form according to locale. Near Fuzhou may be found a characteristic group of tombs in which a cylindrical stele is placed on the terrace in the middle of a crescent-shaped embankment.

China's earliest emperors, starting in the 3rd century B.C., were commonly buried in the Yellow River valley of Shensi Province. They left behind an archeological paradise with hundreds of unexcavated imperial tombs filled with royal riches and treasures. Among these tombs, that of Ch'in Shih Huang Ti, the first emperor (259-210 B.C.) and builder of the Great Wall of China, will

undoubtedly prove to be the most wondrous when fully excavated. The moment Shih Huang Ti became king at thirteen years of age, he ordered the building of his tomb. Some 700,000 conscripts worked thirty-six years constructing a subterranean palace in which he could spend eternity. Experts estimate that the life-sized, six-foot-tall terra cotta warriors in armor carrying real bronze swords, spears, and crossbows, and standing guard for 2200 years, were the vanguard of an army of 6000. Pottery, iron farm tools, silk and linen fabrics, and jade pieces are stored nearby and bring unified China's First Dynasty vividly to life. The royal tombs of the earlier Shang Dynasty (1700-1100 B.C.) show that *live* warriors, women, servants, and horses had been buried with kings and high-ranking officials. The practice of live burials had been stopped for centuries; perhaps Shih Huang Ti tried to revive it symbolically.

In Moslem countries tombs were reserved for great personages or royal families. The richest and most monumental are the domed *turbehs* of the Turkish sultans in Constan-





Rome's Appian Way passes by many impressive Roman tombs and ruins. Originally constructed by Appio Claudio in 312 B.C., this important road at one time extended as far as Brindisi and Taranto.

tinople and the tombs built by the Moslem rulers of India, such as the Gol Gumbaz or tomb of Sultan Mohammed Adil Shah at Bijapur (built A.D. 1626-1660) and the Taj Mahal built by Shah Jahan at Agra in the years 1632-1647. The Taj Mahal is considered by some architects to be the most beautiful building in the world. It was built by Shah Jahan as a tomb for his wife Mumtaz Mahal; Shah Jahan is buried there also.

The New World

One of the most recent discoveries is the New World's richest unlooted tomb in Sipan, Peru, found in July 1988. It is believed to be that of a warrior-priest now titled the "Lord of Sipan." This structure was built by a people known as the Moche. From about A.D. 100 to the close of the 7th



Plantagenet tombs in Fontevrault Abbey, France. Upon the sepulcher are the effigies of Henry II and his daughter-in-law Isabella. These are fine examples of tombs located within churches.

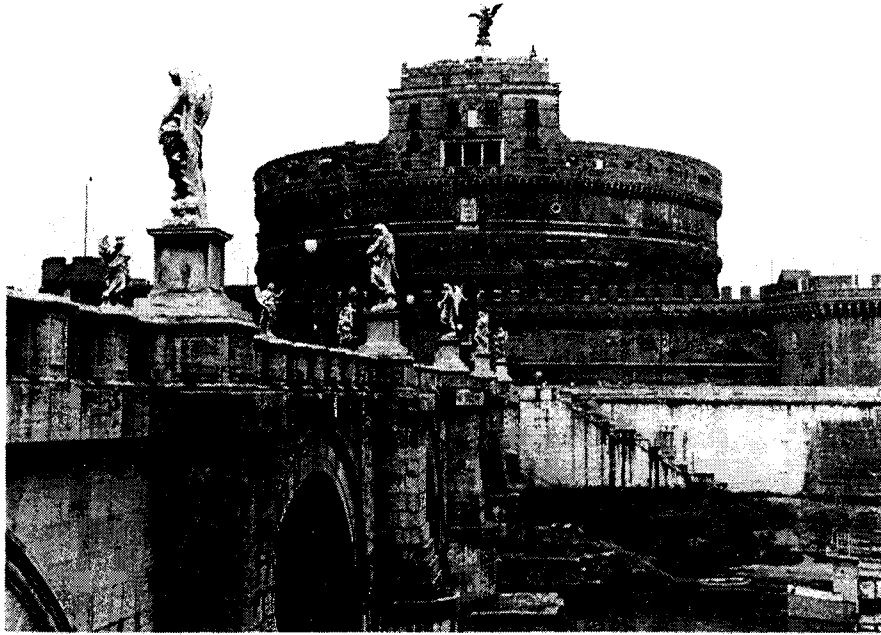
century, these agricultural Indians flourished in the desert margin between the Peruvian Andes and the Pacific. During this era many huge monuments of sun-baked [32]

mud bricks, called *huacas* by the modern Peruvians, housed their noblest dead together with priceless artifacts representing knowledge of cultural and religious importance. It is interesting to note that these *huacas* served primarily religious and administrative purposes and served only secondly as chambers accommodating the burial of rulers or noblemen.

