

Rosierucian Digest

February 1981 • \$1.00

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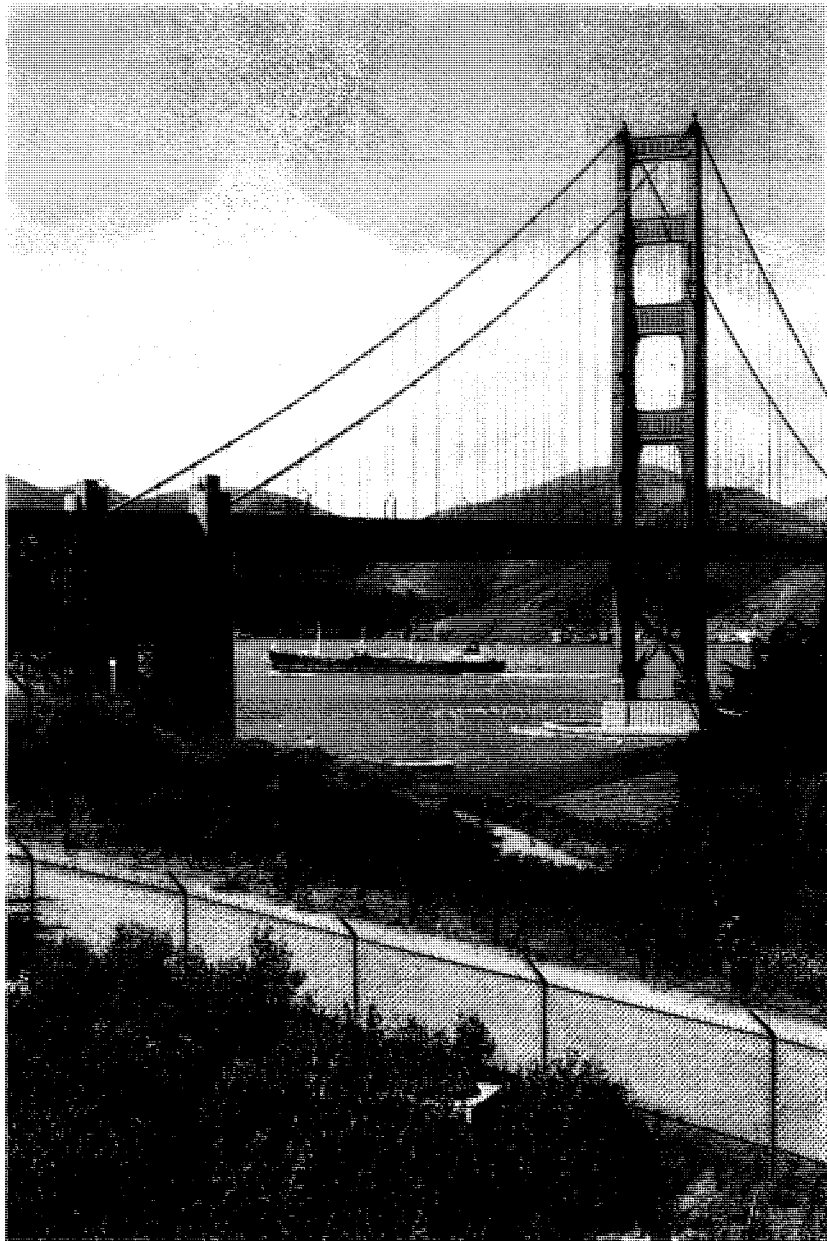
- **Mysticism**
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Pina Antonelli, pianist, has concertized extensively in the United States, Europe, Russia and the Near East. She has repeatedly been the featured artist aboard the Cunard liner QE-2. Following a recent recital in Washington D.C., the Post held her "ability to mold each note to her desires, to project great power and passion, and to maintain throughout her program a rare sense of timing... the talent was evident!" Her Tully Hall debut in 1974 drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the planned intermission.

Miss Antonelli's programs typically offer "crowd-pleasers" and "stock-busters," which demand superlative technique and stamina. Perhaps, to this is attributed her rapidly growing following.

In spite of her bent toward "pianistic theatre," she is not averse to playing music of an introspective or cerebral nature. On the contrary, she was an early winner of the International Bach Competition and critics have regarded her "an Italian who can play Beethoven."

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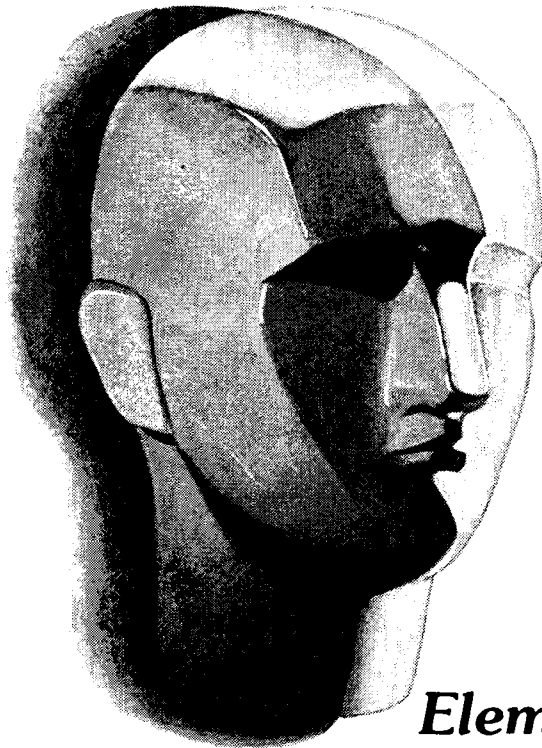
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INCA STONE CITY » » »

