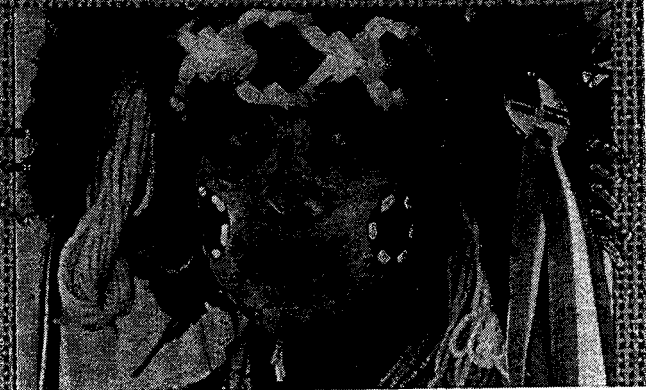


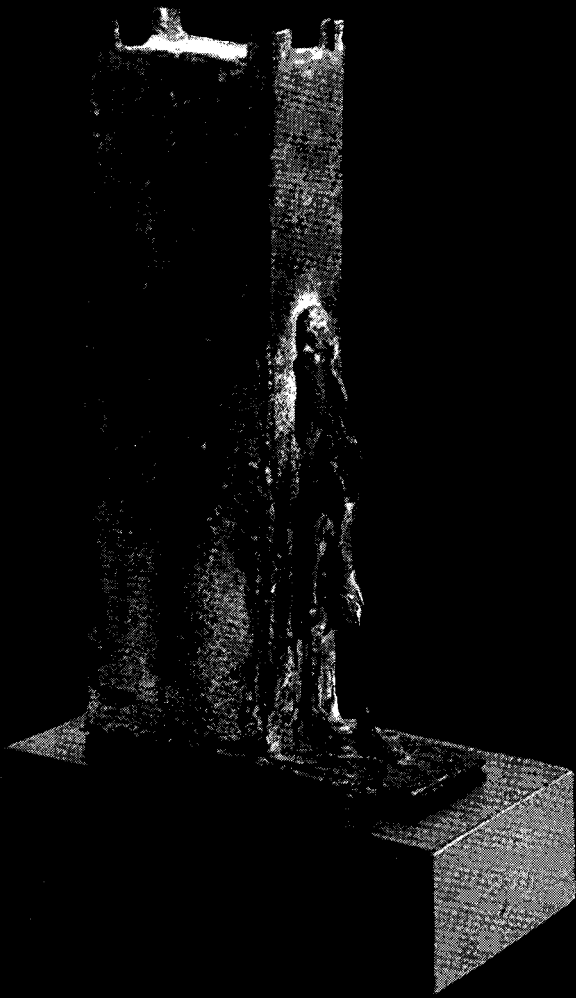
ROSI CRUCIAN DIGEST AN



THE WEDDING OF
INDIGENOUS
PEOPLES



TREASURES FROM OUR MUSEUM




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OUR COVER: Featured on our Cover are faces from the vast tapestry of human cultures found throughout the world—reflecting this issue's theme: the Wisdom of the Indigenous Peoples. May these native peoples—in touch with the spirit of the land, in touch with the soul of the Earth—offer insights at this critical juncture in human civilization.

True Value of Culture

by Ralph M. Lewis, F.R.C.

IS THERE any standard by which we can determine a truly meritorious culture, one that should be the ideal of all human beings everywhere?

A cogent approach to this subject is to set up two general goals which culture should serve. One may be considered negative in function, as it deals with human faults; the other is positive, as it involves human needs.

A people eventually learns that while certain conduct indigenous to their society is positive and constructive, other conduct is harmful because it interferes with their personal welfare or conceived ideas of good. These faults are then proscribed and become taboos. Humans appraise certain behavior and inclinations among their kind as weaknesses which are then suppressed. These suppressions are motivated either by social demands or by a gradually developed moral sense. Thus, for example, murder, rape, and theft are types of human conduct a society cannot tolerate for its own self-existence. Culture not only prohibits such acts but attempts to rationalize as to why they are wrong.

One procedure for correcting conceived faults involves some method of punishment. Therefore, tables of laws, codes of ethics and morals, and trial methods for the accused become essential aspects of a culture. Examples of such legal documents are the code of Hammurabi in ancient Babylon, the Mosaic law of the Jews, the laws of Pericles in Greece, and the Law of the Twelve Tables of the Romans. Such laws were attempts to refine the otherwise uncontrolled passions of the individual.

Human Needs

The other aspect which culture seeks to achieve, as previously stated, is to provide for human needs. The principal biological need is to attain food and shelter. Culture, in this regard, is principally external, as we come to refine our environment by development of

arts and skills. The results are commonly called *civilization*. The plow, for example, is a definite advancement over the hoe. Agriculture in general, the cultivation of the soil to produce food at our will instead of nomadic wandering from one green pasture to another, is still another cultural process. Grinding flints and casting metal ores was a tremendous cultural advance over the mere chipping of flints to form crude saws and knives.

Walking through the galleries of the Egyptian Museum in Rosicrucian Park, visitors are taken on a tour covering many centuries of cultural progress. We see, for example, an array of prehistoric flint implements from Egypt's Neolithic Age—approximately 30,000 years ago. We can see how the knife edges were first made by percussion, that is, chipping one stone with another. Next came the pressure method. A stone was laid along the edge of a harder tool stone and then pressed down so as to break off undesired projections. The final development was the grinding of implements, a great step forward in human culture and in the mastery of our environment. In still other galleries of the museum we see similar stages of development in the making of pottery, utensils, and objects for personal use and comfort.

Cultural Progress

Culture was not simply refinement of humanity's environment; it also involved refinement of human beings themselves. Our sensitivity, aesthetic inclinations, mental vision, and concepts of our own nature and world were developed. As our aesthetic sense was given expression, we developed the arts of drawing, painting, and architecture. Though these served utilitarian purposes, they also satisfied an urge for the creation of harmonious line and form and the arrangement of pleasing colors.

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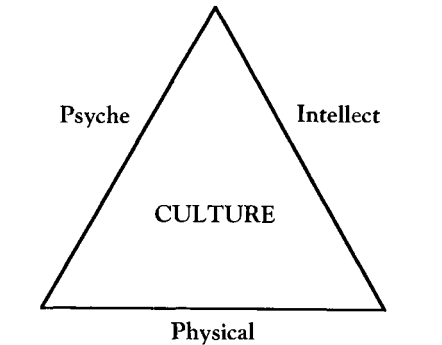
Humanity's instinctive curiosity was cultivated by a concentration upon specific things so as to observe their function and discover their cause. This was the beginning of science. But, before science developed, ideas about phenomena that could not be objectively proved were formulated into beliefs and abstractions that led to the foundation of religion, metaphysics, philosophy, and mysticism.

The content of culture is a human evaluation. It rests upon what humanity conceives as the summum bonum, the highest good, of which human beings are capable and which we should attain. History, from ancient times until the present, is filled with states and peoples who have, by military might and domination, imposed what they considered an exalted ideal upon others. Their culture was fashioned to such concepts and they arrogated the power to impose them. Other cultures have manifested a religiosity at the sacrifice of all other human interests and endeavor.

A culture may easily become a cult. In this sense it is the inordinate worship or devotion to a system of beliefs, preparation, and activity without regard for the effects upon other potential aspects and accomplishments of human nature. We can say that the cult of materialism and technology is very prevalent today. The material advantages to the objective nature of humanity are stressed at the expense of our other possible refinements.

The greatest culture of any age is one that contributes to the perfection of humanity. Before such can be accomplished, a thorough analysis of human nature must take place. There must be an understanding of our physical needs, psyche, and mental being. A single attribute cannot be cultivated to the detriment of other aspects of human nature. One attribute of human nature may require less development so as to permit the expression of other attributes. Some individuals may become nearly perfect physical beings and yet be lacking in necessary control of their emotions and passions to the extent that they could menace the psychical and intellectual expression of others.

Conversely, coldly unemotional persons, even though geniuses intellectually, might obstruct that sensitivity in others that consti-



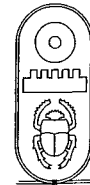
tutes the necessary impulse for a sense of moral righteousness. Also, in extreme asceticism and self-mortification, we observe the neglect of the physical being and often the intellectual as well.

The Goal of Culture

The goal of culture should be the perfection of that in which human beings can excel. It is impossible for us to so develop ourselves physically that we are superior to all other living things in strength and in the acuteness of our receptor senses. Through our superior intellect we have learned that we cannot achieve physical supremacy. Even if this were possible, it would not provide us the greatest satisfaction as it would leave ungratified too many desires—too much of ourselves would still remain unfulfilled. Therefore, the perfection of the physical must be in terms of health, normal function, greater longevity—but no more. Such physical harmony can serve as a substantial basis upon which the psyche and intellect may be cultivated.

In cultivating the psyche, we acquire a greater feeling of attachment to, and oneness with all being. There is a realization of the greater self—the Cosmic. With the cultivation of the intellect, of reason, ways and means are ascertained for the preservation of the physical and the awakening of the psyche.

Culture, then, can be symbolized by the triangle. The base is the physical and the other two sides are the psyche and the intellect. Without this symbolic structure and its application, the culture of any age is imperfect, no matter how prominent a single phase of its development may become. Δ



The World's Inner Wisdom

by Kitty Baker

IN THE MYRIAD of cultural beliefs, one person's sacred truth can be another individual's mystery. However, in seeking a harmonious meaning in that mystery lies the spiritual explorer's fascination.

In today's fast-travel world it may seem comparatively easy to explore a wondrous wealth of age-old spiritual traditions. To travel to distant places by plane, television, or the printed word is to discover a cornucopia of ideas and beliefs. There seems no end to ancient mystical persuasions.

But the flip side—the danger—of this fast-paced age is that too many traditions may fade beyond recognition. As the cultural elders die, so do cultural mysteries. Archeologists warn us that links to indigenous cultures are being lost from historic and prehistoric sites by looters and bulldozers. Still, I have seen on every continent numerous efforts to keep this spirituality—this ancient wisdom—viable.

The Mevlevi of Afghanistan

Much of this rich panoply of beliefs is expressed through music, ancestral animal voices, and gyrations of dance—such as the dervishes who transport themselves in a dramatic way. The Mevlevi is a Sufi order, founded and active in present-day Afghanistan, by followers of Jalal-Uddin Rumi, one of Islam's great mystics. To the sound of drums the Mevlevi dance, wearing white shifts as shrouds and tall conical hats to symbolize the headstones of their own graves.

Thus attired they are divested of the physical world and become satellites aspiring to enter the celestial sphere. They open their arms and whirl, pivoting on their own axis in the *Sema*. Like the Earth, they spin around the Sun, caught in the Sun's gravitational pull.

The dancer leaves his physical self by inducing controlled ecstasy for the purpose of

attaining the ultimate truth. Whirling induces in the performer a form of spiritual inebriation. Rumi said this was "the Dervish's way of girding himself with the power to raise the veils of mysticism, the strength to confront and to penetrate the ultimate love."

"Ultimate love," like spirituality, is defined in as many ways as there are people with adequate vocabularies. Yet, words are not always necessary for those who culturally possess their own source of faith or Inner Light.

A Hopi Child's Awareness

A taciturn 10-year-old Hopi Indian stared at a darkening sky when Robert Coles, author of *Spiritual Life of Children* tried to question her. He thought she was beseeching the heavens on behalf of the Anglos who do not understand the Hopi way. After a long pause she pointed to the thunderhead saying, "The home of noise."