Among the most fascinating artifacts salvaged are the ones found in the royal tomb itself, such as the crescent-shaped headdress ornament of gold, one pound in weight, unmistakably an emblem of power; a necklace with sixteen solid gold disks; and gold earpieces the size of a thumb, inlaid with turquoise depicting a Muscovy duck. Similar ornaments portray a deer. A solid gold mask covered this "Peruvian Tutankhamon's" lower skull from cheek to chin, and an elegant gold rattle held in his hand depicts a grim deity. Also found was a bell whose sound is created by small copper balls inserted in eight hollow spheres of gold. The scholars were amazed when they beheld the intricacy and refinement of Moche art.

The Moche people did not develop a writing system, but they left a vivid artistic record in beautiful ceramic vessels that were modeled with three-dimensional sculpture or painted with fine line drawings, giving us almost all we know of their culture. In art and technology they rivaled the Mayas, and in ceramics and weaving they preceded the Incas by 1200 years!

Even greater Moche pyramids break the horizon elsewhere between the Andes and



Rome's famous Castel Sant'Angelo is one of the eternal city's most historically significant monuments. Originally planned as a tomb by Emperor Hadrian, construction was begun in A.D. 135. As centuries passed, this magnificent mausoleum was eventually surrounded by walls, and the funerary monument became a prison and fortress. In the late Middle Ages, it was a place of imprisonment and torture; it was also a convenient fortress where popes hid out during civil unrest and invasions. The monument remained a prison and fortress until 1901 when it was completely restored. The castle's name is derived from the bronze angel on its top, placed there by Pope Gregory the Great in 1752 to commemorate the end of the plague. The Bridge of the Angels, leading across the Tiber River to Castel Sant'Angelo, was also constructed by Hadrian and centuries later decorated with angel statues.

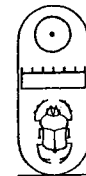
the sea. Among the largest man-made structures in South America is the one dubbed *Huaca del Sol*, "Pyramid of the Sun." It dominates the valley of the Moche River, cradle of the Moche culture, covering 12.5 acres at its base and containing more than a hundred million bricks. Imagine what could be discovered inside! Perhaps one day archeologists will surprise the world with one more wonderful discovery in this area.

Building for the dead may seem a selfish and egoistic enterprise, especially now when thousands of those living are homeless. Yet it must be remembered that some of these tombs are masterpieces of architecture, and their vaults full of artwork are archeological treasures. Maybe some narcissism was necessary; otherwise, future generations would never have known the existence of personages who contributed to past civilizations. How many great personalities throughout the ages have died and did not leave tombs, statues, reliefs, or paintings to be

remembered by or to tell us of their contributions to society. Are they not in effect the "unknown soldiers of humanity"?

Through tomb excavation the quality of civilization in each particular period of history can be reconstructed, adding more pages to our known history. Also, buried treasure can be a key to past cultures. This was certainly true in the case of the famous Rosetta Stone, which the 19th-century French genius, Champollion, used to decode the ancient Egyptian hieroglyphs.

Suppose we delved deeply into ourselves and searched for the emotions and memories which inspire each one of us to immortalize our lives. What would we discover? Perhaps we, also, would find interior monuments and grandiose temple-like shrines. Or perhaps the everlasting desire to immortalize ourselves in our children and to leave our thoughts and ideas in footsteps on the sands of time. Δ



Imperator Interview

(From page 9)

RMT: *Those are vegetarian?*

GLS: Well, they live inside the mango tree. The only thing the grubs eat is what is inside the tree—the sap, etc. So that was their viewpoint of it. And another thing, when they learned that I did not eat meat they were surprised, and they touched me because I am a bit more massive than most of them. You know, Aborigines are usually very thin and wiry people—very strong—and they eat a lot of meat. But when they saw me, and I have more muscle bulk and this type of thing, they say: “Well, how can you not be eating meat and still have this bulk,” poking me to see what my muscles are like. Of course, now I am no longer a vegetarian, and I will eat what is put before me, whether it be a mango grub or a head of lettuce.