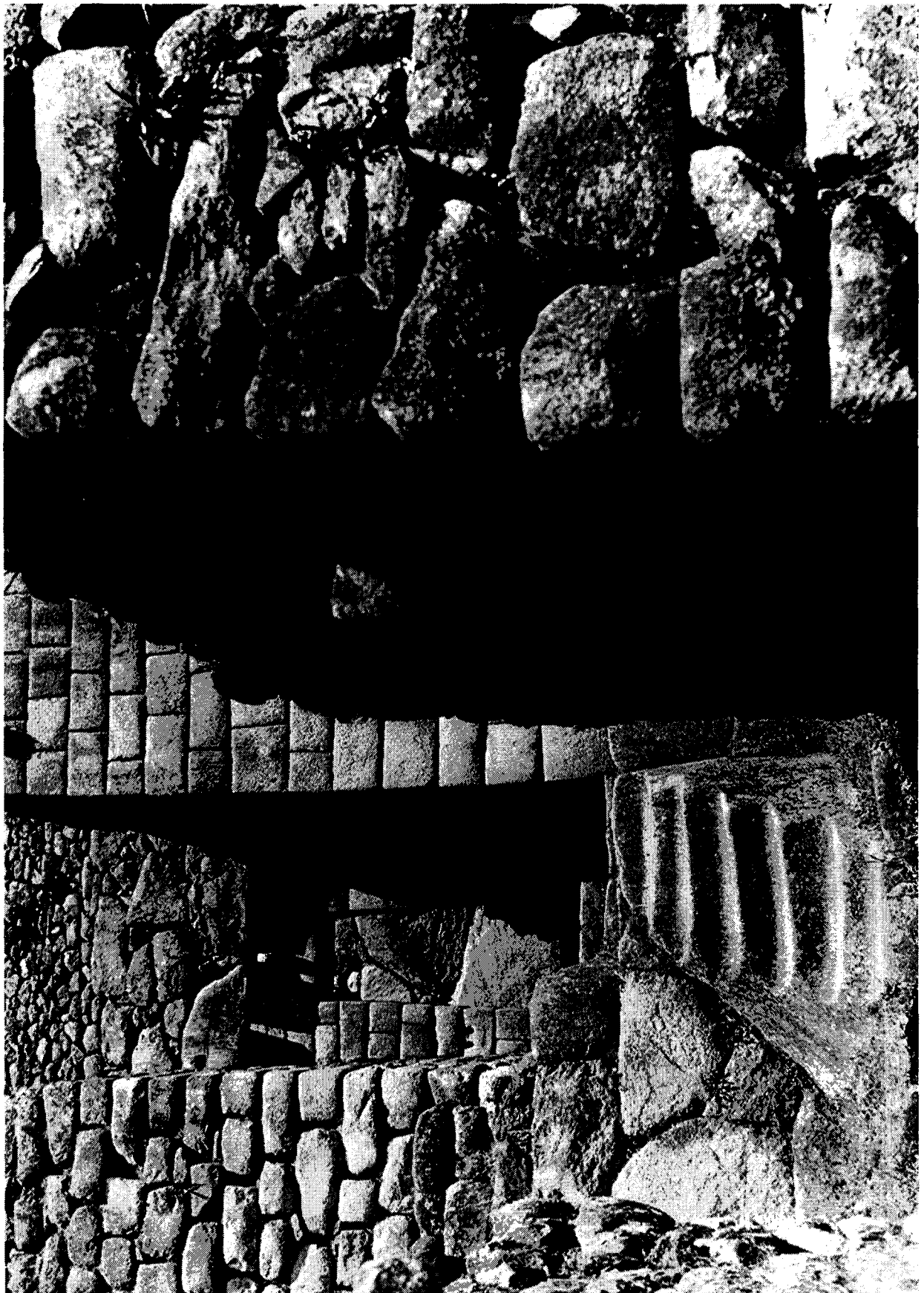
In the heart of the Urubamba Valley, Peru, near the headwaters of the Amazon, is this city of stone. Note the perfect formation of the original masonry of the central foreground. The blocks were fashioned with stone implements, as iron was unknown to the Incas, and bronze is too soft to work the hard granite. Also note the stairway fashioned out of living rock. The doorway is typical of Inca portals, as their architecture never attained the use of the arch.

(Photo by AMORC)

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The Consciousness Outward Bound

IS CONSCIOUSNESS BODY BOUND? Is it confined entirely within the physical organism, or can it reach out infinitely beyond the self? Further, is consciousness a thing, a substance, an attribute, or a function?

Consciousness has an indirect reality to us. We do not know it in itself. It has no quality such as the things we perceive with our receptor senses—in other words, consciousness has no space, dimension, weight, color, scent, or sound. We may think of consciousness as sensation, yet we cannot identify any particular sensation as being consciousness.

Men have searched down through the centuries for the elusive nature of consciousness. But the phenomenon being sought was not always known by that name.

Epicurus, the Greek philosopher (341-270 B.C.), said: "Where we are, death is not yet; and where death comes, there we are not." Substitute the word "we" for *self-consciousness*, and you have man's realization that the reality of himself and of the external world depends upon an intangible innate quality.

To several intangible phenomena, man has given a more or less common relationship as soul, mind, and self. If they were not all accepted as one, then it was believed that one of them was the fundamental cause of the others.

The French philosopher René Descartes (1596-1650) said that soul, body, and mind were separate but that they interacted upon each other. This point of interaction was the *pineal gland*. The soul enters and influences the mechanical action of the body. Descartes said that the soul "moves the body and *consciousness* is a result."

Descartes further stated that though consciousness is in the body, it nevertheless occupies no space within it. He called consciousness an "unextended substance"; in other words, consciousness is not measurable—it has no physical nature. Consciousness as a phenomenon is realized but cannot be separately identified.

Psychologists' View

Today, many psychologists insist that consciousness and the unconscious processes may be interpreted in terms of the operation of the nervous systems. One general statement is that the cerebral cortex controls consciousness, and the thalamus (a mass of gray matter at the base of the brain) mediates the unconscious process. "Unconscious process" refers to the unlearned or inherited process.*

Thus, psychology in general considers consciousness an attribute of a complex technical and mechanical process. There is, however, no agreement on the details of the process; but there is the *unconscious* to which they refer as "the unlearned and inherited process."

Is consciousness, then, a function derived entirely from the organic activity of living matter? Simple unicellular organisms exhibit a consciousness of their fundamental life activity. This awareness of the simple cell as to what is necessary for its continued existence is apparently *unlearned*. This consciousness is evident in the cell at the beginning of its life activity; it is *not* something acquired later.