When Coles replied, "I had not thought noise had a home," she answered, "Noise has a home in us, too." She equated noise with conflict in explaining Hopi reverence for the land: "We believe it is here for us. It would miss us. We don't want to dig it and build it and cut it up. When it's quiet here we'll be with God—the Navahos, and us, and the Anglos. The land will be with God, and not with us. Our people are here to wait until the time comes that no one hurts the land. Then we'll be told we've done our job, and we can leave."

Australian Aborigines

Aborigines have a reverence for the land which holds not their ancestors' spirits but their bones. Faye Neilson, an Aborigine lecturer at Australia's University of Sydney, opened a session saying, "I am not greeting you. I greet the ancestors on your shoulders. You are not as important as they."

On a bus with Aboriginal children near Toowamba, New South Wales, we drove out of their rather desolate home area. The children looked back and waved good-bye. No people, trees, houses, or animals were visible in the red dust thrown up by the big bus tires.

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Kitty Baker is a world traveler and photo-journalist published in the travel sections of many major newspapers. She has contributed articles to our magazine since 1982.

"Why are you waving?" I asked.

The vivacious children exclaimed in unison, "We are waving good-bye to our ancestors." And one child added, "All our ancestors are there in our land." Another one called, "I'll be back soon. Don't worry."

A ten-year-old boy with an infectious smile, confided, "One of my ancestors was an emu. Do you know emu? Like the ostrich. But not such a *drongo* (fool). My father says the emu is the father of my father's great father. Way back."

"Kooris," as the Aborigines call themselves, have as part of their heritage the legend of *Dreamtime* in which people enjoyed splendid spiritual relationships with animals. Ancestral beings were kangaroo-men, emu-men, fig-men, or bowerbird-women. They invented beautiful as well as horrible tales.

Tlingits in Alaska

On the ferry from Sitka to Skagway, a Tlingit (pronounced "Klinket") talked about the American Indian's ancient relationship with the bear. He explained, "We don't hunt like in the old days." I thought he winked when he said, "We abide by U.S. restrictions. If we kill a bear, it's our custom to give it a seat of honor in the house. It has a spirit. It sits at the table. Later, it's okay to eat it."

The Tlingit's art, like that of the Kooris, vividly shows metaphysical relationships with animals. The Pacific Coast Indians have two great social divisions, or *moiety*s. Everyone belongs to one of these matrilineal families, but must marry into the other. The two divisions—represented by either the Raven or the Eagle—are symbolized in ovi-form and fluid art forms.

Purification by Fire and Water

In another corner of the world, according to the phase of the moon, Hindu temples schedule purification rites that include walking on hot embers. In the pre-monsoon season, Hindus call to the goddess Kali (Durga) for rain. The walkers prepare with prayers at the temple. Clad in yellow garments and with cheeks pierced by slender spikes, these seekers walk through a bed of embers. Their faith is so strong that they feel no pain.

Another form of purification takes place daily at Varanasi on the River Ganges. Mari-golds float in the water along with small

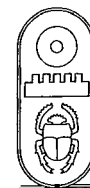


camphor lamps—symbols of light dispersing shadows of ignorance. As the Sun rises, Vishnu in his reincarnation as the Sun bestows benediction. Worshipers face the east, sitting in the lotus position on stone platforms.

An old woman lying at the river's edge has been carried there so that in her last hour her feet will be bathed in the sacred River Ganges. Her soul will be liberated from the Wheel of Life to join for eternity the enlightened ones in the paradise of Brahma. My Hindu friend cupped his hands and drank the water. "It's sacred and pure for me," he said, "but not for you."

China's Tai Shan—Gateway to Heaven

In central Shantung Province, one of China's five sacred mountains was formed about two billion years ago when the Earth's crust was thrust upwards. Legend has it that Tai Shan rose straight up to heaven. The fact that Tai Shan is not even 6000 feet high diminishes not one at all the emotional impact experienced by reaching its splendid peak. Even an admitted cynic was heard to exclaim, "I feel a mystical presence here." ▶





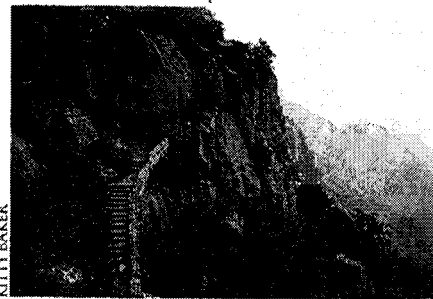
Another form of purification takes place at Varanasi on India's River Ganges. As the Sun rises, Vishnu in his reincarnation as the Sun bestows benediction. My Hindu friend cupped his hands and drank the river's water.

Through twenty-two dynasties, emperors and peasants alike have been carried or climbed the 6293 winding steps to the peak's summit. Along the way they passed a waterfall and pines dating from the Ch'in Dynasty (221 B.C.). Now a cable car carries pilgrims to the Halfway Gate so that "heaven can be visited in a single day." Traveling by any means, a trip to the top is well worth the visit.

Many Chinese no longer climb Tai Shan to worship the gods or even to see the magnificent temples. They carry food, cooking pots and bedding to a rest house for the purpose of spending the night and watching the sunrise. For spiritual rejuvenation, some go to Moon Watching Peak, west of the South Gate to Heaven. They say that this mountain "sees" the moon first.

Nearby the yellow-tiled roof of the Palace of Heavenly Blessing, built in A.D. 1009 during the Sung Dynasty, seemed a part of the blue sky. While standing near the summit on a cobblestone path, I whispered "Thank

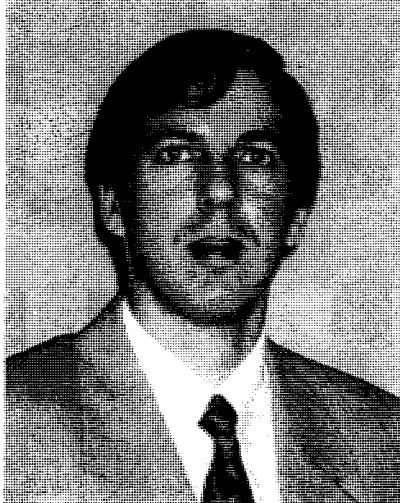
you" into the wind in gratitude to those ancient artists and philosophers who had added to the mountain's natural sculpture their own artistic temples and arches. Again, my travels had brought me to one of the high points in exploring the world's inner wisdom. Δ



KITTY BAKER

Through twenty-two dynasties, emperors and peasants alike have been carried or climbed the 6293 winding steps to China's Tai Shan summit.

New Grand Masters . . .



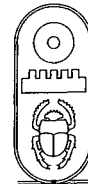
Grand Master Serge Toussaint

On April 13, 1993, the Supreme Board of the A.M.O.R.C. unanimously elected Frater Serge Toussaint to the office of Grand Master of the French Language Jurisdiction. Born in Normandy on August 3, 1956, Frater Toussaint embarked upon the Rosicrucian path at the early age of twenty. He trained as a teacher, and in 1984, at the request of Emperor Christian Bernard—then Grand Master of the French Jurisdiction—Frater Toussaint began working closely with Frater Bernard at the Grand Lodge headquarters. Duly prepared, Frater Toussaint assumed his new office on May 30, 1993—the date of his symbolical Installation which took place during a memorable convention in Toulouse, France.

Another new Grand Master—Frater Jean-Philippe Deterville—now heads AMORC's Italian Language Jurisdiction. Frater Deterville succeeds Frater Roland Pettersson who retired in 1991 (Emperor Christian Bernard temporarily served as acting Italian Grand Master from 1991 until Frater Deterville's recent Installation). Of French nationality, but born to an Italian father, Frater Deterville has for many months been devoting his energies to the Italian Jurisdiction—its headquarters now in Milan, Italy. A member of our Order since 1977, Frater Deterville has held various offices in Lodges in the French Jurisdiction. He has also served as an AMORC public lecturer and as a Grand Councilor. Frater Deterville was born on May 18, 1954.



Grand Master Jean-Philippe Deterville



Aboriginal Spirituality and the Modern World

————— *Ngurra: A Sense of Place* —————

by Ehud C. Sperling

"The white men say terrible things about the Aborigines only because we are not farmers, builders, merchants, and soldiers. The aborigines are something else—they are dancers, hunters, wanderers, and mystics, and because of that they call us ignorant and lazy. Someday...you will see the power of our people."

—Aboriginal mother to her son, as quoted in *Voices of the First Day*

"Where are all the smiling faces?"

—Candelaria Gutierrez, Mayan leader, on first visit to U.S.

THE WESTERN WORLD has attempted to subdue the rich diversity of experience by suppressing or controlling alien cultures and religions, women and children, the wilderness, animals, and even our basic instinctual drives. This has not made us more secure, only more impoverished. As the insistent largess of the past fifteen years evaporates—indeed, appears to have been largely a mirage—even people far outside the pale of the New Age movement say aloud what they might only have suspected in sunnier days: this too will end. And: if not this, then what?

In spite of all the technological, economic, and medical advancements of the modern world, the foundation of human experience has not changed. People still eat, sleep, and dream, bear children and bury their elders, suffer, and die. They still ask very human questions—who are we? where did we come from? why are we here? To the jaded, grown weary of the sloganeers and false gurus of the recent past and despairing of answers to their perennial questions, aboriginal cultures offer a fresh perspective. In these societies, still living today much as they did tens of thousands of years ago, we can glimpse human culture—wild and free—as it was before agriculture and animal husbandry, before history and writing, before the secret teachings and the metaphors of science, before the re-

pression of so much of human experience. We fear we are at the end of sorts but it is not too late to glimpse our beginnings.

As a publisher who has investigated worldwide spiritual traditions for over twenty years, I can say that my contact with aboriginal people has been the most significant influence on my thinking since my first exploration of ancient Egyptian and Indian esoteric traditions. Aboriginal people have shown me a better way to live, and in my friendships with them, I felt the embrace of my most ancient and distant kin. By studying their spirituality—immanent in their whole culture—I have begun to re-imagine the world I live in. What exactly is wrong with it? How can it be improved?

"They say we have been here for 60,000 years, but it is much longer. We have been here since the time before time began. We have come directly out of the Dreamtime of the great Creative Ancestors. We have lived and kept the earth as it was on the First Day. All other peoples of the world came from us." (As quoted from an aboriginal tribal elder in the book *Voices of the First Day*.)

The Aboriginal World

Before I describe the spirituality of native cultures, let me define them. Aboriginal people are people who have remained in place and live as hunters and gatherers, as all of

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humanity did just 10,000 years ago. Indigenous people, who may or may not be aboriginal, have lived in one place for so long that they are considered native to that place, even though they may not be its original inhabitants. Many indigenous people have taken on certain rudiments of modern culture such as agriculture, animal husbandry, and clothing. To get a clear picture of the earliest form of human spirituality, we need to look at aboriginal cultures such as those of the Australian Aborigines and the Bushmen of the Kalahari.

Aboriginal people are *ngurra*: that is, they have a sense of place. Place gives them their identity, and they in turn feel bound to a place in ways we can scarcely conceive. Because of their close ties with place, aboriginal people do not migrate, and consequently their culture remained unbroken until very recently. When we read their history as recorded by the first Westerners to be in contact with them, we are reading about cultures more or less unchanged since their origins.

Aboriginal people don't migrate; they journey through their land. The average American moves once every ten years and belongs to no community in particular. Our sense of belonging derives not from place, but from ethnic or religious group, gender, sexual orientation, or a special interest—or merely from being a part of the consumer culture. A consumer in America can live anywhere—he need only turn on the television to tune in to his community—but he belongs nowhere in particular.