RMT: *Did you eat a mango grub?*

GLS: As of yet I haven’t, and in that particular experience, no. But I imagine I will on my next trip out. I am going to be with two different tribal groups: one in the Northern Territory, and one in Western Australia. And I will spend a long time out in the bush in the desert, as opposed to being restricted to the communities. Frater Peter Bindon will be there when I am working with the communities. As you know, he’s an archeologist and teacher of bushcraft and survival skills in Western Australia, and he is highly respected among the Aborigines. I am introducing Peter to the Northern Territory group, and he is going to introduce me to the Western Australian group.

RMT: *Are there differences between these different groups—I mean culturally?*

GLS: Yes, there are big differences.

RMT: *How about linguistically?*

GLS: There were at one time about 200 different languages, and from my experience, the words are similar, the pronunciation and sounds are similar, but they may have different meanings from tribe to tribe.

[34]

RMT: *But their mystical or cosmological view throughout Australia, traditionally, has been pretty much the same?*

GLS: Pretty much the same.

RMT: *Are they a warlike people, traditionally?*

GLS: I wouldn’t say so. They have their little skirmishes and fights, but basically, in my experience and understanding, they are fairly peaceful.

RMT: *I understand they have initiations? Have you been initiated, or can you speak about that?*

GLS: Initiations are private rituals for the tribal group, and you don’t generally talk about them. They have certain do’s and don’ts involved with initiation, and I am really not at liberty to discuss much detail about my associations as far as initiations go. These are pretty much a personal thing. They have men’s initiation rituals, and then they have women’s initiation rituals—men’s mysteries and women’s mysteries. The men and the women do not intermix the mysteries for the most part. There is some overlap, of course, but men do not talk to women about these things, and women do not talk to men about these types of things.

RMT: *Are the children, from a very early age, steeped in these mysteries and taught these mysteries even today?*

GLS: Yes, children are educated very early in these mysteries, and their basic initiations in most groups are not universal among all Aborigines.

However, some initiations are more universal. I’d say in most Aboriginal cultures the first initiation into manhood involves circumcision; and then it is optional whether they can have a subincision, and maybe even a tooth extraction. Some tribes will practice that to show that the individual has been initiated.

Of course, we are talking about tribal Aborigines, not the ones who have lost

their traditions, lived in the cities, etc. But just to approach this: if an Aborigine from a tribal group in, let's say, South Australia were to be moved north thousands of miles to a group in the Northern Territory, it would not be the same. These are two different cultures and you cannot easily make this transplant. It would be like taking an American and transplanting him to China. There may be similarities, but there are definite differences. They are tied to their land. They are born at a certain place. The spirit

of the land infuses them and they must remain in that area. And even though they may be traveling—some of their storylines and spiritual journeys could traverse a couple of thousand miles, and they may be traveling a couple of years in this process—but they always have to come back to the same place.

The third part of this interview will appear in the next issue.

—Editor

IN MEMORIAM

Fern Palo, F.R.C.

ON January 3, 1990, at 8:55 A.M. EST, Grand Councilor Emeritus Soror Fern Palo passed through transition, experiencing the Great Initiation, thus culminating a life of indefatigable service to the Rosicrucian Order, her community, and humanity. For seven years (1969-1975) Soror Palo served the Order as AMORC Grand Councilor for the North Atlantic States. These were years of important Rosicrucian growth and activity in this heavily populated region of the United States.

Through six decades Soror Palo was associated with the New York City Lodge, AMORC, and during those years served in a number of ritualistic and administrative Officer positions—helping to guide the Lodge and area Rosicrucians through good and bad times toward the ever-evolving Light. Soror Palo realized that the Rosicrucian Order is an *initiatic* order, and thus she knew of the vital importance of ritualistic initiation in Rosicrucian work. She stood up for what she believed in and she knew of the strength present in diversity. Soror Palo was one of the early fighters for the racial integration of the New York City Lodge, and she was instrumental in its eventual integration in the early 1950s. Respecting her knowledge and counsel, Emperor Ralph Lewis selected Soror Palo as a member of one of the Order's inner councils, and having earned a Master's Degree in history, Soror Palo was also a valuable member of the Order's Historical Council. She was happy to have served in the Great Work under three Emperors—H. Spencer Lewis, Ralph M. Lewis, and Gary L. Stewart—all three of whom she knew personally.

Soror Palo is survived by her husband Frater John Palo—also an indefatigable worker for the good of the Order. Her courage and devotion will be long remembered by Rosicrucians everywhere.



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of the Rosicrucian Order, AMORC
as of December 31, 1989

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*Initiations are performed.