If this is so, it would seem to attribute to consciousness an intelligence, a *one-*

*From *Unconsciousness*, by James G. Miller, John Wiley, New York, 1942.

ness; that is, possessing a single state. In other words, the intelligence in the simple cell has an awareness, a consciousness of itself; or that consciousness has its own innate intelligence. More simply, this intelligence in the simple cell does not have to be aroused by any stimulation. It *knows itself*; that is, the intelligence and consciousness are as *one*.

This abstract rationalization implies that consciousness is not wholly a mechanical effect of the life process in matter. Rather, it would appear that consciousness is an *integral part* of that *energy* which infuses inanimate matter and brings forth life.

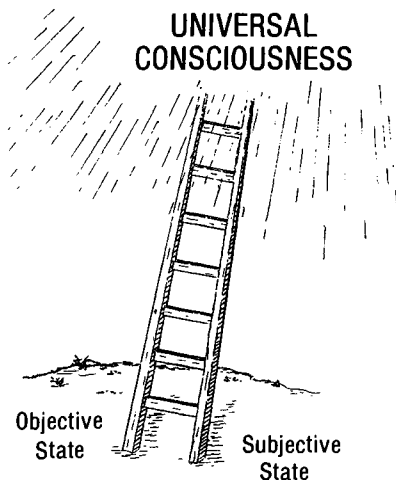
Can we deduce from this that all the phenomena of the Cosmos have a consciousness of their own particular nature? So far as man's observation and speculation has determined, *change* underlies all manifestations of the Cosmos. "Everything is becoming, nothing is." There is a concatenation of causes and effects. Yet this chain also goes through changes, each effect becoming in turn a cause in relation to other effects. Is this cosmic function of change a *consciousness* of its own *necessity*? Since the Cosmos, or Being, has to *be*—there being no alternative state—is this persistence of its nature then a self-awareness, a *consciousness*?

Universal Consciousness

To assume this is to conceive that a *Universal Consciousness* pervades all things—the animate and the *inanimate*. We must think, then, of this Universal Consciousness as being *binary*, that is, dual in its basic function; one phase of its nature interacts with another. In a complex living organism, the Universal Consciousness establishes centers having a lower consciousness, as that of the nervous systems and brain. In this way, animate matter, living forms, become a *microcosm*—a little Cosmos in themselves. They too have the conscious impulse to *be*, as does the Cosmos as a whole.

Thus, a *psychic bridge* or nexus exists between every living thing and the Cosmos. However, though we have said that the Universal Consciousness is binary, dual in its activity in living organisms throughout the Cosmos, it may yet have functions that are more expansive levels of itself.

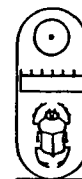
Let us use a homely analogy to clarify this point. Let us think of the Universal Consciousness of the Cosmos as being rungs of a ladder, each ascending rung of the ladder being a greater apperception of itself. One of these rungs or levels of the Universal Consciousness is, as said, of the nervous systems and cells of living matter. But beyond or above that lies a myriad of other levels of consciousness which are indwelling in all life forms. (See illustration).



Man, then, has within himself the potential of ascending these other rungs, reaching these other more expanded levels of consciousness. If he does, the greater will be his insight of Cosmic Reality.

This Greater Reality that is experienced is amorphous. It has none of the qualities of our objective perceptions. Such a state of consciousness directly experienced is unlike the other phases of consciousness of which we are normally aware. The sensations of these more expansive levels of consciousness, however, do have a harmonic relationship with our objective sense perceptions. Consequently, one will commonly interpret these exalted states of the Universal Consciousness in terms of dimensions, colors, substances, sounds, and tactile sensations.

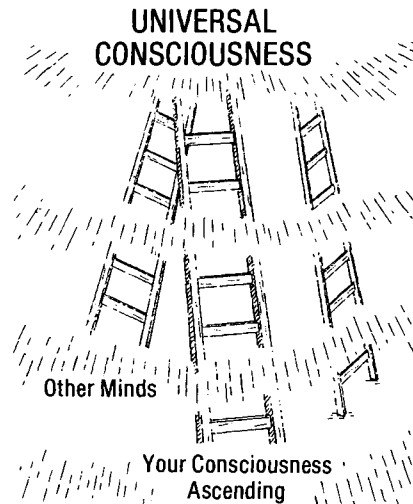
The mental images which are attributed to such psychic contacts with the Cosmos are, however, unrealistic. Their only *realism* is the *experience* itself. The ob-



jective image aspect is only *symbolic*. Yet it does have a value by aiding in periods of meditation and visualization wherein one may attain the same levels of exalted consciousness by preliminary focusing upon the symbol.

The symbol that is experienced may also serve as an intellectual stimulus. It can result, by suggestion, in a surge of inspiration, an influx of new ideas, of practicability and greater clarity of thought.

Not only do human minds have the potential to probe into the depths of other levels of the Universal Consciousness pervading their beings, but they also have, by means of this connection or link, access to all other minds of equal sensitivity. (See illustration.)



The technique of projecting one's consciousness beyond the limits of the receptor senses and beyond one's self-awareness is relatively simple to explain in theory. In practice, it is far more complex. As stated, man has two general states of consciousness: First, the Universal Consciousness with its myriad of mostly unknown expanded levels; and second, our commonly experienced states of consciousness—the objective and subjective.

It is then obviously necessary to have our realization, our awareness, transcend the relatively lower stage of conscious-

ness to attain the more expanded levels. The *first step* is to attempt to suppress all external stimuli. This is the withdrawal of attention, of consciousness, from the impressions of the sense faculties. Mystically, it is termed "entering the silence." Not to see, hear, taste, or smell is no easy accomplishment.

Introverting the consciousness, turning it inward to the subjective functions of mind, aids in a release from the objective state. But this act involves only a transference of consciousness to mental images, or memory impressions and the processes of imagination, visualization, and reason.