By contrast, the wanderings of the aboriginal are not primarily utilitarian. He does not seek a better place to live or a new job. He journeys for meaning, traveling along songlines in which life unfolds according to an inherent pattern. As he travels, the aborigine reconnects with these ancestral patterns and re-kindles the dreaming of his landscape. The rituals of making camp are designed to bring each new place into being. Here, past and present, the new place and the old, are unified, and the new camp resonates with a personal, immediate meaning. Despite his lack of a fixed geography, the aborigine is in fact at home everywhere. For him the question of who he is will be satisfied by establishing where he is. No other answer seems possible or relevant.

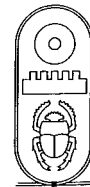


Aboriginal Spirituality

Not surprisingly, this strong identification with place both influences and is supported by aboriginal spirituality. To aboriginal people, it is the creation, all of it and only it, that is sacred. There can be no other thing. Human culture, according to their beliefs, cannot invent, discover or improve the actual world. They see that we all—men and women, animals and plants, hunters and the hunted—are born into the natural world. It is our true and only home. The earth's topography, its myriad life forms, and the patterns of human culture and relationship are all sacred, because they all are part of creation.

Worship for the native is not a discrete experience. He knows no split between divinity and vulgarity. Instead, every single cultural practice is suffused with a high level of spiritual awareness, an awareness of a deep, empathetic connection with all of creation. He honors this connection by paying attention: beholding the world and walking through it with a light foot.

Aboriginal concepts do not have the same dialectical tension that ours do. In them there is no conflict between matter and spirit, natural instinct and morality. Again, there is only the splendid, entire creation. But this is not the weary resignation of agnosticism. The



"Western science . . . has acknowledged only the physical and chemical laws from which the natural world evolved, while Western religion encourages us to see physical reality as foul, or at least amoral. This duality is internalized into a conflict between our bodies and our psyches."

creation may be the only possible thing, but it contains and reflects the dreams of the Ancestors who created it. Since everything that is perceivable or imaginable has already been first dreamed, then created, it cannot by definition be excluded or denigrated.

Western science, at least since the Middle Ages, has acknowledged only the physical and chemical laws from which the natural world evolved, while Western religion encourages us to see physical reality as foul, or at least amoral. This duality is internalized into a conflict between our bodies and our psyches. The cosmology of aboriginal people presumes no such limits on the beauty of creation, and does not cleave human nature into irreconcilable components.

I have a particular interest in the Australian Aborigines, as theirs is the oldest continuous civilization on earth, continuing intact for at least 100,000 years. For them the creation is a memory of primordial Dreaming, that time when their Ancestors first imagined, and then made, the world and its multiplicity of life forms. The tangible world is the dreaming of the other people, while allowing them to remain in place and with their culture intact. The multiculturalist movement in the United States is a fraud: it seeks not pluralism, but assimilation. This shrinking of the multiplicity of human experience to fit a narrow mold starves everyone, including us.

I feel that publishing good books about indigenous cultures is one way to celebrate the diversity of human experience. We should be sure that interested readers can purchase books that are truly multicultural and free of the arrogant projections of Western prejudice. Bookstores might consider setting up a separate section for these books, where customers can find not anthropological "studies," but rather the authentic voices of aboriginal and indigenous peoples.

In the early part of this century, Carl Jung reported that Africans no longer dreamed. Apparently they had stopped

dreaming when the white man came (see reference at end of article). This was at a time when indigenous cultures were being slaughtered like wild animals. We are not subject to such atrocities—we have all the guns, after all—but still it is our dreams now that are deteriorating. They have not been stolen from us, but we have turned them over just the same—handed them to the myth makers and promoters of image, glamour and material acquisition. Our dreams have turned into nightmares, limiting our perceptions rather than widening our imagination, replacing creativity with acquisition, dreaming with having. We need a guiding voice to wake us up.

The Australian Aborigines believe that the original dreams of the Ancestors lie buried like a seed in the earth. This seed contains a rich heritage of primal patterns, waiting to be reborn. By nurturing that seed, we can restore our children's birthright to dream their own dreams. We will not do this with technology or legislation. Nor should we be fooled by those who claim to have all the answers, whether they are scientists, politicians, or mystics.

We should instead strain to hear the voices of our ancestors. To do this, we need only keep an open mind and heart, and try to learn something from those who have been until now overlooked and underrated. Now may in fact be the last opportunity to hear the authentic voices of aboriginal peoples. The last generation who remembers their culture as it was before contact with the Western world will soon pass on.

—Reprinted from *New Age Retailer*

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The Rosicrucian Council of Solace

by Kristie E. Knutson, F. R. C.

Grand Master

THIS SUMMER I received a very touching letter from a soror in Illinois regarding her cat. The soror wrote: "During my study night last week I read a Rosicrucian monograph. I say *read* because I went through it quickly as one would read an article, and when I finished, the question crossed my mind, 'I wonder what this monograph means to me at this point in my life?'"

"When I woke up the next morning I saw my beloved pet cat and close companion for over sixteen years was very ill. His head hung down, he couldn't lift it, his pupils were dilated and varied in size, and he couldn't use his hind legs to walk. The vet told me he'd had a stroke. He told me he had to prepare me for the possibility kitty would not recover. Needless to say, I petitioned the Cosmic for help and carefully reread the monograph and began to use the words '. . . for protection, after an injury, or when suffering . . . to minimize pain and suffering. . . .'"

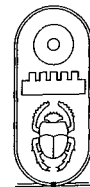
"The first two nights after I'd feed him, I'd put kitty down in the bedroom and he'd drag himself into the dark closet or under the bed where he'd lie *quietly* awake with his eyes

open or asleep—but he *never* made a sound or appeared to suffer. I continued to use the words as directed [in the monograph] and each day even the vet would comment on kitty's remarkable progress. . . ."

"By the third day's visit *one* of kitty's hind legs was beginning to show reflexes. When I asked the doctor how long it would take, he replied it was as if an 85-year-old man had had a major stroke—you'd expect him to be in intensive care. . . . For kitty he thought it would take about two weeks before he was better.

"I decided to be patient, took kitty home and was gone about seven or eight hours. By the time I returned I could see kitty had drunk the water and eaten some of his regular cat food by himself. He'd also used the litter box which the vet had said he'd be unable to do for some time. I gave him some medicine and when I was through he *jumped* down and *walked* back to the bedroom. When I brought him to the vet, the vet said to me, 'He's got more than nine lives!'"

"I *am* grateful to the vet for the immediate care he gave, but of course I had used the teachings every half-hour whether with or



away from kitty as directed. Kitty never once cried, moaned, or fussed at the bandage or appeared to suffer. He continues to do well."

Help When Needed

As it happens, years ago someone I love very much was profoundly helped by the work of the Council of Solace. I received a phone call late one night from the mother of my goddaughter, Sarah. It seems that Sarah, who was four years old at the time, was suffering from a terrible cold that had turned into pneumonia. Since she was not responding to treatment, she had been hospitalized. To their dismay, her parents were told that the doctors had discovered a large and distinct blockage in Sarah's lung. This was an extremely grave situation, and would require surgery.

In fear and distress, Sarah's mother immediately called me to tell me what was happening. Of course, she knew I'm a Rosicrucian and, because of previous discussions between us, she was aware of the services performed by the Council of Solace. So, in desperation, she asked me if I would put Sarah on the Council, which I did immediately.

Having allowed some time to let Sarah's condition stabilize, two days later the doctors took additional x-rays preparatory to wheeling her into the operating theatre—only to discover to their complete surprise that the blockage had disappeared! One doctor remarked that he truly had no explanation for the disappearance—in his experience, such a thing should not have happened.

These two incidents are typical of many shared with our staff which tell of the benefits experienced through use of the Rosicrucian principles—the same principles which, of course, form the basis of the work conducted by the Rosicrucian Council of Solace.

These often moving and inspiring stories come from members and nonmembers worldwide. In their letters, some have reported dramatic occurrences—the disappearance of cancerous tumors, or the remission of life-threatening illnesses; unexpected financial gains; the inspired solution to a desperate problem. Others have shared that, while their problems may not have been eliminated, metaphysical aid eased the transition of a loved one, or made the challenges of life easier to meet. Over and over again, the

letters we receive make it clear that those who sincerely request Cosmic Aid do indeed receive that assistance which is perfect.

Daily Aid

The Council of Solace meets each weekday in the Grand Temple in Rosicrucian Park from 12:50 to 1:05 p.m. During that time, Council workers utilize the principles taught in the monographs to direct thoughts of healing and harmony to all those who have requested aid. In addition, thoughts of peace and harmony are also directed toward all four-footed and flying things, and to all things which swim the seas; they are directed toward the nations of the earth; indeed, they are directed toward the very earth itself.

The Council sessions in the Grand Temple are outer symbols of a great inner work conducted by thousands of Rosicrucians across the globe. In a very real sense, the Council of Solace is a gift we give each other during the most difficult moments of our lives—moments when a problem or concern seems too big or too overwhelming to deal with alone; moments when panic, fear or pain seem to make self-healing impossible. It is at those times when each of us may turn to our fratres and sorores for comfort and help—knowing that our petition is immediately and serenely focused in shared consciousness.

Since time and space do not exist in Cosmic Realms, all members may regularly participate in the sessions of the Council of Solace at any time which is most convenient. Therefore, if you have not yet consciously done so, I invite you now to actively join the work of the Council of Solace.

As we do the selfless work of the Council together, the shared attunement of our minds with the Cosmic draws us to the glorious and magnificent focal point of Divine Mind which we call the Celestial Sanctum. The Celestial Sanctum represents to each of us the highest degree of purity and sanctity of which we are capable. Therefore, contacts with the Celestial Sanctum quicken our own consciousness and allow us to serve as effective channels for the creative, constructive power of the Cosmic.

As we join in attunement together in the Celestial Sanctum to conduct the work of the Council of Solace, let us keep in mind the following suggestions:

First: prior to a period of attunement, it is suggested that we wash our hands in clean water and dry them as a symbol of the cleansing of the outer or material self. We may then take a drink of cold water, symbolic of cleansing the mind of disharmonious thoughts. The more we signify a reverence for the Cosmic by our acts and thoughts, the more we are brought into harmony with the Celestial Sanctum. If we are performing our work in physical circumstances which makes taking a drink of water or washing hands difficult, these acts of lustration and purification may be accomplished mentally.

Second: we are asked to find a quiet place where it is possible to relax without interruption. Closing the eyes, we soundlessly repeat this prayer: "*May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in pureness and worthiness. So mote it be!*"

Third: at this point, those of us attuning to receive metaphysical aid are asked to remain quiet and passive for approximately five minutes, allowing the healing and harmonizing forces within to be energized.

For those wishing to actively engage in the Council's work, we visualize those we wish to help bathed in a Light which generates strength, health and harmony. We are asked to be receptive to the life-giving energies we have invoked, thus allowing the guidance of the Divine Mind to manifest through us as inspiration, comfort, understanding, health, wisdom, or as a general sense

of well being to those who have requested help.

Last: when our period of attunement is completed, we may withdraw from the Celestial Sanctum by mentally repeating the words: "*May the God of my Heart sanctify this attunement of self with the Celestial Sanctum.*"

After a few days of participating in the Council's work in this fashion, I would like you to take special notice of the faces of people around you—people in passing cars, people on the sidewalk, people at work or at church, people you see on television. The faces you see are the faces of people who are being healed and comforted by your efforts. Watch the birds that fly above you, or the small animals playing in a field. Listen to the wind in the trees, and see the colors of growing things around you. It is all of nature that is restored and refreshed by our desire to serve.

So mote it be!

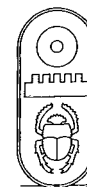
The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, California 95191, stating that you are not a member of the Order and enclosing twenty-nine cents to cover mailing.