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Nanaimo, B.C.: Nanaimo Pronaos
Ottawa, Ont.: Trillium Chapter
Prince George, B.C.: Hope of the North Pronaos
†*Québec, P.Q.: Pyramide Lodge
†*Rimouski, P.Q.: Grand Soleil Lodge
†Roberval, P.Q.: Ouatichouan Chapter
†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-Îles, 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
†Valleyfield, P.Q.: Soleil Levant Chapter
*Vancouver, B.C.: Vancouver Lodge
Victoria, B.C.: Victoria Chapter
†Victoriaville, P.Q.: Soleil des Appalaches Chapter
Winnipeg, Man.: Charles Dana Dean Chapter
†CENTRAL AFRICAN REPUBLIC
*Bangui: Maitre Eckhart Lodge

†CHAD

N'Djamena: Ralph Maxwell Lewis Pronaos

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 Chapter
*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
Manizales, Caldas: Manizales Pronaos
Medellín, 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
Mouyondzi: Luxor Pronaos
N'kayi: Rose Dorée Pronaos
Ouesso: 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

Nicosia: Alethea Chapter

†DENMARK

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

DOMINICAN REPUBLIC

Santiago de 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

†FINLAND

*Helsinki: Finlandia Chapter & Pronaos
Lohja: St. Laurentius Pronaos

†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: Samarobrive Pronaos
*Angers: Alden Lodge
Angoulême: Isis Chapter
*Annecy: 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
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 Chapter
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
Château-Arnoux: Hermontis 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
*Dijon: Bernard de Clairvaux Lodge
Douai: L'Eveil Pronaos
Dunkerque: Martha Lewis Chapter
Epinal: Lu-Vi-Am 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
 Sphinx Chapter
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
***Le Neubourg:** Zaroni 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
 Ménès Lodge
 Moeris Lodge
Mantes-la-Jolie: Apollonius de Tyane Pronaos
***Marseille**
 Denderah Lodge
 Hareris Lodge
Massy: Udjat Chapter
Meaux: Kheper Chapter
Melun: Albert le Grand Chapter
***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:** Thoutmes III Lodge
***Nanterre:** Hotep 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
Quimper: Taramis Pronaos
Rambouillet: Gustave Meyrink Pronaos
***Reims:** Rosae Crucis Lodge
***Rennes:** Graal Lodge
Rodez: Maurice Durand Chapter
***Rouen:** Renaissance Lodge
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
Sarrebourg: Ponsaravis Pronaos
Sète: Thau Pronaos
***Strasbourg:** Galilée Lodge
Tarbes: Pays de Bigorre Chapter
Thaïre 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 Lodge
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Chapter
***Varennes:** Edith Piaf Lodge
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybèle Pronaos
***Villejuif:** Nout Lodge
***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
 Ralph M. Lewis Lodge
Mouila: Nefertoum Chapter
Oyem: Vince Adama Chapter
Port Gentil: Amenhotep IV Chapter
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
Dortmund: Dortmund Lodge & Pronaos
Duisburg: Duisburg Pronaos
***Düsseldorf:** Düsseldorf Lodge & Pronaos
***Frankfurt am Main:** Frankfurt Lodge & Pronaos
Freiburg im Breisgau: Freiburg Pronaos
Friedrichshafen: Friedrichshafen 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
***Munich:** München Lodge & Pronaos
Nürnberg: Nürnberg—Fürth Pronaos
Regensburg: Regensburg Pronaos
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Chapter & Pronaos
Ulm: Ulm Pronaos
Wiesbaden: Wiesbaden 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: Ellopi Pronaos
Thessaloniki: Estia Chapter

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
Gonaïves: 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 & Pronaos

INDIA

Bangalore: Bangalore Pronaos
Bombay: Bombay Pronaos
Calcutta: Calcutta Pronaos
Madras: Madras Pronaos

IRELAND

Dublin: Dublin Pronaos

■ ITALY

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
Sénèque Lodge
Triade Lodge
Aboisso: 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
Bocanda: Horus Pronaos
*Bondoukou: Démocrite Lodge
*Bongouanou: Lumière Lodge
Borotou-Koro: Cohésion Chapter
Bouaflé: Paracelse Chapter
*Bouaké:
Louis Diessy Koblan Hudson Lodge
Michael Faraday Lodge
Ralph Maxwell Lewis Pronaos
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Dabakala: Nicolas Flamel 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 Lodge
Guiberoua: Thèbes Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Céleste Noyrey Pronaos
Katiola: Plotin Chapter
*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: Félicité Lodge
Sassandra: Thalès Pronaos
Séguéla: Anaximandre Pronaos
Sikensi: Anubis Pronaos
Sinfra: Francis Bacon Pronaos
Soubéré: Eau Vive Pronaos