Visualization

The second step in the procedure is to visualize a single idea. This can be either a *place* or *person*. You wish to actualize your consciousness, that is, you want to experience self as being at that place or with that person you are visualizing. In *actualizing*, no other impressions are in consciousness except that to which consciousness has projected. Your present surroundings, where you are, must vanish. It is as if physically you are not where you are located but rather *where you have projected*.

The *third step* is to cause the image you are visualizing—the person or place—to finally dissolve into a dark spot. Then focus your whole attention upon the spot until it, too, seems to pass. If successful, you will begin to experience the phenomenon of another level of the hierarchy of the Universal Consciousness. Those who have experienced this phenomenon have stated there is a transition in the nature of the self. The "I Am" continues to exist, that is, *you are*, but without any substance, any particular characteristics. This state of consciousness is almost inexplicable. Simply, there is no visualization of your self.

The *fourth step* in the phenomenon of projecting of consciousness is the realization that you are now only aware of that person or place which you sought to experience. Any analogy offered to explain it is, of course, inadequate. However, we will suggest one as a help; that is, viewing a motion picture or television screen. In doing so, you see what is occurring on the screen; you hear and see what is

transpiring. However, there is this difference: in the projection of consciousness you are *not separate* from what you experience—you *are actually in it*. You are not a form, but rather sense yourself as *being present*, as though you were in the scene as an invisible observer. It is a kind of detached consciousness.

When we close our eyes and shut out all physical impressions of the outer self, we nevertheless do not lose the consciousness of knowing that *we are*. We do not lose the consciousness of self. It is that kind of consciousness which we have in the projection of consciousness.

During such an experience, there is of course no realization of either time or space. When the transference of consciousness is made, it is devoid of a time factor. When one returns to the objective state, to normalcy, it may seem that the time lapse has been considerable, but it has not been. It is like a dream; the experience may seem to have taken

minutes or hours, but the actual lapse of time may have been just seconds.

The consciousness in these higher levels may reach that state where all attempts to form mental images that try to define it are impossible. There are no elements by which one could make an objective comparison. It is, as the mystics have said, an "ineffable ecstasy," that is, a sublime state of euphoria, of well-being, of Peace Profound. Many of the so-called miracles related in the various sacred books were actually the journey of the consciousness of self *outward bound*.

It must be stated that each of the steps we have mentioned is far more complex than has been related here, and requires a careful study of a rational presentation of the subject matter. Projection of consciousness is one of the subjects extensively dealt with in the Rosicrucian teachings, both psychologically and in accordance with authentic mystical precepts. △

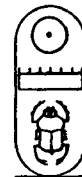
**Rare knowledge, like gold, must be dug for;
but in scholarly tomes, not soil!**

—Validivar

The Purpose of the Rosicrucian Order

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

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Enlightenment and Service

by Paul L. Niebanck, Ph.D.

IT IS SAID that we live at two levels: one that is tangible, proximate, and reliable; and another that is not so easily grasped or predicted, but which contains the possibility of true enlightenment and service. It is as though the two were separated by a screen, a veil, through which we can glimpse great beauty and understanding. We can remain on the near side, the side of our conditioning, complete with the inhibitions, habits, and routines that prevent us from living free and voluntary lives, or we can venture into the depths, where we can discover our complete identity.

In some measure, each of us has experienced the depths. Each of us has felt its power at work in our everyday life. We know our accomplishments are trivial, our expressions banal, our insights superficial if they do not originate in the depths, or if we try to fix them into place and make them last. There is no resting place. The quest is a continuous one, and one's total commitment is necessary.

Our principal enemy is our lack of higher consciousness. We become preoccupied with security and comfort. We worry about what might be thought of us if we did thus and so. We are concerned lest something go wrong. We fear that we might be challenged beyond our capacity. Properly understood, these concerns and fears can be laid aside. The energy they consume can be used to create new opportunities for enlightened service.

Specifically, we limit our possibilities by underestimating them. We rationalize that there is not enough time, or that we are insufficiently trained, or that the external world will not allow us to do certain things. These self-deceptions constrain us to activities that are, by definition, of minimal importance, and that close the gateways to deeper meaning.



Another deception is the idea that we must first construct a set of circumstances that will allow us to act creatively. We spend our time erecting structures and setting agendas, only to find that the spirit has moved elsewhere and we are left with empty encasements, remnants, and droppings. Our lives become wasted, because we have not put our trustworthy impulses to work.

A third way in which we block our own passage is by placing too much value on the supposed "major" activities of life, to the neglect of the apparently small and transitory. In reality, major opportunities—and our ability to respond to them—consist of the cumulation of many small efforts. The larger effects of what we do can only be assessed in retrospect; all we have available to us are the means at hand.

Yet another potent inhibition is our fear of making a mistake, or of being caught by surprise and being unable to respond intelligently. Mistakes, of course, are often the best teacher, but what we perceive as a mistake today, if it is made honestly and on the basis of real need, may actually lead to important advances at an unknown future time. The real mistake is to deny our place in things by refusing to risk error. The element of surprise, meanwhile, turns out to be nothing more than a symptom of our readiness to recognize and make use of something new. It is a symbol of our personal growth and strength.

Finally, we limit ourselves by falsely placing the needs of others ahead of our own. Ultimately, all human needs are compatible, and the failure to meet the needs of one is the failure of the whole. We must not be deceived in our definition of *need*, however. The depths reveal that what is actually needed is quite distinct from material security and worldly validations.

To live at the deeper of the two levels is something like passing through a needle's eye. For the *self* to join the larger reality of life, it must acknowledge how insignificant it is when not joined. Made small by unburdening itself of its rationalizations, inhibitions, and worldly preoccupations, the self can make the

passage to a place of wonder, confidence, and peace. As it does, we discover that the two levels are indeed one, and that real service in the immediate and proximate world is dependent upon its connection with the reality beyond time and place.

We are not alone. We are part of the evolution of a great species, with a history and a continuity. As we accept this awesome truth, we are ennobled and our lives become instruments of its advance. To stand aside can no longer suffice. Rather, our choice is to live fully, without regret, remorse, or self-doubt. Every moment has unlimited dimension, and every act is one of enlightened service. △

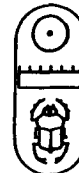


Cover The famous Golden Gate Bridge spans the headlands at the entrance to San Francisco Bay. This huge bridge, with a 4200-foot-long central span is considered an engineering achievement. Until recently, it was the longest suspension bridge in the world. The Golden Gate is a principal gateway to the Orient. Huge cargo ships from Far East and Pacific ports enter San Francisco Bay daily, and depart for their homelands with American exports.