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 acronym) 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.: Rosicrucian Order, AMORC
1342 Naglee Avenue, San Jose, CA 95191, U.S.A.
or call toll-free (800) 882-6672 from U.S. or Canada**



The Circle

American Indian Guide to Personal Understanding

by Michael Bukay, M.S.

THE CIRCLE is perhaps the most important mystical symbol ever used by the American Indians. Knowledge of the circle allowed the Indians to penetrate beyond the veil of sensory illusion, map out the human consciousness, and gain a holistic understanding of their environment. The circle provided deep insight into the nature of Self and helped them to achieve unity of mind in a systematic way. The mysticism of the American Indian has much to offer us today. As a guide to personal understanding it is as universal in our time as it was hundreds of years ago.

The earliest mystical teachings given to Indian children concern perception and illusion. A teacher and a group of young Indians might go to the prairie and sit in a circle. Each child describes the play of light on an eagle feather placed in the center of the circle. The children observe that each individual sees a different image of the feather due to his or her unique position on the circle. They discover that there are as many ways to perceive the feather as there are points on a circle. The children also learn that individual perceptions are much more complicated than just position on the circle.

One Indian may be near-sighted, another far-sighted. Many are in-between. Some may be color-blind, and others completely blind. All perceive the feather differently due to individual differences in their senses.

On still another level, a psychological one, each Indian sees the feather in a unique way. One Indian may help make feathered headdresses for the chief, another may be allergic to feathers, and a third Indian may feel neutral toward feathers. Again, each child in the circle perceives a different image of the feather, this time due to past experiences with feathers.

Through this simple exercise with the circle, the Indians taught their children that there is an unlimited number of ways to perceive anything. All sense perception is illusory. What is important, is not the actual nature of what is perceived, but the understanding of our perceptions and those of our brothers and sisters.

The circle, or Medicine Wheel as it is called, is the Total Universe and can be understood as the mirror in which man's consciousness is reflected. "The Universe is the Mirror of the People," the old teachers say, "and each person is a Mirror to every other person."¹ Every idea, person, and thing can be seen as a mirror giving man the opportunity to discover himself—if he is willing to see his own reflection.

The Powers

American Indian mysticism taught that each thing within the Universe Wheel, except man, knows of its harmony with every other thing. Only man is born with a fragmented view of the world. To achieve harmony he must seek to understand his own reflection in the Four Great Powers of the Medicine Wheel.

The Indians taught that at birth each person is given at least one of the Four Great Powers: wisdom, innocence, illumination, or introspection. The purpose of man's spiritual existence is to obtain the remaining gifts and become a whole person.

The Indians symbolized each gift by a cardinal direction, an animal reflection, and a color (see *Figure 1*). For example, there are Buffalo people, Mice people, Eagle people, and Bear people. A Buffalo person is born with the gift of intellect. His perception of the world is primarily a mental one. Like the north wind and snow however, a Buffalo per-

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son is cold. His intellect makes him a wise person, but one without feeling. A Buffalo person must try to include his heart in his decisions. He must first seek the gift of the South.

A person born only with the gift of the South perceives the world like a mouse. Because of their habits, mice have an intimate touching and feeling relationship with the Earth, but cannot see beyond their immediate vision. Mice people cannot understand

rily with outer experiences and have little knowledge of their inner world. An Eagle person must seek the gifts of the North, South, and West.

Bear people from the West are introspective. They tend to run the same ideas over and over again in their mind. Bear people have the ability to look within themselves, but become so occupied with inner realities that they fail to see, understand, and touch the external world. They must seek the re-

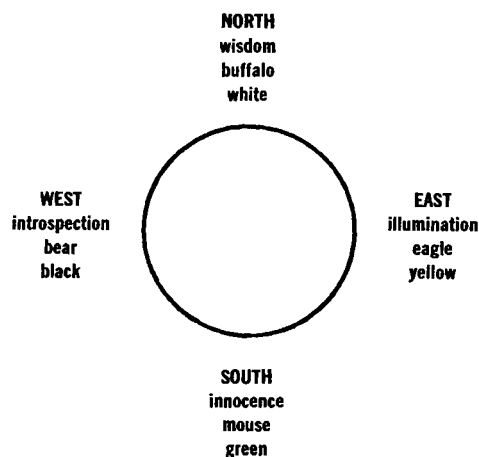


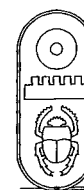
Figure 1. The American Indians taught that at birth each person is given one of the Four Great Powers of the Medicine Wheel: wisdom, innocence, illumination, or introspection. The purpose of man's spiritual existence is to obtain the remaining powers and become a whole person.

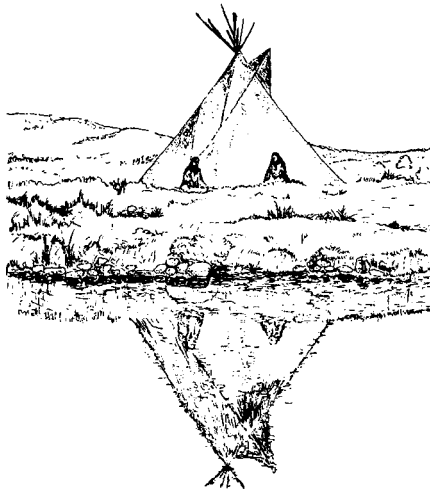
all they see and feel because they cannot connect their experiences with the rest of the world. A Mouse person might first seek the gift of the East, the far-sighted vision of the eagle.

Eagle people can see clearly, far and wide, and into the future. Although very perceptive, they understand little of what they see. Eagle people are "above it all" and seldom touch the Earth. They are concerned prima-

maining Powers to achieve harmony and balance.

To determine which of the Four Powers were innate and which ones were to be acquired, the adult Indians carefully evaluated the children's behavior and their accounts of dreams and visions. When the child reached adolescence, the elders had an accurate understanding of his beginning place on the Medicine Wheel. They constructed a shield





depicting the young person's beginning gift and the Powers he must seek to become a whole person. Essentially, the shield was a map of the youth's consciousness that he carried everywhere and displayed for others to see. This way, fellow seekers would know of each other's inherent strengths and weaknesses, and could help one another in their spiritual quest. The shields brought the Indian people together with a common philosophy and a common goal of living in harmony with every other thing in the Universe.

There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of concentration, contemplation, and meditation (see Figure 2). Concentration corresponds to the gift of the South; meditation, the gift of the North. Contemplation involves both inductive and deductive reasoning. Inductive reasoning corresponds to the gift of the West.

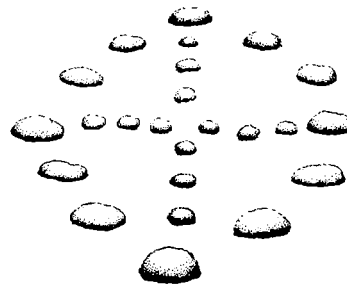
The teachers among the Indians usually constructed medicine wheels from stones or pebbles placed on the ground—each stone representing one of the many things in the universe. Thus the wheel, or circle, represents the entire Universe.

"The Universe is the Mirror of the People, and each person is a Mirror to every other person."

Deductive reasoning corresponds to the gift of the East. The Rosicrucian method of concentration, contemplation, and meditation is an orderly and holistic process of study that leads to that knowledge and wisdom which permeates mystic experience. Since it draws upon recent findings from the fields of psychology, neurobiology, and psychiatry, as well as ancient mystical knowledge, the Rosicrucian system is much more thorough than the Indian method. For a more detailed explanation and diagram of the Rosicrucian system, the reader is referred to a previous *Rosicrucian Digest* article.²

The American Indians discovered the universality of the circle because of their close relationship with the forces of nature. The symbol of the circle provided them with a holistic understanding of their physical environment and a sense of immortality.

To the American Indian, everything the power of the world does is done in a circle. Black Elk, a Holy Man of the Oglala Sioux explains, "The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees



were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."³

The movements of nature were circular long before the arrival of mankind. When man arrived, his consciousness reflected the glories of the Universe, revealing to him the concept or symbol of the circle. This symbol

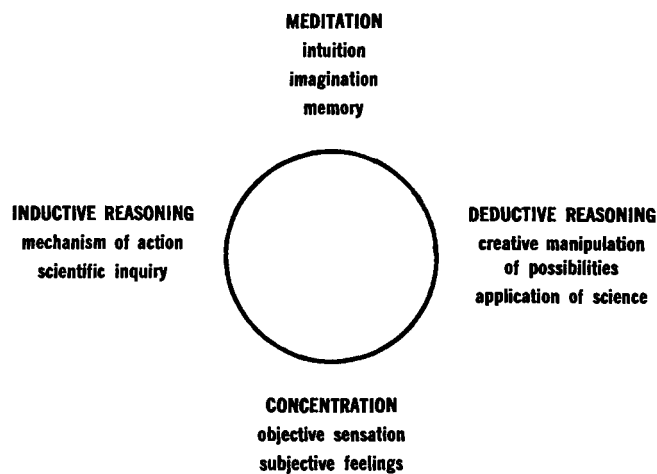
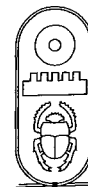


Figure 2. There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of concentration, contemplation (inductive and deductive reasoning), and meditation. Both the American Indian and Rosicrucian systems of study lead to knowledge and wisdom that permeates mystic experience.

reflected back into the external world in the form of practical applications such as the teepee, the wheel, and a working knowledge of the cycles of nature. Then many ancient cultures such as the American Indian applied the symbol of the circle to gain an understanding of man's inner world. The circle became a guide to personal understanding of the nature of man, and man's place in nature.

Footnotes:

- ¹ Hyemeyohsts Storm, *Seven Arrows*, Ballantine Books, New York, 1972.
- ² George Buletza, "Rosicrucians Thinking Together, A New Experiment," *Rosicrucian Digest*, February, 1977, pp. 15-19.
- ³ John G. Neihardt, *Black Elk Speaks*, University of Nebraska Press, Lincoln, 1961.



Historical Geology of the Rosicrucian Domain of Silence



by
Michel Mercier
Geologist
translated by
Georgette Memmo
F.R.C.



Figure 1: On the grounds of the Domain of Silence one can observe several outcrops or sections of the Earth's crust. Most rock formations are usually covered with topsoil and vegetation. However, where outcrops occur, the rock is bare. It is precisely from observing and analyzing such outcrops that geologists are able to reconstruct the history of the rock formations they are studying.

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THE ROSICRUCIAN DOMAIN OF SILENCE, located in the Province of Quebec, Canada, is situated on ground composed of rocks dating from the Pre-Cambrian era—rocks that were formed over one billion years ago. Thus, on various parts of the grounds, outcrops or sections of the Earth's crust may be observed (see *Figure 1*). One billion years ago these rocks constituted the deep roots of a mighty mountain range as high as the Himalayas are today, and the nearby St. Lawrence River Valley formed an elevated plateau as high in elevation as modern-day Tibet. But today the area around the Rosicrucian Domain of Silence is a gently rolling countryside in the Laurentide Hills not far from the bustling city of Montreal. This article will more closely examine the

exciting history that brought about the formation of this beautiful landscape.

The beginnings of our planet go back 4.5 billion years. Aggregates of particles originating in a cloud of gas and dust came together to give birth to a compact globe rotating on its own axis. Intense heat emanated from this primitive globe. The fusing mass slowly changed and its elements were organized in superimposed layers (*Figure 2*).