Tabou: Khepry Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Touba: Hermès Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Vavoua: Lux Pronaos
*Yamoussoukro: Edith Lynn Lodge
*Yopougon:
Empédocle Lodge
Mont Pico Lodge
Zuénoula: Chou Pronaos

JAMAICA

*Kingston: Saint Christopher Lodge

JAPAN

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

‡ MARTINIQUE

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

‡ MAURITIUS

Rose Hill: Luz Chapter

MEXICO

Acapulco, Gro.: Acapulco Chapter
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
Coatzacoalcos, Ver.: Coatzacoalcos 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
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
Perote, Ver.: Perote Pronaos
Poza Rica, Ver.: El Tajin Pronaos
Puebla, Pue.:
 Puebla Chapter
 Tonatihu Chapter
Queretaro, Qro.: Queretaro Pronaos
Reynosa, Tamps.:
 General Teran Pronaos
 *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
Torreón, Coah.: Torreón Pronaos
Valle Hermoso, Tamps.: Valle Hermoso Chapter
***Veracruz, Ver.:** Zoroastro Lodge
Villahermosa, Tab.: Tabasco Chapter
Xalapa, Ver.: Xalapa Chapter

‡MONACO
 Monaco: Monoecis Pronaos

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

***NETHERLANDS ANTILLES**
Philipsburg: Ishtar Pronaos
Willemstad: Curaçao Chapter

‡NEW CALEDONIA
 Nouméa: Ralph M. Lewis Chapter

NEW ZEALAND
***Auckland:** Auckland Lodge

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

‡NIGER
 Niamey: Sahel Mystique Pronaos

NIGERIA
Akwa-Ibom
Abak: Abak Pronaos
***Eket:** Lotus Lodge
Ikot Abasi: Ikot Abasi Pronaos
Ikot Ekpene: Ikot Ekpene Pronaos
Oron: Oron Pronaos
***Uyo:** Aton Lodge
Anambra
Abakaliki: Abakaliki Pronaos
Awka: Awka Pronaos
Enugu
 *Kroomata Lodge
 Nkalagu Pronaos
Ezunaka: Ezunaka Pronaos
***Ihiala:** Isaac Newton Lodge
Nsukka: El Morya Chapter
Oji River: Oji River Pronaos
***Onitsha:** Paracelsus Lodge
Bauchi
Bauchi: Bauchi Chapter
Gombe: Gombe Pronaos

Bendel
Abraka: Abraka Chapter
Afuze: Owan Pronaos
Agbor: Divine Chapter
Asaba: Asaba Chapter
Auchi: Auchi Pronaos
Benin City
 *Benin City Lodge
 Roger Bacon Chapter
Burutu: Burutu Pronaos
Ekpoma: Ekpoma Pronaos
Ibusa: Ibusa Pronaos
Issele-Uku: Eziani Pronaos
Koko: Koko Pronaos
Kokori Inland: Kokori Pronaos
Kwale: Illuminati Pronaos
Obiaruku: Obiaruku Pronaos
Oghara: Oghara Pronaos
Ogwashi-Uku: Aniocha Pronaos
Orerokpe: Ansata Chapter
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
***Sapele:** Nirvana Lodge
Ubiaja: Ubiaja Pronaos
***Ughelli:** Ughelli Lodge
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
***Warri:** Kut-Hu-Mi Lodge
Benue
Gboko: Gboko Pronaos
Makurdi: Descartes Pronaos
Borno
Maiduguri: Maiduguri Pronaos
Cross River
Akamkpa: Akamkpa Pronaos
***Calabar:** Apollonius Lodge
Ikrom: Elijah Pronaos
Obudu: Obudu Pronaos
Ogoja: Amatu Chapter
Federal Capital Territory
Abuja: Abuja Pronaos
Gongola
***Yola:** Aristotle Lodge
Imo
Aba
 Ngwa Pronaos
 *Socrates Lodge
Afikpo: Afikpo Pronaos
Arochukuwu: Arochukuwu Pronaos
Mbaise: Mbaise Pronaos
Oguta: Oguta Pronaos
Ohafia: Ohafia Pronaos
Okigwe: Solar Pronaos
Orlu: Orlu Chapter
***Owerri:** Plato Lodge
***Umuahia:** Cagliostro Lodge
Umuaka: Umuaka Pronaos
Kaduna
***Kaduna:** Morning Light Lodge
Zaria: Osiris Chapter
Kano
***Kano:** Kano Lodge
Kwara
Ajaokuta: Ajaokuta Pronaos
Ilorin: Ilorin Chapter
Jebba: Jebba Pronaos
New Bussa: New Bussa Pronaos
Lagos
***Apapa:** Sacred Light Lodge
Epe: Epe Pronaos
Ikeja
 *Harmonium Lodge
 Memphis Lodge
Ikorodu: Gemini Pronaos
***Lagos:** Isis Lodge
Yaba: Akoka Pronaos
Niger
Minna: Minna Pronaos
Suleja: Suleja Pronaos
Ogun
Abeokuta: Abeokuta Chapter
Ota: Jubilee Pronaos
Sagamu: Remo Pronaos