(Photo by AMORC)

Please See AMORC's Directory

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



Tapestry

Imagine a tapestry, a splendidly intricate, richly embroidered one whose harmony of form and content includes even the "discordant": the magical tapestry of an unknown Merlin.

The origins of this tapestry are obscure - whence it came, its age, its real nature - but it is indeed magical, for not only does it have the detail, scope and beauty of a Flemish tapestry or a Persian rug, but it changes enchantingly before one's eyes in miraculous and infinitely varied ways, much like a magnificent Kaleidoscope.

It is amazing that we are intrinsically part of it - participants as well as myopic observers - adding to its richness, contributing balance as well as the somehow necessary "imbalances" within the overall harmony. While we are living threads in this tapestry of infinite hues and textures, our own limited imaginations can still discern a glimmer of its greatness.

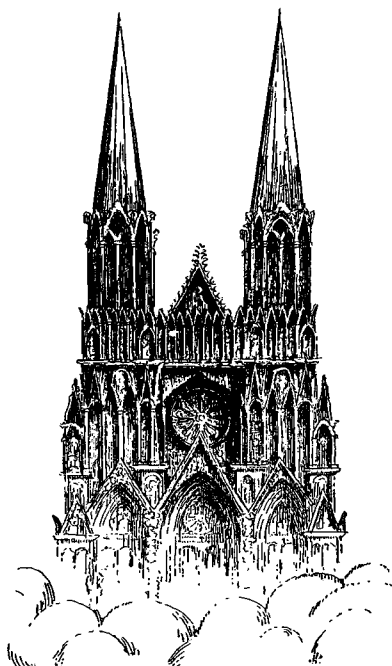
Being a sturdy stitch, a lovely glint, a particular bit of color, we each add to the marvelous Cosmic Tapestry, a never-ending creation of which every small pattern fulfills the Creator's design.

*The
Rosicrucian
Digest
February
1981*

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~ Trina Winters





The Celestial Sanctum

What Good Can We Do?

"He who wishes to secure the good of others, has already secured his own."
—Confucius

by Robert E. Daniels, F. R. C.

LIFE IS a complex experience of triumph and trials bringing opportunities for the growth of our personality. Life, which can be difficult and hard to bear, also provides moments of great joy and happiness, and at times we experience a peace of mind that makes our search for the greater light even more valued each day.

Let our problems become stepping stones to progress and our difficulties will become the next step on the upward path to the attainment of greater peace and harmony. Each day should provide those experiences which, upon reflection, cause the inner self to become a little wiser and better able to adjust to life's problems. The ancient Greek philosopher Epictetus said, "The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputations from storms and tempests."

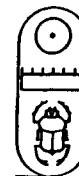
Our problems, difficulties, and burdens in life are more easily borne when we realize and accept that the divine presence of God is ever present within us. We are living souls having personalities which need to grow in light and understanding through the trials and experiences of daily life. We then see our burdens as opportunities for advancement, but we need not face these problems alone. The ever-present and vital divine consciousness is always urging us to adjust to the present times and circumstances, and it is when we resist these normal and natural changes taking place within that frustration and difficulties occur. When we seek within, allowing the inner self to guide us through the promptings of the still small voice within, then we can see and accept things from a wiser point of view.

No matter how hard the task, or difficult the trial, know within yourself that there is an ever-present spiritual force leading you through and upwards to success and achievement.

The Law of Giving

One important cosmic law is "As you give, so shall you receive." You have no doubt given much thought to this law, but how many understand and comprehend it in relation to their own individual circumstances? It is important that we learn to give of ourselves and we must follow the urging and prompting of the inner self in order to fulfill this law.

We so often forget to give to others that which needs to be given and which is due to them. This may be a word of thanks, of praise and appreciation, or telling someone close that you love them. Do not deny what is rightly due to others; give freely of yourself, but let the giving come sincerely from within. Do not with-



hold your words of praise or your words of rebuke, for these may be precisely what others need to help them on their way through life.

Let your motives be pure when giving of yourself, since this is how we are judged on the inner side of life. This law says it is *AS* we give that is of prime importance, for we will receive in accordance with *the way* we give, as much as with *what* we give.

However, giving is only a part of this law. We should also give much thought to the principle of receiving. Esoterically, it is important that we learn how to receive what is rightfully due to ourselves. We can so often retard our own happiness and progress because we have not learned how to receive graciously. We cannot always be giving unless we are also prepared to receive. The love, the praise, and the happiness others want to share with us is necessary to our growth.

There are many things both of a material nature and a spiritual nature that we have earned and deserve, but we must

allow ourselves to become receptive to accepting them in our lives. Therefore, this law of giving and receiving requires much thought and meditation in order that we may give wisely and fully of our real selves and gracefully receive what is rightfully ours, thus bringing a greater abundance of success and prosperity to us as well as much love and happiness. We learn many important lessons from life once we have come to truly realize that "As we give, so shall we receive."

The Celestial Sanctum

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

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The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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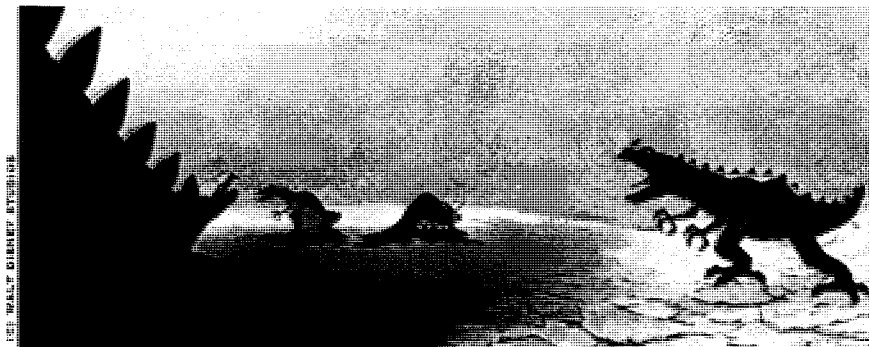
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THE GREAT DYING OF THE DINOSAURS

—by Raymond Spangenburg—

THEY WERE the largest creatures on Earth and they ruled their time. Then, in a blink of history's eye, they vanished from the face of the earth—the mass extinction, the great death came. Not only the mighty dinosaurs, but almost half of all species living at the time were erased in a genocide by nature almost beyond human comprehension. After millions of years of evolution, conquest, and dominance, all were gone . . . how . . . why? In a cosmic vanishing act unparalleled in known natural history, an era ended and a mystery began, a mystery that remains unsolved to this day.