The heaviest materials migrated towards earth's center to form the core, which constitutes one-third of mass. Around the core, lighter composites form the mantle. Lighter materials rose toward earth's surface. In some respects our Earth resembles an egg; it has a yolk (the core), a white section (the mantle),

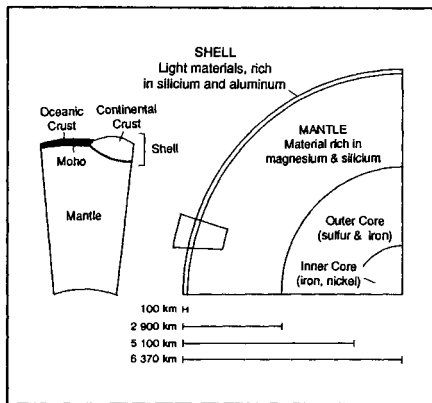


Figure 2: A cut-away section of the Earth's interior showing the different layers

and the shell (the crust). However, in those distant times, the Earth was constituted solely of fusing materials. There was neither a continental mass, nor oceans being formed on its surface. Little by little, our globe grew colder, and in various places rocks began to crystallize and form a thin crust.

Through what geological processes did the present configuration of continents come about? Why doesn't one lone continent cover the entire Earth?

In fact, it has only been recently that geologists have elaborated a workable theory regarding the evolution of our planet. Geologists now have proof that the continental masses have been moving on the planet's surface for eons. These movements are very slow (a few centimeters per year) and are still continuing today.

Tectonic Plates

At the beginning of this century the German meteorologist Alfred Wegener enunciated the first hypotheses demonstrating that the continents had not always occupied their present locations. But Wegener was not the first to come up with the idea of present-day continents separating from a single continental mass. Indeed, an examination of the writings of Sir Francis Bacon, 17th-century Emperor of the Rosicrucian Order, reveals that he was the first to notice similar patterns in the continental shapes of Africa and South America—which are both elongated towards the south—and also a similar likeness between the coasts of South

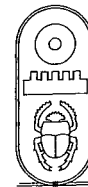
America and Africa. (In 1620, when Francis Bacon wrote his *Novum Organum*, there was a sufficiently detailed planisphere that could give one an idea of the relationship between the continents and oceans.) Today we know that it is not the continents that are moving as Wegener believed, but rather much larger tectonic plates.

The Earth's external shell is fragmented into rigid plates (Figure 3) that are hundreds of kilometers thick and slowly moving a few centimeters per year to the rhythm of the upper part of the mantle, which is composed of plastic and viscous materials. Geologists believe that currents produced in the upper part of the mantle—similar to those currents produced in a thick soup that has been heated—force the rigid plates “riding” the Earth's surface to be displaced with regard to each other. In fact, the upper part of the mantle and surface of our planet can be compared to a giant puzzle comprising seven main plates, six intermediate plates, and some twenty smaller plates. This could be compared to the shell of an enormous egg which is broken or cracked in several places.

One must not confuse plates with continents. A plate may constitute for the most part an ocean bottom (such as the Pacific Plate). Or a plate may consist of an ocean bottom as well as a continent (such as the North American Plate). The continents themselves are not moving. But the plates carry the continents along with their movements.

As the plates move in relation to each other, they undergo changes—distortions which are often translated as earthquakes. Thus, the borders of these plates often correspond to seismic zones. If the present motion of the plates continues, in several dozen million years South America will be separated from North America, the Mediterranean Sea will become a great inland lake, and the area of California to the west of the San Andreas Fault will have moved all the way north to the edge of British Columbia.

The pattern of the plates relates to past geological periods. We do know that on several occasions a super-continent, encompassing all emerged lands, was formed, then fragmented—each time giving birth to a new ocean. When this ocean reached maturity, a



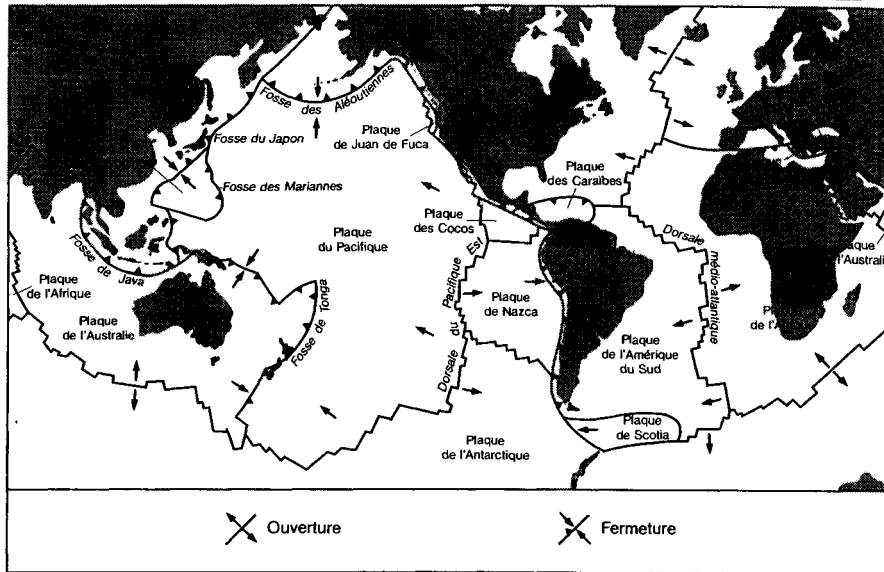


Figure 3: French map showing present configuration of the tectonic plates (plaques). There are seven main plates, six intermediate plates, and some twenty smaller plates (only a few are shown on the map). These various plates move a few centimeters every year in the direction of the arrows. Some faults separate plates that are moving apart (Ouverture), while others are located between plates moving toward each other (Fermeture). California's infamous San Andreas Fault (Faille de San Andreas) is also shown along the west coast of North America

closing process began, and again a super-continent began to take shape. The world's great mountain ranges have resulted from collisions between continents. It is in this context that the Laurentide Hills—location of the Rosicrucian Domain of Silence—were first formed and appeared.

Geologic Divisions of Quebec

Primitive cores

The geological history of Quebec began over three billion years ago with the formation of a thin shell. Around 2.7 billion years ago, various elements of this newly formed shell (or embryonic plates) welded together to form the largest geological region of Quebec—known as the “Lake Superior” region (Figure 4). Thus, approximately two billion years ago, that part of the North American continent then formed resembled an immense island.

Between 1.97 and 1.6 billion years ago, other islands or small continents collided with the geological province of Lake Superior. The marine bottoms separating these islands were

then pushed back over the region. The ancient mountain ranges known as Ungava and Labrador, located in northern and northeastern Quebec, were thus formed (Figure 4). At this remote time the land on which the Rosicrucian Domain of Silence is located was not yet in existence.

The Laurentides

1.5 to 1.3 billion years ago, the continent became segmented. Depressions were formed, allowing the creation of an ocean. The prevailing climate at that time was hot and dry. Around 1.25 billion years ago the ocean began to recede. Then for 300 million years collisions between tectonic plates brought about the emergence of a new mountain range—the Laurentides (Figure 4), which came into full stature about a billion years ago. The Laurentides then resembled the Himalayas of today. And the present-day St. Lawrence River Valley at that time formed an elevated plateau as high in elevation as present-day Tibet. Then began, for this geologic province, a long cycle of erosion which continues today.

The Laurentides of today, with their gently rounded summits, are one of the oldest mountain ranges in the world. The present-day mountains or hills consist of what, in ancient times, was the deep root or foundation of a mighty mountain range. It is easy to imagine that at a depth of 35 km (22 miles)—roughly the thickness of rocks removed by erosion since the formation of the mountain range—under a mass comparable to that of Asia's Himalayas, constraint and heat are extensive. Thus, we understand why the very hard rocks found today in the Laurentides are so wrinkled, pleated, and metamorphosized (such rocks are referred to by the term *gneiss*). Indeed, several outcroppings of gneiss may be observed on the grounds of the Domain of Silence.

Following the formation of the Laurentides, continental masses continued to come together, and about 600 million years ago all of the emerged lands were again united in a super-continent (*Figure 5*). North America was then located in the Southern Hemisphere, near the South Pole, and faced South America. As soon as it was formed, the super-continent fragmented and gave birth to a new ocean—the Ocean of Iapetus—whence new lands were born. (In Greek mythology, Iapetus was the father of Atlas, from which the Atlantic Ocean derives its name.)

The Lower Lands of the St. Lawrence and the Appalachians

Two geological divisions located in the south and southeast of Quebec—the St. Lawrence Valley and the Appalachian Mountains—were formed during the cycle of the opening and closing of the Ocean Iapetus (*Figure 4*). Rock formations making up the lower lands of the St. Lawrence are between 570 and 438 million years old, and may contain numerous fossils. It was during those ancient times that life became abundant in the oceans. These rocks are composed of sands and limestone deposits. They accumulated in the Iapetus Ocean on a sinking slope of the Laurentides—one that was forming a great plateau. The Lachute Fault (*Figure 6*)—active during that ancient epoch—represent the line along which this sinking took place. The fault also indicates the separation between sedimentary rocks (limestone and griststone accumulated in shallower waters at

the bottom of the Ocean Iapetus between 570 and 438 million years ago) and pleated and metamorphosized rocks of the Laurentides—the gneiss that was formed approximately one billion years ago. In fact, because of the slack of this fault, the land surrounding the Domain of Silence was at that time located about 6 km (4 miles) offshore in the Iapetus Ocean (actual distance to the Lachute Fault).

As for the Appalachian Mountains, they spread from Gaspésie to Estrie and continue south into the United States. This mountain range has gone through two main phases of change, between 450 and 360 million years ago, when important collisions between continents were caused by the closing of the Iapetus Ocean. The Appalachians of that time could be compared to the Rocky Mountains or the Alps of today.

Recent Geological History of Quebec

After the complete closing of the Iapetus Ocean—about 290 million years ago—the emerging lands were again almost totally reunited in a super-continent named Pangaea (*Figure 7*). This huge conglomerate mass was then surrounded by an ocean called Panthalassa. When the continental mass started to break up about 180 million years ago, it gave birth to Laurasia—which included

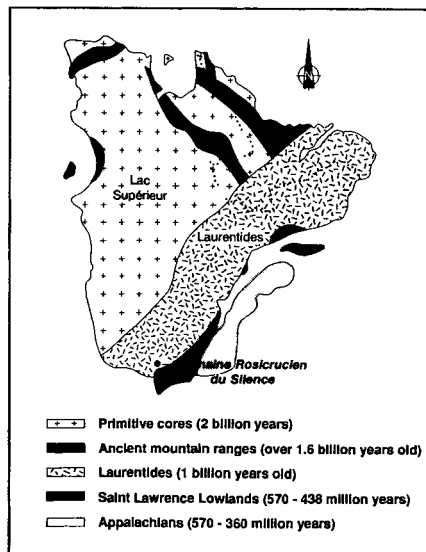
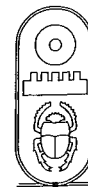


Figure 4: The larger geological divisions of Quebec.



North America, as well as Europe and Asia—and to the continent of Gondwana. These immense continents eventually separated into numerous land masses to form the continents as we know them today. Thus at that time the Atlantic Ocean was born.

The opening cycle of the Atlantic is still going on through the expansion of the ocean bottom from the Mid-Atlantic Ridge—a longitudinal range of volcanos running down the center of the Atlantic Ocean). In those ancient times, part of North America was located near the equator, and thus Quebec enjoyed a hot and humid climate.

During the Tertiary age (66.4 to 1.6 million years ago) the climate was still relatively hot and humid. For the entirety of Quebec, this was a great period of erosion.

During the Pleistocene epoch (1.6 million to 100,000 years ago) the Earth's climate experience many changes: glacial episodes featuring cold temperatures alternated with warmer climatic periods. As is true today, 10% of the continental surfaces were covered by glaciers, and it is estimated that during certain periods of the Pleistocene epoch, this percentage could have reached as high as 30%.