Ondo
 Akure: Akure Pronaos
 Ikare: Ikare-Akoko Pronaos
Oyo
 *Ibadan: Alcuin Lodge
 *Ife: Ife Lodge
 Osogbo: Osun Pronaos
 Oyo: Oyo Pronaos
Plateau
 Jos: Star of Peace Chapter
 Lafia: Lafia Pronaos
Rivers
 Abonnema: Abonnema Pronaos
 Ahoada: Arcane Pronaos
 *Bori: Ee-Dee Lodge
 Okrika: Okrika Pronaos
 Omoku: Omoku Pronaos
 *Port Harcourt: Thales Lodge
 Sagbama: Unity Pronaos
Sokoto
 Sokoto: Sokoto Pronaos
 †**NORWAY**
 Bergen: Bergen Pronaos
 *Hamar: Mjōsa 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 Lodge
 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**
 Alcobaca: Alcobaca Pronaos
 *Lisbon: Lisbon Lodge
 Porto: Porto Chapter
 †**REUNION**
 *Saint-Denis: Maat Lodge
 Saint-Pierre: Croix du Sud Chapter
SAINT LUCIA
 Castries: Castries Organizational Group
 †**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
 *Johannesburg, Transvaal: Southern Cross Lodge
 Pretoria, Transvaal: Pretoria Pronaos
 Riebeeckstad, O.F.S.: Welkom Pronaos
 Umtata, Transkei: Umtata Pronaos
SPAIN
 Albacete: Albor Pronaos
 Alcorcon: Alcorcon Pronaos
 Alicante: Isis Pronaos
 Almeria: Almeria Pronaos
 Arrecife: Lanzarote Pronaos
 Badajoz: Badajoz 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
 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
 *Stockholm: Svithjod Chapter
SWITZERLAND
 §Basel: Basel Pronaos
 §Bern: Bern Pronaos
 †Bienne: Maitre Kelpius Pronaos
 †Delémont: Crux Ansata Pronaos
 †Fribourg: Khnoum Pronaos
 †Genève: H. Spencer Lewis Lodge
 †La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 †Lausanne: Akh-En-Aton Chapter
 ■Lugano: Leonardo da Vinci Lodge
 †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: Hieronymus Pronaos
 Assahun: Ave Pronaos
 *Atakpamé: Vintz Adama Lodge
 Badou: Ephphata Pronaos
 Dapaong: Luxor Pronaos
 Hahotoe: El Moria Pronaos
 Lama-Kara: Le Verseau Chapter
 *Lomé:
 Francis Bacon Lodge
 Lumière du Togo Lodge
 Nuatja: Lumière Pronaos
 Palimé: Héraclite Chapter
 *Sokodé: H. Spencer Lewis Lodge
 Tabligbo: Kemit Pronaos
 Tsévié: Socrate Pronaos
TRINIDAD-TOBAGO
 *Chaguanas: Trinidad Lodge
 Scarborough: Tobago Pronaos

UNITED KINGDOM

England

Birmingham: Light of Wisdom Pronaos
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
King's Lynn: Norwich Organizational Group
Leeds: Joseph Priestley Chapter
Leicester: Leicester Pronaos
Letchworth: Zanoni 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
Birmingham: Birmingham Pronaos
Montgomery: Montgomery Pronaos

Arizona

Prescott: Prescott Pronaos
Scottsdale: Valley of the Sun Pronaos
Tucson: Tucson Pronaos

California

Anaheim: Empedocles Chapter
***Bell:** Bell Lodge (S)
Concord: Golden Lotus Pronaos
Fresno: Heart of California Pronaos
Lancaster: Desert Rose Chapter
Lomita: Lomita Pronaos (S)
***Long Beach:** Abdiel Lodge
***Los Angeles:**
Hermes Lodge
Los Angeles Lodge (S)

Monterey: Monterey Pronaos

***Oakland:** Oakland Lodge

Redondo Beach: New Pyramid Pronaos

***Sacramento (Fair Oaks):** Robert Fludd Lodge

San Bernardino: San Bernardino Pronaos

San Diego

*San Diego Lodge
Spanish Chapter of San Diego (S)