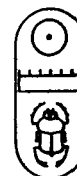
What happened 65 million years ago that destroyed the dinosaurs, along with many other species? What event was the point of transition between the periods geologists call the Cretaceous and the Tertiary? No major climatic changes have left evidence in the sediments of the period, and the argument that the mighty dinosaurs simply lost out in their evolutionary battle fails to explain the extinction of so many other species at the same time, or the relative suddenness of their extinction.

As with most unsolved mysteries, theories abound. One of the most startling, but in many ways most satisfying, has recently been offered by a team of researchers from the University of Cali-

fornia at Berkeley. Headed by Nobel laureate Luis Alvarez and his son, Walter, the Alvarez team offered its revolutionary idea at the January, 1980, meeting of the American Association for the Advancement of Science held in San Francisco, California.

Cautioning that their work was still just in the theory stage, Luis Alvarez added that it nonetheless "accounts for the extinction better than any other theory I've seen." The Alvarez team's dramatic theory left more than a few of their fellow scientists aghast at its boldness, however.

According to the team, they have collected new evidence that a catastrophic collision with an asteroid blanketed the Earth with a gigantic cloud of dust and



Above: the dying dinosaurs from Walt Disney's film *Fantasia*.

debris, enough to have blotted out the Sun for five years and decimate the Earth's vegetation! Mass starvation followed, killing off the dinosaurs along with many smaller creatures and destroying a food chain vital to the continuation of many now-extinct species.

The key to the Alvarez theory lies in an unexpected discovery the team made early in 1979, while trying to pin down the sedimentation rates in Cretaceous and Tertiary rocks from Gubbio, Italy. Surprisingly, Walter Alvarez and his co-workers found a heavy concentration of a rare element called iridium, apparently deposited 65 million years ago, that crucial time of the "great dying."

During that time the amount of iridium deposited jumped to a level twenty-five times higher than normally expected. Since iridium is so rare on the Earth's surface (most in fact is believed to be concentrated at the core), many scientists believe that *all* surface iridium has an extraterrestrial source, and probably originates from dust from outer space, where it is much more common.

The sudden jump at the Cretaceous-Tertiary boundary period was a stunning discovery! Coinciding exactly in time with the great mass extinction, it appeared to reinforce those theorists who looked toward extraterrestrial causes rather than terrestrial ones, such as



Smithsonian Institution diorama illustrating a scene in the Northern Rockies and Great Plains during Late Cretaceous time, 80 million years ago. Dinosaurs are, left to right, duck-billed Anatosaurus, an aquatic plant-eater; Triceratops, a horned plant-eater; and two flesh-eating Gorgosaurus confronting each other.

The purpose of the team had been to test the technique of neutron activation (where certain elements, such as iridium, pick up a neutron and then, when decaying, give off a detectable series of gamma rays) to determine sedimentation rates of rocks showing millions of years of sediment deposits—serendipitously exposed by recent road construction near Gubbio. Their finding that the technique was useless in determining sedimentation rates was more than offset by the discovery of a spectacular jump in the amount of iridium at the boundary layer of the Cretaceous-Tertiary periods.

climatic changes, to account for the extinction. Certainly the discovery made the cause appear to be "more extraterrestrial than terrestrial," according to Walter Alvarez. But what extraterrestrial event could be the culprit, the instrument of such a disaster?

One possible theory was first proposed by the Russian astronomer I. S. Shklovskii a few years ago. At that time Shklovskii suggested that a nearby supernova (the sudden calamitous explosion of a star) could have flooded the Earth with deadly radiation and dust.

The problem with the supernova theory is statistical, though, according to Walter Alvarez. The supernova could only have occurred one-tenth of a light-year away (the distance light travels in a year at the speed of 186,000 miles per second), and the probability of that happening, according to statistics, is 10^{-10} in 100 million years. Additionally, the iridium discovered by the Alvarez team now appears to have come from within the solar system, since it has the same isotopic proportions as our own Sun. These two facts together seem to rule out its deposit by stellar explosion. It "kind of looks like it's not" a supernova, Walter Alvarez concluded early in the team's study.

Although the supernova theory diminished as a possibility for their extra-terrestrial agent, the Alvarez team continued their work by testing around the world for further evidence of unusual amounts of iridium laid down 65 million years ago. The verification of similar deposits in Holland and Spain laid to rest their worry that the Gubbio, Italy, discovery might have been a local phenomenon. *Something* had deposited its signature on the Earth 65 million years ago. Its coincident arrival, at the time of the mass extinction, could have been just that—a coincidence—but. . . "This is a new piece of evidence in the pot," Walter Alvarez reported in early 1979. "It provides constraints on the solution."

Asteroid Theory

The team's asteroid theory presented at the AAAS meeting in January seemed to be accommodated well within those constraints, while sending ripples of protest through that part of the scientific community which had often searched for more prosaic and earthbound theories for the dinosaur's demise. (In fact, at one point in the past the suggestion was made that the extinction of a laxative plant left the mighty dinosaur to die of constipation!)