In North America the last glacial episodes began about 125,000 years ago with a major cooling of the climate. In mountainous regions and at high altitudes the snow that accumulated during successive winters remained throughout the year. Thus massive ice fields were formed, which in turn gave birth to glaciers. Barely 20,000 years has passed since a huge dome of ice covered the entire northeast portion of North America. At the height of the glacial age the thickness of the ice varied between 400 and 3200 meters (1320-10,500 ft.). About 18,000 years ago a major phase of climatic warming began. The giant ice dome then began to melt and vanished completely from the Quebec region about 6500 years ago.

Many events mark the massive ice dome's melting. As glaciers progress forwards they accumulate substantial amounts of sediment and rock fragments of various sizes and kinds. Once glaciers have disappeared from a region, they leave behind a thick deposit of debris. The great valleys overplowed by glaciers then become flooded—the melting

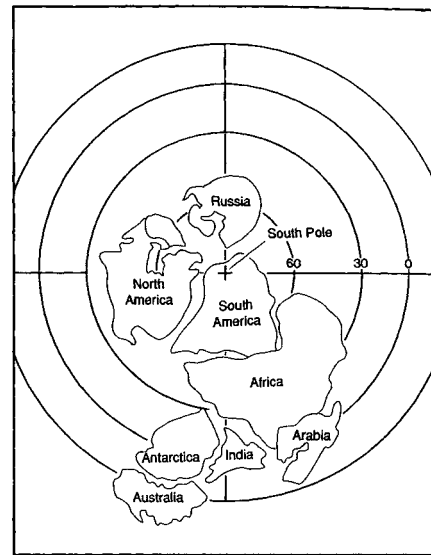


Figure 5: Reconstruction of the super-continent that existed approx. 600 million years ago.

waters being retained by great barriers of ice. As the ice "plugs" melt and break down, the glacial lakes empty and only the deepest parts of the glacial valleys remain flooded. This is how the countless number of lakes which today cover Quebec Province were created.

On the grounds of the Rosicrucian Domain of Silence one may observe two large blocks (Figure 8) which were moved from the site where the Manor house was built.

We know that these blocks were transported and deposited here by glaciers because their composition differs considerably from that of the rocks in the ground underneath the property—and they differ even from rock formations found in the surrounding region. It is not unusual to find such blocks several hundred kilometers distant from their place of origin.

Moreover, in the lower regions of Montreal, Hull, and Quebec City (and probably also in the sector of the Rosicrucian Domain of Silence, as we shall see further along), salty Atlantic Ocean waters flooded the land freed from the ice. The immense inland sea is called by geologists the Sea of Champlain (Figure 9). That sea existed between 10,000 and 12,000 years ago, and according to tradition, it was during this same epoch that the Atlantean Continent sunk

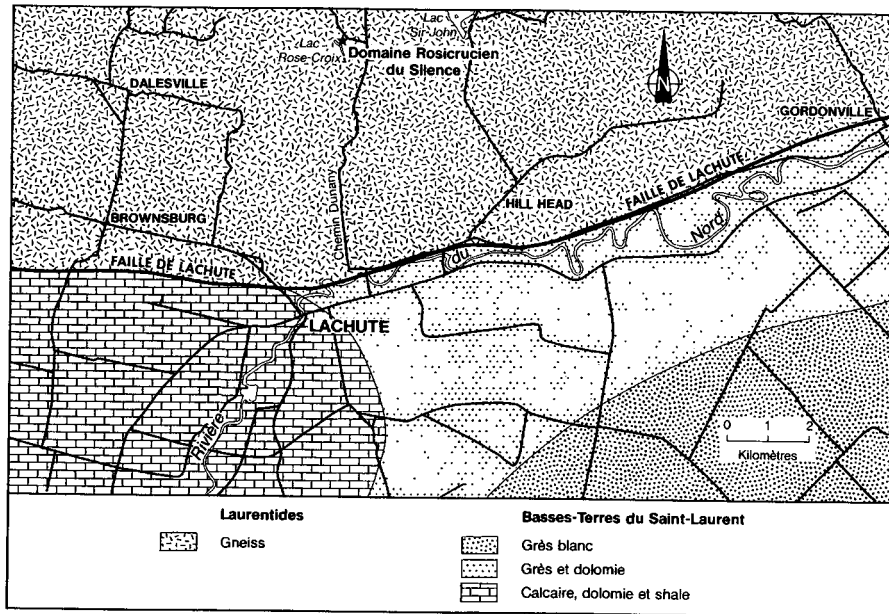


Figure 6: Simplified geological map (in the French language) of the area where the Rosicrucian Domain of Silence is located. The Lachute Fault (Faille de Lachute) can be seen, separating the Laurentide rocks (Gneiss) from those of more recent origin in the lower lands of the Saint Lawrence Valley (Basses-Terres du St. Laurent). It is along this fault that waves of the Iapetus Ocean broke along an ancient shoreline.

into the Atlantic Ocean. The short duration of the Sea of Champlain was due to the rising of the North American continent. The continent, relieved of the weight of the massive ice formations, slowly rose—leading to the retreat of the salty ocean waters.

The ancient shores of this post-glacial sea spread very close to the present-day Domain of Silence, and studies of this area indicate that long ago the property was probably covered by saltwater. Indeed, geologists discovered some deposits nearby (south of Lake Sir John) which originated in the littoral zone of this ancient sea. Also, within this same area, the fossilized remains of marine organisms were discovered and dated (fossilized *mollusca*, 10,430 years old). Elsewhere in the region, marine deposits similar to those identified south of Lake Sir John are present at elevations up to 250 meters (820 ft.) above sea level. The Domain of Silence property itself has an average elevation of 220 meters (722 ft.) above sea level, and in all probability would have either been submerged in the salty waters of that ancient sea or situated alongside the sea's shoreline.

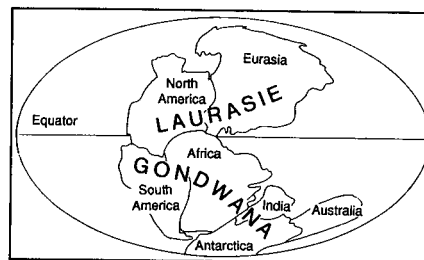
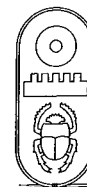


Figure 7: About 100 million years ago emerged lands were united in a super-continent called Pangaea.

Following the final retreat of the Sea of Champlain, land plants and animals again flourished on the newly emerged land, and thus began Nature's final preparations which have resulted in today's beautiful landscape. Of course we must remember that nothing is final. There will be many more changes over future millennia.

A Beacon Rising From the Depths of Time

Tired after the completion of all this interesting work, I dozed off and let myself be



carried away on the wings of imagination—faraway, high above our Earth. As I glanced back at our planet, I noticed two golden rays with a red heart—strangely similar to a rose—ascending from Earth towards the Cosmic. They seemed to emanate such divine and radiant splendor that it was difficult for me to contemplate them. These magnificent rays illuminated our Earth with a blessed light, while at the four corners of the world these sublime words resounded: *ad rosam per crucem, ad crucem per rosam.*

I wanted to know from whence emanated such beautiful and great light and wisdom. Then from far away, I saw a certain Domain, a high-ground of the Rose-Croix. And there was the light, like a beacon rising from the depths of time, carrying forth within itself the greatness and splendor of ancient Egypt to restore this light and knowledge to our present world. My dream then faded away. . . but only for a short time, because soon, very soon, it was to be reborn into reality.

Then, there came to my mind some lines that sometime in the past I had accidentally discovered while reading. I offer these lines to the Creator, to pay homage to His Glory and His great Kindness:

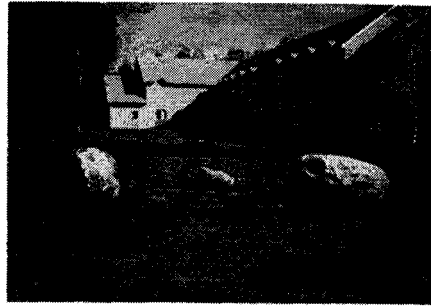


Figure 8: Two large blocks—removed from the site where the Domain's manor house was built—were transported and left by glaciers on the Domain's property thousands of years ago. The composition of these rocks differs considerably from that of rocks forming the ground underneath the property and surrounding region.

—

O Light Supreme, rising so high, way above human thoughts, grant our mind the remembrances of the mysteries and wonders that we have contemplated. Give our lips the power to evoke some fugitive ray, some spark of your splendor, so that they may remain and illuminate the future! △

(For more information on visiting the Domain of Silence, see page 29.)

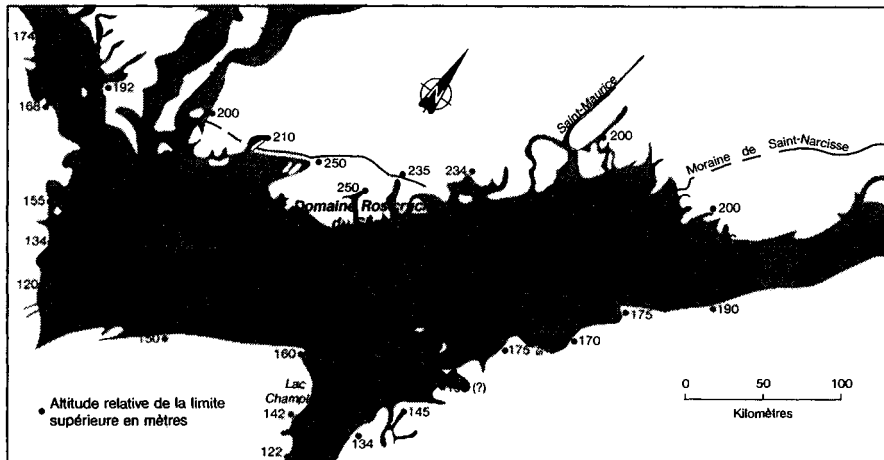


Figure 9: Maximum spread of the Sea of Champlain (Mer de Champlain). This ancient sea formed somewhat of a triangle with its points located near the present-day city of Quebec in the northeast, Lake Champlain (Lac Champlain) in the south, and the regions of Cornwall and Ottawa in the west. These areas, so long ago covered by this post-glacial sea, today include the most densely populated areas of Quebec Province. Also indicated on this map (in meters) are the relative elevations of the highest limits reached by the Sea of Champlain.

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1993

Secrets of the Amazon Rain Forest

Vast Reservoir of Life

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

FROM A SATELLITE VIEW, swirls of tropical clouds cover much of South America's extensive Amazon rain forest. But here and there, through breaks in the clouds, the wet green carpet of vegetation covering a large portion of South America is beautifully visible.

Feared as impenetrable and viewed as useless for generations, the Amazon rain forest is actually a vast and remarkable reservoir of life—one of the largest concentrations of diverse life forms on Earth, probably containing over a million species of plants, animals, and insects. And the rain forest is home to a number of indigenous human cultures who know and understand it, and have thrived in this seemingly hostile environment since long before Columbus ever set foot in the Americas.

Water, sun, and soil provide the base support for this huge ecological system. For example, one part of the Amazon rain forest, the Pantanal, contains the world's largest *fresh-water* marsh—home to an incredible number of water birds. In fact, the Amazon and its hundreds of tributaries contain 20% of the world's fresh water. And the Amazon's sediment affects the color of the Atlantic Ocean 200 miles from the river's silted delta mouth.