San Francisco:

Golden Gate Pronaos

San Francisco Chapter (S)

San Gabriel: Akhnaton Pronaos

San Luis Obispo: San Luis Obispo Pronaos

Santa Cruz: Rose Chapter

Santa Rosa: Santa Rosa Pronaos

***Sepulveda:** San Fernando Valley Lodge

Thousand Oaks: Light of the Oaks Pronaos

Vallejo: Vallejo Chapter

Colorado

Boulder: Columbine Pronaos

Colorado Springs: Pikes Peak Pronaos

***Denver:** Rocky Mountain Lodge

Connecticut

Bridgeport: Pyramid Chapter

Hartford (Old Wethersfield): Hartford Chapter

Delaware

Newark: Newark Organizational Group

District of Columbia

Washington:

*Atlantis Lodge

Washington Chapter (S)

Florida

Daytona Beach: Sunshine Pronaos

Fort Lauderdale: Fort Lauderdale Chapter

Fort Myers: Caloosa Rose Pronaos

Hialeah: Hialeah Chapter (S)

Hollywood: Hollywood Pronaos

Jacksonville: Jacksonville Pronaos

Jupiter: Pronaos of the Palm Beaches

Miami:

*Miami Lodge

*Mistes Lodge (S)

Westchester Chapter (S)

Orlando: Orlando Pronaos

***St. Petersburg:** Aquarian Lodge

Sarasota: Sarasota Pronaos

Tampa:

Luz de Tampa Pronaos (S)

Peace Pronaos

Georgia

***Atlanta:** Atlanta Lodge

Illinois

Chicago:

Chicago Chapter (S)

*Nefertiti Lodge

La Grange: Mystic Flame Pronaos

Indiana

Evansville: Evansville Pronaos

Hammond: Calumet Chapter

Indianapolis: Indianapolis Pronaos

Kansas

Wichita: Wichita Sunflower Pronaos

Kentucky

Louisville: Bluegrass Pronaos

Louisiana

Baton Rouge: Baton Rouge Organizational Group

New Orleans: New Orleans Chapter

Princeton: Arklatex Pronaos

Maine

Freeport: Eastern Dawn Pronaos

Maryland

Baltimore (Towson): Chesapeake Pronaos

Silver Spring: 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

Sparks: Sierra Nevada 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

New York
Bronx:
 Bronx Hispanic Chapter (S)
 Jakob Boehme Chapter
Brooklyn:
 Brooklyn Pronaos (S)
 *Kings Rosy Cross Lodge
 *Buffalo: Rama Lodge
 Cohoes: Greater Light Pronaos
Jamaica: Queen's Chapter
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)
 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
Youngstown: Youngstown Chapter
Oklahoma
Oklahoma City: Amenhotep Pronaos
Oregon
Portland: Enneadic Star Chapter
Pennsylvania
Allentown: Allentown Chapter
Harrisburg: Susquehanna 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
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
Eagle Pass: Eagle Pass Pronaos (S)
El Paso: El Paso Pronaos (S)
Fort Worth: Solering Chapter
 *Houston:
 Armonia Lodge (S)
 New Atlantis Lodge
 *McAllen: McAllen Lodge (S)
San Antonio:
 Mystical Rose Chapter
 Universo Chapter (S)
Zapata: Zapata Pronaos (S)
Utah
Salt Lake City: Utah Wasatch Pronaos
Vermont
White River Junction: Twin State Pronaos
Virginia
Falls Church: Thomas Jefferson Pronaos
Norfolk: Light of the East Pronaos

Washington
 *Seattle: Michael Maier Lodge
 Spokane: Spokane Pronaos
West Virginia
Morgantown: Appalachian Pronaos
Wisconsin
Milwaukee: Karnak Chapter

URUGUAY

*Montevideo: Titurel Lodge
 Rocha: Rocha Pronaos
 Salto: Salto 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, Guarico: Luz de Guarico Pronaos
 Caracas, D.F.:
 *Alden Lodge
 Caracas Chapter
 Carora, Lara: Carora Pronaos
 Cumaná, Sucre: Luz de Oriente Chapter
 El Tigre, Anzoátegui: Luz del Manafía Pronaos
 Guatire, Miranda: Calcaño Pronaos
 La Victoria, Aragua: Luz y Armonia Pronaos
 Los Teques, Miranda: Los Teques Pronaos
 Maiquetia, 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 Felix, Bolívar: Luz de Guayana Lodge
 *Valencia, Carabobo: Validivar Lodge
 Valera, Trujillo: Menes Chapter
 Valle de la Pascua, Guárico: La Pascua Pronaos