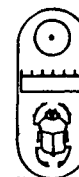
While the asteroid theory has its share of problems, its scenario is in many ways both bold and attractively simple. The theory proposes that at that pivotal point 65 million years ago, a six-mile-wide asteroid, a member of the so-called "Apollo Objects" that regularly orbit the Sun, freed itself and thundered into the



In 1972, bones of the world's largest known dinosaur—*Supersaurus*—were unearthed by paleontologist Dr. James Jensen at Dry Mesa Quarry in Western Colorado. *Supersaurus* was a giant Sauropod—a long-necked, long-tailed plant-eater which walked on four solid legs and is estimated to have been over 55 ft. in height. In the above photo Dr. Jensen is seen lying next to the dinosaur's scapulae, or shoulder blade, measuring 8 ft. in length.

Earth's surface, excavating a crater more than 100 miles across. With a mass estimated at 12.7 trillion tons, the asteroid's impact would have created an explosion equal to 100 million megatons of TNT, or a million times the force of our largest hydrogen bomb! While the chances for a collision are remote, they are not impossible. In 1937, the asteroid Hermes, a body about a kilometer in diameter, passed within 800,000 kilometers of the Earth (less than twice the distance of the Moon) and it is estimated that once in every 250,000 years an Earth-asteroid collision may occur.

The colliding asteroid envisioned by the Alvarez team would have thrown 100 times its own mass into the Earth's atmosphere in the form of fine dust. The volcanic explosion of Krakatoa in Java in 1883 sent ash falling over an area of 300,000 square miles and darkened the nearby region for two and a half days. The dust from the explosion blanketed



the Earth and caused spectacular sunsets for two years. The Alvarez team estimates that the collision of the Earth with a six-mile-wide asteroid would generate over 1600 times more dust than the Krakatoa explosion! Quite literally, day could turn into night with the darkness lasting from three to five years before returning to its normal state. In the great darkness, terror and starvation would descend on the Earth. Although there would be only minimal cooling, because the dust in the upper layers would continue to absorb the heat, the vegetation would begin to die without sunlight. The larger animals that depended on the vegetation for survival would die, as well as the predators who depended on the plant-eating animals. The smaller who could live on rotting plants would probably survive, as would the smaller predators. Current belief about the "great extinction" is that no land creatures larger than approximately twenty-five pounds managed to survive the catastrophe, so

the Alvarez theory fits nicely in its conclusions.

Walter Alvarez also points out that seeds from most of the plants would probably germinate after the darkness passed and sunlight returned, and the surviving animals would begin to repopulate both the land and sea.

How good is the Alvarez theory? It's too soon to tell. The iridium "spike," though, is a new and valuable discovery. The next step, according to Walter Alvarez, will be to determine whether a similar spike occurs in the fossil record from another time of mass extinction—200 million years ago, at the end of the Permian era.

Even then we may never know for sure. Nature is unremittingly reluctant in giving up its secrets. Its catastrophic complicity in the death of the dinosaurs may never really be understood. For now, though, the Alvarez theory stands as a startling and unexpected front runner. △

ALL last summer I basked in the joy of growth, beauty, color, and activity in the landscape, gardens, and neighborhood. The bright sunshine of many days kindled in me a gratitude to the powers that be for including me in this vast, awesome panorama.

But the scene has changed now. The riotous colors of autumn stayed but a little while. Autumn was a beautiful messenger heralding the coming of snow, cold, and storm, when creatures wild fly south or hibernate.

Now it's time for nature's aging children, such as I, to retreat indoors to the warmth of fireside—a time to gather and preserve pleasant memories of summer, a time for contemplation and a glad anticipation of the coming spring to thaw the winter in one's soul.

—Eulalia Carlson, F. R. C.

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MYSTICAL FESTIVAL

SAN FRANCISCO, CALIFORNIA—February 22, Francis Bacon Lodge, AMORC, I.O.O.F. Building, 26 Seventh Street, San Francisco. Theme: Cosmic Reflection. Grand Lodge will be represented by Supreme Secretary, Arthur C. Piepenbrink. For further information, please contact Roger Perez, Mystical Festival Coordinator, c/o Francis Bacon Lodge, AMORC, P.O. Box 5349, San Francisco, CA 94101.

A Master Artist

by Dalmar McPherson

THERE IS a oneness of the spirit within the movements of nature. Our inner selves find renewal in the great energies of life—the sun, the air, the great vibrations of space. And even the tired among us can find peace and a return to the positive rhythms of life by the side of a quiet pond, on the shore of a surging ocean, or stretched out on the ground in the warm sunlight.

Immensity is not important, however, to nature's restoration of our energy. Our spirits can find renewal in even the tiniest of nature's acts.

This renewal happened to me early one frosty winter morning. The thermometer outside my window read 16 degrees below zero and the clock in the kitchen read 7:30 a.m. Not a likely time or place to expect an awareness of nature or its forces, perhaps. But on that morning I saw the frost on the window. A magical

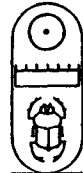
trail of beauty spread across the bottom of the smooth, clear glass. It looked as though a Master Painter had given me a minuscule landscape of hills and trees.

A strong reading glass lay near the window. Through the glass I examined the silvery markings. They had never been so clear. Before me was a land of enchanting perfection unfolding in a silvery view of the earth itself.

Across the bottom of the window a solid trail of frost became the ground. Above it a line of crystal evergreens stretched out in perfection along the glass. Mountain spruce, swamp cedar, and northern fir etched in an icy line up and across a long white hill. Here and there, just as in summer, the deciduous shapes of birches and maples interrupted the patterns of the hills. Amid this panorama the shapes of the maples and birches lifted white leaves and branches skyward



KEN RATTENNE



in an astonishing mimesis of summer reality.

Seen through the magnifying glass, the miracle in white was a vibrant living picture, its lonely peace and quiet etched against a darkened background. Every tiny branch could be counted and from each branch tiny microscopic needles seemed to grow.

Before me was the work of a Master Artist. Across my window was a gift from the same hand that made the universe, the sun, and the earth itself. Had the work been done by human hands, its creator could have earned a reputation rivaling Michelangelo or Rubens. To paint such shapes in such amazing detail would be an artistic achievement beyond the capacity of any but the finest artists.

Gazing at the perfection, I suddenly realized this beautiful work had been accomplished in only part of one short night of labor.