Vital to all of us, the rain forest's vegetation, one of nature's most efficient CO₂-trapping systems, is a major contributor to Earth's supply of oxygen. And the immense tropical forest helps regulate world climate.

Ironically, however, the forest's soils are so poor in nutrients as to be virtually useless for sustained agriculture. The rain forest's life energy is mostly above ground, in the trees and other plants, the animals, and the complex interworkings of numerous elements in the tropical ecosystem. To understand the ecology of rain forests is to understand the very basis of life on Earth.

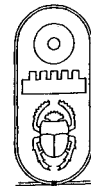
Among the many natural wonders to be found in this part of the world, a huge water-

fall roars through the southern end of the South American rain forest. At spectacular Iguazu Falls the River Iguazu plunges hundreds of feet into thunderous spray amidst the tropical forest between Brazil and Argentina. In an awesome roar the river's main channel spills into a magnificent horseshoe-shaped gorge known as Devil's Throat where thousands of swifts bravely dart in and out of the falling curtain of water. These daredevil birds nest and rest on rocky ledges behind the falls. The area is a paradise for bird life—some quite exotic.

In the surrounding tropical forest, protected in national parks, hundreds of species of birds abound, along with numerous varieties of mammals, and thousands of species of insects and plants. Much of this life is found in the multilayered forest canopy—30 to 150 ft. above ground level—where sunlight and fresh air energize a riotous celebration of life. Numerous species of animals and insects spend their entire lives high in the canopy, never descending to the dark, humid jungle floor. Thousands of plants, such as showy orchids and bromeliads, live high in the trees, never touching ground.

To the north of Iguazu Falls, the Amazon rain forest is one of the richest sanctuaries of life on Earth. Stretching across 2.7 million square miles of South America, the Amazon forest harbors hundreds of thousands of species of flora and fauna. Although its soil is poor for agriculture, slash-and-burn methods clear thousands of Amazon acres daily. The fires' ashes temporarily enrich the soil, allowing a few seasons' harvests, followed by grazing, soil depletion, and ruin—furthering the cycle of poverty, both human and ecological.

Worldwide the tropical forests, covering only 8% of the Earth's surface, harbor over 50% of Earth's plant and animal species. And we are only on the doorstep in the discovery of all that lives there—all that can be found there. In an article in the *New York Times* ("Ecology of the Canopy"), Erik Eckholm



writes, "The discovery of life in the rain forests has hardly begun, but the findings already made about the multitudes of plants and animals and their extraordinary interrelations leave many biologists almost breathless." Additionally, these vitally important forests protect water supplies, cradle indigenous human cultures, help regulate global climate, prevent soil erosion, and contain numerous plants having important medical applications.

In the time it's taken to read this article, at least 200 acres of tropical forest have been destroyed worldwide. The tropical forests of South America, Africa, Asia, and elsewhere are vital and necessary to humanity. It's up to all of us to support their survival and therefore our own.

△ ▽ △



A herdsman of the Masai—an East African indigenous people.

The Making of A Rosicrucian

by Dennis Kwiatkowski, F.R.C.

WHAT MAKES A person a *real* Rosicrucian? Perhaps by the end of this article, that question, or at least one rather important aspect of it, will be answered. But before we get to the answer, let us ask an easier and somewhat related question.

Why do people join the Rosicrucian Order? It is fairly well known that the membership of the Order is comprised of people from all walks of life as well as from a wide variety of social and economic backgrounds. In addition, members of the Order come from the widest variety of religious settings and even include those individuals who consider themselves nonsectarian in nature.

Therefore, it probably comes as no surprise that the reasons members have for joining the Order are as varied and unique as the individual members themselves. However, many basic reasons tend to show up frequently on membership applications when prospective members are asked why they wish to affiliate with the Order.

Specifically, members expect to “get” something from Rosicrucian membership. Some are drawn to our advertised concept of the “Mastery of Life” which is usually interpreted as meaning a way to achieve greater success. Others are drawn to the possibility of developing unusual psychic abilities and powers. For some it is the hope of creating or maintaining radiant health and increased vitality by using the principles contained in the studies. Others hope the Order will help them resolve nagging and perplexing problems which have hounded them throughout life by their recurring and inextricable nature, while still others desire to increase their spiritual unfoldment and happiness.

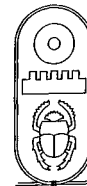
For each person the reason is different. For each one of us, even the attraction to the

Order is different. Some read the Order’s promotional material, and, after considering it, simply expect the Order to provide them with what they feel is necessary. After these people join and begin to study, they look for the means to satisfy their needs. Others are strangely drawn to the Order as though by an intangible magnetic pull. Once these people join and begin to study, they often feel they are “at home” and have found much of what they were looking for in life. It is not as though these people place the Order before the excitement and importance of life’s experiences. But for them, the Order fills a great need which seems to be linked with their very reason for being.

And, to be sure, for either group of people, the Order does indeed provide them with what they desire. In studying and applying the teachings, their psychic ability will be developed, their health will improve in a variety of ways, and they will have the means to manifest material success. They can then achieve the answer to their problems and thus unfold spiritually.

To the degree that a member considers and applies the studies—be it lesser or greater—to that degree will a member achieve the various results just mentioned. The Rosicrucian system does work. The results are inevitable, and the overwhelming majority of our members have had sufficient demonstration of the principles to justify their complete reliance on the system.

Further, in helping to develop our connection with the Inner Self, the Rosicrucian teachings encourage the expression and flowering of our individual innate skills—skills granted us by Divine Mind, by Divine decree to assist us in our unique life purpose. The expression of our skills, talents, and abilities in the fulfillment of our life purpose is one of the prime reasons we have incarnated. ▶



Still, this does not answer our initial question: What makes a real Rosicrucian? Is a Rosicrucian simply a person who is more psychic, healthy, successful, peaceful, and happy than most? Is a Rosicrucian more kind, tolerant, confident, giving, and understanding than the average person—as many members and officers have written in various articles? Well, yes, of course, all these words describe the true Rosicrucian and we could add a score of other exemplary, descriptive words, all of which would be true. But none of this, to my mind, really seems to answer the question.

A Rosicrucian Promise

Perhaps we can turn to the teachings themselves to help us find the answer. In the Rosicrucian studies a promise is made to the advancing student. The promise is this: “You are about to learn how to command all nature. God alone will be your inspiration. The Philosophers will be your equals. The highest intelligences will be ambitious to obey your desires. The demons will not dare to approach the place where you are, your voice will make them tremble in the depths of the abyss, and all the elements will deem themselves happy to administer to your pleasures.” These are powerful words, and this is a powerful promise. These words describe a bold and invincible character.

How many of us feel we are equal to the promise just mentioned? How many of us feel that the invincible person described in the promise is us? As Rosicrucian students, this is what we have been promised by the Order. If we, as students, have diligently studied and applied the teachings, why have we not manifested the abilities mentioned in the promise?

I would like to submit to you that many students have developed through their application of the studies and work in the Order those necessary abilities described in the promise—but they don’t know it. Far from making the demons tremble in the abyss, their time is spent wrestling with their own personal demons, both real and imagined.

What then is the problem?

The answer, in a single word, is *fear*. The Order exists to abolish ignorance, superstition, and fear. Most of us, through reading the monographs, have made real progress in ridding ourselves of ignorance and supersti-

tion. But how many of us can say we have overcome fear?

Fear can take many forms and manifest in many different ways. There are the obvious fears which each of us easily recognize as our fears, and which we perhaps plan to work on someday. Fear can also take many disguises. Anger is frequently disguised fear. Avoidance is frequently disguised fear. How many of us have ever stopped to consider that our avoiding a particular task or a course of action which is good for us may be something that is rooted in a deep-seated fear?

The anticipation of change also can produce fear. We live in an era of intense change, and changes will continue to occur in our society at an even faster pace in the coming years. Thus we will certainly be exposed to the conditions which can cause fear.

Fear

In speaking of fear, we are not referring to the natural fear or caution one experiences in facing a threatening or dangerous situation. Rather we are referring to the types of fears which hold back our progress in life.

Fear is a real burden, because once a fear is established in the mind, it takes over and dominates us. It also produces physical effects. The effect of fear is always a decrease in the experience of aliveness. In fact, it has been stated that if we consider a wide variety of conditions—including a lack of health, vitality, enthusiasm, and energy, among others—we find fear.

Fear has also been described as the absence of love, and a lack of awareness of what actually is. The nature of God and the Cosmic is that of pure love. How can we employ the principles and power of divine energy or love, how can we command the forces of nature as mentioned in the Rosicrucian promise if we are functioning in a state of fear?

Most of us have many more fears than we commonly believe and a careful reflection on our fears can often produce surprising results and is well worthwhile.

Now, being a kindly, tolerant, compassionate Rosicrucian is fine. The teachings themselves and our attunements with the Cosmic will bring out this quality in us quite naturally. But when it comes to our fears, we have to face them on our own. We can

choose to face our fears or to back down from them. If we do back down, we weaken our resolve. Each time we continue to back away from a fear, we weaken our ability to face the fear until the fear itself paralyzes us.

Not that facing fear is an easy thing. To avoid facing our fears, many of us have surrounded ourselves with strong walls of protection. When we finally realize that we no longer need the walls and that it is better for us to come face to face with the fear, we are sometimes in for a surprise. We have built up secure walls, and the surprise is that they sometimes do not come down easily.

We also may experience stress, headaches, queasiness, dread, etc., in facing our fears. And yet, that does not really matter. The discomfort is only incidental to our facing and coming to terms with ourselves and our universe. While I said earlier that we must face fear alone, the truth of the matter is that we are never alone. We are divine in origin. The Cosmic is always with us. And our imaginings of what it would be like to face our fears are always much worse—sometimes monstrously so—than the actual facing of the fear itself.

To answer our initial question, the *real* Rosicrucian is a person who is honest with

himself or herself and agrees to face each fear and come to terms with it. Our purpose in life as incarnate beings is experience and growth. All life grows and develops, not by being inert or complacent, but by being stimulated and challenged. Fear is not a negative thing; it is simply a challenge demanding a response from our being.

Meeting the challenge—in other words, facing and overcoming our fears—is supremely liberating. It allows us to employ the unlimited power of the Cosmic mentioned in the Rosicrucian promise. If I could wish one thing for you today, it would be that this discussion of facing one's fears plants a seed within your being that will continue to grow and bother you, annoy you, and nag until you face or come to terms with your own private fear or fears.

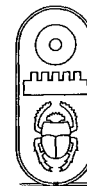
The nature of the Cosmic is love, unlimited potential, freedom, expression, happiness, and fulfillment. The only thing that stands in the way of our own happiness and fulfillment, the only thing that determines whether our potential manifests and the demons cower beneath us in the abyss, or whether they overshadow our lives, is how we decide to come to terms with our fears. △

Rosicrucian Domain of Silence

Quebec's Domain of Silence, modeled on the Rosicrucian Castle of Silence in France, offers an inspiring site for meditation and the study of our teachings. The Manor House, surrounded by acres of beautiful forests and lakes, contains 31 rooms, each with a private sanctum. As an added benefit to members of the English Jurisdiction, all activities during the first complete week of each month are conducted in English, although English-speaking members are welcome anytime. For further information, write or call:

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AMORC's International Activities

This new DIGEST feature highlights news and events from AMORC Grand Lodges throughout the world. We hope it encourages communication among Rosicrucians engaged in the Great Work of our Order.