¡ZAIRE

Bandundu: Nsemo Pronaos
 Beni: Mont Ruwenzori Pronaos
 Boma: Plotin Chapter
 *Bukavu: Mapendo Lodge
 Bulungu: Akhenaton Pronaos
 Bunia: Maendeleo Pronaos
 Butembo: Sekmet Pronaos
 Buta: Archimède Pronaos
 Goma: Bes Chapter
 Isiro: Lumière Pronaos
 Kahemba: Pythagore Pronaos
 *Kalemie: Mwanganza Lodge
 Kananga: Butoke Chapter
 Kasongo: Hekina Pronaos
 *Katuba: Ched Lodge
 Kenge: Philon d'Alexandrie Pronaos
 *Kikwit: John Dalton Lodge
 Kimpese: 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 Chapter
 *Lemba:
 Saturn Lodge
 Uranus Lodge
 *Likasi: Zamiri Lodge
 Lodja: Nil Pronaos

***Lubumbashi:**
St. Yves d'Alveydre Lodge
Salama Lodge
Luozi: Kinkimba Pronaos
***Matadi:** Henri Kunrath Lodge
Mbandaka: Isungi Chapter
Mbanza-Ngungu: Grotte Dimba Chapter
***Mbuji-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

ROSICRUCIAN CONCLAVES

San Antonio, Texas

Southwest Regional Conclave—May 4-6, 1990. Grand Lodge will be represented by Soror Pamela Johnson, Director of AMORC's Department of Instruction. For more information, please contact Maria Martinez, Chairperson, c/o Mystical Rose Chapter, AMORC, P.O. Box 29386, San Antonio, TX 78229.

Port-of-Spain, Trinidad

Caribbean Regional Conclave—May 18-20, 1990, The Trinidad Hilton Hotel, Lady Young Road, Port-of-Spain. Grand Lodge will be represented by Frater Gary L. Stewart, Imperator of AMORC, and Dorothy Stewart, AMORC's Grand Regional Administrator. For more information, please contact Soror Tara Durham, Conclave Secretary, c/o Trinidad Chapter, AMORC, P.O. Box 1269, Port-of-Spain, Trinidad, West Indies.

Liverpool, England

United Kingdom Convention—August 10-12, 1990, University of Liverpool, The Greenbank House, Greenbank Lane, Liverpool. Grand Lodge will be represented by Soror Donna O'Neill, English Grand Master of AMORC, and Frater Ken O'Neill, Director of MIS. For more information, please contact Freddie Almond, Chairperson, c/o Pythagoras Chapter, 19 Dovedale Road, Liverpool L18 1DN, England.

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touch the hearts and minds
of thousands . . .*

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by Ralph M. Lewis

*. . . the biography of
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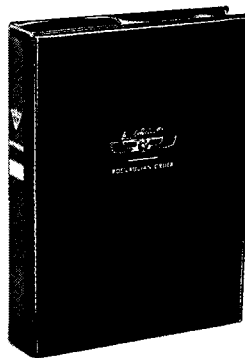
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TREASURES

FROM OUR MUSEUM



Mut and Priest Relief

One of the most recent acquisitions of the Rosicrucian Egyptian Museum is this limestone relief fragment of the goddess Mut with a priest. Carved in delicate sunken relief, the 19th-Dynasty (c. 1305-1196 B.C.) fragment represents a tribute to the goddess at the height of her popularity.

Known as the "world-Mother," Mut was part of the Theban triad of gods, along with Amon-Ra and Khonsu. Her association with the sun god, Amon-Ra, led to her portrayal with a lioness head. In this fragment, however, she has soft female features with a vulture headdress. The vulture, a symbol of royalty, was sacred to Mut. She wears the united crown of Upper and Lower Egypt. In one hand she holds the ankh, symbol of eternal life, and in the other a papyrus scepter, representing the primeval life-giving waters of the Nile River.

The priest stands before her with arms raised in adoration. As was typical of his office, his head is shaven and he wears a projecting kilt. The columns of hieroglyphics in the background invoke a common offertory formula. Along with a table laden with bread and a libation jar, the priest presents to Mut a lotus blossom. Especially during this period, support for the local goddess increased the prosperity of the temple priests. The gentle carvings on the fragment, therefore, belie the strength of the goddess Mut and the power of the priests who served her.

Such recent Museum acquisitions are made possible through the generous bequests made by members to the Rosicrucian Order.

—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.