FROM the Grand Lodge of Japan comes exciting news. As part of a public relations and advertising effort to increase new member acceptances, Japanese Grand Master Ukio George Yorioka was recently interviewed by noted television commentator, Mr. Susumu Miyao. The fascinating interview, along with photos, appeared in *New Leaders* magazine—a popular periodical with nationwide coverage which is widely read by leaders in all types of professions, including government, education, industry, commerce, finance, health, religion and philosophy. This particular issue of *New Leaders* featured interviews with leading decision-makers of corporations and other organizations. The interview also featured a photo of the cover of the Japanese-language *Mastery of Life* booklet. Grand Master Yorioka was interviewed several years ago in the same magazine by Mr. Hiroshi Ogawa, noted television news anchorman. Presently, the Japanese Grand Lodge is preparing for its 10th AMORC National Convention, to be held in Osaka City, November 6-7, 1993.

THE RECENT GROWTH of the Rosicrucian Order, AMORC, in Eastern European nations is exciting. Under the direction of Emperor Christian Bernard, various European Grand Lodges have helped promote Rosicrucian work and teachings throughout Eastern Europe—an area of the world mostly devoid of Rosicrucian members and organization during the last 50 years.

In Russia, the Rosicrucian Order has been officially recognized by the government, and a Pronaos with approximately 30 members is currently operating in Moscow. Monographs are available in the Russian language through the early Temple degrees. Governments in the Ukraine and Crimea have also recognized the Order, and one of our members in the

Crimea is a prominent university professor who is fluent in both English and French.

The Rosicrucian Order has opened an administrative office in Poland to better serve local members. The monographs are available in the Polish language through the early Temple degrees. The Order has also opened an administrative office in the Czech Republic, where there are now approximately 450 Rosicrucians. Monographs are available in the Czech language through the early Temple degrees.

The Rosicrucian Order is currently in the process of being recognized by the governments of Rumania and Bulgaria—two nations long isolated from Rosicrucian work and worship.

And farther north in Europe, Finland is seeing a definite increase in Rosicrucian activity. Under the jurisdiction of the Nordic Grand Lodge, Rosicrucian activity is spreading and the Rosicrucian teachings are becoming better known throughout Finland. In fact, earlier this year Nordic Grand Master Irving Söderlund visited Finland and for the first time in that nation conducted two of the higher-degree Rosicrucian initiations. As a result, so many Finnish-speaking Rosicrucians have now been initiated into the higher degrees that initiations performed in the Finnish language can be held for the very first time.

Spearheading the Order's expansion, the *Mastery of Life*—the Rosicrucian Order's prime introductory booklet for bringing new members into the Order—is now available in Esperanto, Polish, Czech, and Hebrew. The booklet will soon also be available in the Russian and Rumanian languages, awaiting the establishment of administrative offices in those nations.

* * *

Late-breaking news: the **Sixth International Hispanic Convention** recently held in Puerto Rico was a huge success. In recognition of the Convention, the Mayor of San Juan, Puerto Rico, issued a Proclamation which will be published in our next issue.

* * *

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Discover the mystical wisdom of the world's indigenous peoples...

■ Gifts of Unknown Things

by *Lyall Watson*

From Indonesia's "Dancing Island" comes a true story of nature, healing, and initiation. *Gifts of Unknown Things* recounts a biologist's voyage to the small volcanic island of Nus Tarian. Here he discovers a people who regard extrasensory perception and psychic healing as facts of life. A young orphan girl with exceptional powers becomes involved in a tremendous psychic struggle for control of the island and its people.

As he wins the confidence of the islanders, the author's own beliefs are affected and transformed by what he experiences. What emerges is a striking alternative to traditional Western society, where, in the author's words, "...ecology means little, where we cannot accept anything out of the ordinary, where we hide away those with gifts of unknown things rather than listen to them." A challenging story that shakes the very foundation of our convictions about the "real world."

Item No. 500490 U.S.\$10.95

■ The Elements of the Aborigine Tradition

by *James G. Cowan*

Isolated in a vast and silent wilderness, the Australian Aborigines have learned how to live in harmony with the earth. Their spiritual legacy reveals centuries of preserving a sacred perspective on the natural world. This book explains:

- The world of the Sky Heroes and how the land was formed by mythic creatures from the Dreaming
- Aboriginal secret rites and rituals, and ideas of reincarnation
- How their stories, fables, and myths sustain the belief in the metaphysical basis of the human spirit
- How they represent the conscience of all humanity, offering us a parable for survival today

The author, James Cowan, has spent much of his life exploring the world of traditional peoples, such as the Berbers of Morocco, the Tuareg of the Central Sahara, and the Australian Aborigines. He has written many books on the agricultural peoples of early Australia, followed by others dealing with Aboriginal metaphysics and cosmology. Cowan has also made documentaries for Australian television and writes poetry and fiction.

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■ The Spirit of Shamanism

by *Roger N. Walsh, M.D., Ph.D.*

The topic of shamanism enjoys an increasing amount of interest at the present time. Dr. Walsh offers a clear and timely examination of this most ancient of world religions. His deep and penetrating insights leave the reader with a complete understanding of the training, techniques, states of consciousness, and healing activities that characterize the shamanic experience. Walsh also explains how tribal spiritual traditions laid the foundation for modern medical and psychological techniques.

Rosicrucians will find Walsh's work a welcome addition to their esoteric studies. Through his book, he explores the powerful undercurrent of human spirituality which has been expressed in myriad forms from time immemorial, and which is the life-breath of all world cultures.

Item No. 500180 U.S.\$18.95 hardbound

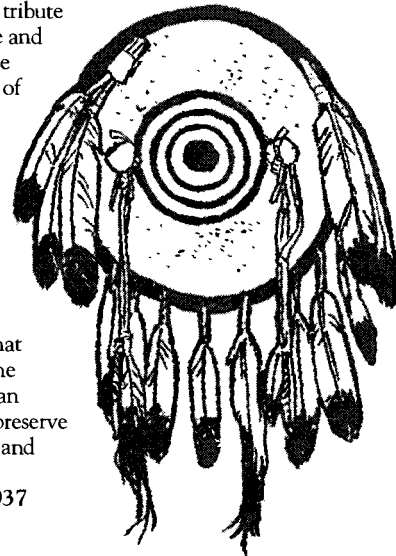
■ Native American Wisdom

edited by *Kent Nerburn and Louise Mengelkoch*

This collection of brief writings reflects the viewpoints of Native Americans from many tribes. Their frank and eloquent language inspires appreciation for the traditional values, customs, and philosophy of the American Indian. Many facets of existence are explored—life and death, belief and betrayal, hunger and fulfillment. This book is also a poignant tribute to their courage and efforts to survive the destruction of much of their culture.

A significant portion of the profits from *Native American Wisdom* will be given to organizations that help improve the Native American condition and preserve their traditions and customs.

Item No. 500037
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■ **Black Elk: the Sacred Pipe** on cassette
 by Joseph Epes Brown, read by Fred Contreras

The Sacred Pipe is a classic work that offers true insight into Native American spirituality. The renowned Oglala holy man, Black Elk, describes sacred rituals that are at the heart of this great and ancient tradition. Selected readings from this book have been recorded by Fred Contreras, who was raised in the ways of the Tarahumara Indians by his grandfather. Contreras is an initiate of many sacred ceremonies, including the Sun Dance. His narrative is accompanied with drum and chanting by Chemo Candelaria, grandson of Ohlone Indians. Delivered with all the authenticity and power of sincere spiritual belief, *The Sacred Pipe* is a uniquely inspiring experience.

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Sub Total	
CA residents add sales tax	
Shipping Charges	
Handling Charges	2.00
Membership Dues	
Donations	
TOTAL	

PLEASE SEND A CATALOG

Ship my order to: (PLEASE PRINT)

NAME _____ AMORC KEY NO. _____
(LAST) (FIRST) (MIDDLE)

ADDRESS _____ CITY _____
(APT. NO.)

STATE _____ ZIP OR POSTAL CODE _____ COUNTRY _____

Method of Payment (Do not send cash):

Check or money order payable to AMORC Funds Credit card: VISA Mastercard AmEx Discover

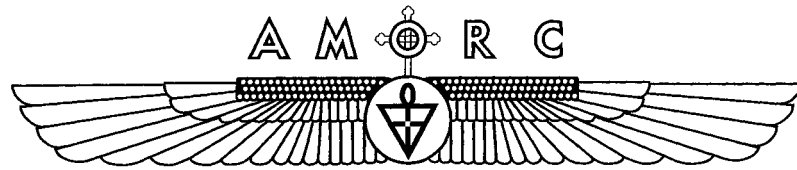
Credit Card Number _____ Expiration Date _____

Name as it appears on card _____ Signature _____

Please Note: Complete this order form and mail with your payment. Payment must be in the form of a check drawn on U.S. or Canadian banks or International Money Orders denominated in U.S. dollars. Those members residing in Australia and New Zealand should send their payments in their local currency through their local remittance center. **DO NOT SEND CASH.** California residents please add applicable sales tax for your area.

Shipping Charges: Please use this chart to determine shipping charges. For jewelry and other special handling situations, please consult the Alexandria Catalog Price List.

	Surface	Air
U.S.		8% of order total or U.S. \$2.90 minimum
Canada	10% of order total or U.S. \$5.00 minimum	10% of order total or U.S. \$5.00 minimum
Europe	15% of order total or U.S. \$7.00 minimum	30% of order total or U.S. \$14.00 minimum
Other Countries	15% of order total or U.S. \$7.00 minimum	35% of order total or U.S. \$17.00 minimum



New and practical emblems of Rosicrucian membership...

▼ Pen with Logo Box

Available in four colors and two metallic finishes, this finely balanced writing instrument comes with its own solid oak presentation box. Handsomely etched with AMORC's winged disk logo, the box is a tasteful accessory for your desk or sanctum table and keeps your pen within easy reach. This pen is equipped with a pocket clasp and roller-ball refill, and the manufacturer's warranty includes instructions for ordering refills.

Item No.

930105 Black Nickel (metallic) U.S.\$41.95

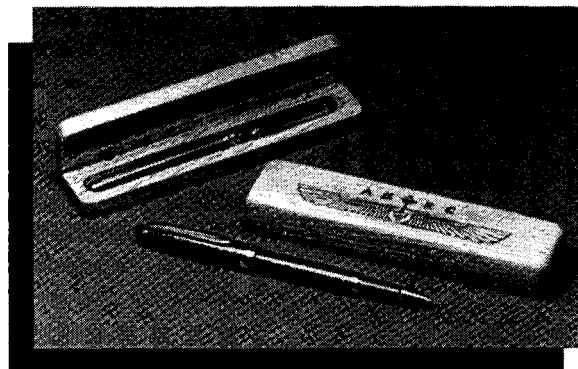
930106 Pearl (metallic) U.S.\$41.95

930107 Cranberry U.S.\$35.95

930108 Green Marble U.S.\$35.95

930109 Plum U.S.\$35.95

930110 Cobalt Blue U.S.\$35.95



▼ Logo Boxes in Rosewood or Oak

These beautiful wooden boxes come in two sizes and hold just about anything your heart desires. The laser-carved AMORC logo makes a subtle, dignified statement about your membership while the rich, glowing wood adds warmth to your home or office. Inner dimensions are specified.

Item No.

420672 Large Rosewood Box 7.5" x 3.5"
U.S.\$79.95

420670 Small Rosewood Box 3.5" x 2.5"
U.S.\$39.95

420671 Large Oak Box 7.5" x 3.5"
U.S.\$49.95

420665 Small Oak Box 3.5" x 2.5"
U.S.\$24.95



▼ Emblem Letter Opener (not pictured)

A handy and symbolic memento of your Rosicrucian membership, this letter opener bears the same design found on our foil decal. The golden triangle and crux ansata are handsomely set off by a deep red background, and the name of the Order appears in gold on royal blue.

Item No. 930142 U.S.\$ 9.95