My spirit glowed in warmth and joy at the miracle of nature given so freely for my own private meditation. I could imagine myself moving in and about the landscape before me. I could live and move and experience a oneness with this mystery of the morning.

Such creation every day and hour of our lives is a reminder that the energy of our inner being can always be renewed within nature. We have but to look, and in looking realize again that there is for all of us a oneness of the spirit within the movements of nature.

© 1980 Dalmar McPherson

Countless Philosophies Perplex the Mind

PERHAPS at no other age in civilization have so many "man-made philosophies" and pseudo-sciences been offered to the seeking mind as within the past twenty years. And undoubtedly the United States is the veritable *dumping ground* for millions of books published in many countries, but without credit as authority and without profit from sale *except in this land*, where the great awakening has made the American people the most desirable subjects for every personal philosophy which has ever expressed itself through the vagaries and wandering of a self-deluded brain.

In one high-class book store on Fifth Avenue in New York, there were for sale

at one time 308 so-called uplift, metaphysical, New Thought, occult psychological books by as many authors. Seekers for the fundamental truths stood in a maze of claims and counter-theories, and after buying and reading book after book still cried out: "How and where shall I find the truth, the fundamental laws and principles which must be back of and behind the awakening we feel each hour of the day?"

It must be apparent to any earnest seeker that if any two or three of these books, issued at the rate of thirty a month, contained the TRUE PRINCIPLES and laws, there would be no need for the others. And, it must also be apparent that movements which vie with each other in proclaiming each has the truth alone, and the while find no agreement among their teachers, no agreement in their books, and no increasing following, are far from knowing fundamentals and the definite, unchanging laws of nature.

Unreliable public lectures, books written only for profit, personal philosophies boastfully offered merely to aggrandize an individuality—all these cannot be reliable helps to sincere seekers.

—From *Man Triumphant*

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

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Words of Praise

THERE'S nothing quite like a well-deserved compliment to make all the wear and tear needed for a great program to melt away into pools of cozy memory. We want to share this letter with you so that you will know what's in store for you August 3-4, 1981.

Respected Imperator:

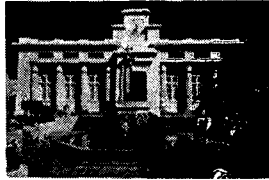
I have just returned from a beautiful week's journey to R. C. U. East. The beauty and love I experienced there for that one week was enough to last me a lifetime. First of all, I met so many beautiful Rosicrucians. There was such a diverse group there . . . all getting along with each other so beautifully. They had so much love to share. One day when I became ill with a stomach disorder, they all got together in class and petitioned the Cosmic to heal me. As they were doing it, all of a sudden I started feeling 100% better. I loved them as much as they loved me. Secondly, I became closer to God and the Cosmic. The beauty that surrounded the campus was so very uplifting. . . . I cannot afford to go to R. C. U. West in California, and it only took four hours to drive to Pennsylvania from where I live. The trip and other expenses were very much within my budget, and the whole experience was worth everything.

—Soror Phyllis L. Glasco
Washington, D. C.

Many such fine comments were received, and so we are once again enthusiastically offering R. C. U. East in 1981. Four great courses will be presented for your learning enjoyment. To receive an application, fee schedule, and list of courses, write to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. No previous college experience required.

R.C.U. Summer Program

For those of you who are able to attend R. C. U. East or the Summer Study Program, or perhaps even both, please feel free to also request an application, fee schedule, and list of courses for the program offered at Rosicrucian Park. The mailing address is the same as for above: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191. (The courses to be offered for this event are printed in the January issue of the Digest.)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Gift of Cosmic Consciousness*

IF A FIRE BURNS under a log, the log is likely to blaze up suddenly on its own, even after the original fire goes out. We call this *kindling*. An analogous series of events can occur in the brain's limbic system. *Limbic kindling* may explain the process used by the psyche to produce the experience of *illumination* and *Cosmic Consciousness*.

Through exercise and experience the Rosicrucian learns that the human mind is part of, and is fed from, the limitless reservoir of the Cosmic Mind. With preparation, study, perseverance and, after attuning through nobility of desire, meditation, and service, there arises from the depths of the subconscious a fire that illumines the intellect and heightens the emotions of the aspirant to a point of mystical rapture. Mystics call this experience the gift of *illumination*.¹ Subsequent to illumination, the personality acts in accordance with its heightened awareness. Although the *primary* experience of illumination often comes but once in a lifetime,² its effects are felt from life to life throughout eternity. The outer trappings of enlightenment are the final result of many noetic experiences. The initial illumination and the altered awareness that follows is called *Cosmic Consciousness*, and permits the individual to participate consciously in the totality of the Cosmic.

The subject of Cosmic Consciousness was examined by the late Dr. Richard M. Bucke, a Canadian surgeon, and president of the American Medical-Psychology Association. At the age of thirty-five he

had an overwhelming experience that colored his subsequent thinking. He was, therefore, in the unique position of having experienced and deeply studied the phenomenon which he described in his book, *Cosmic Consciousness*.³ He states that a person who experiences Cosmic Consciousness will acquire more enlightenment in a few moments than in months or years of study. He added that with enlightenment much is learned that could not be gained in any other way. He himself experienced the Cosmic as a living, thinking, and feeling presence.

Illumination

Adepts, sages, prophets, seers, poets, and men of extraordinary power and mystic vision (like Zoroaster, Lao Tzu, Buddha, St. Paul, Plotinus, Muhammad, Boehme, Blake, and Swedenborg) have reported experiences of illumination. Subsequently, they were able to tap the wellsprings of the Cosmic Mind. Through transpersonal consciousness the enlightened lose awareness of the "outer self." They receive a continuous understanding of the significance of human destiny and the living principles manifested by the Cosmic.

Some modern philosophers and psychologists have glimpsed the subconscious depths. "In our innermost being" wrote Arthur Schopenhauer, "we are secretly aware of sharing in the inexhaustible springs of eternity." Researcher Frederich Myers believed in a universal telepathic link connecting all mankind. William James, holding a similar view, wrote,

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* Part III of *Inner Mysteries of the Brain: the Limbic System*

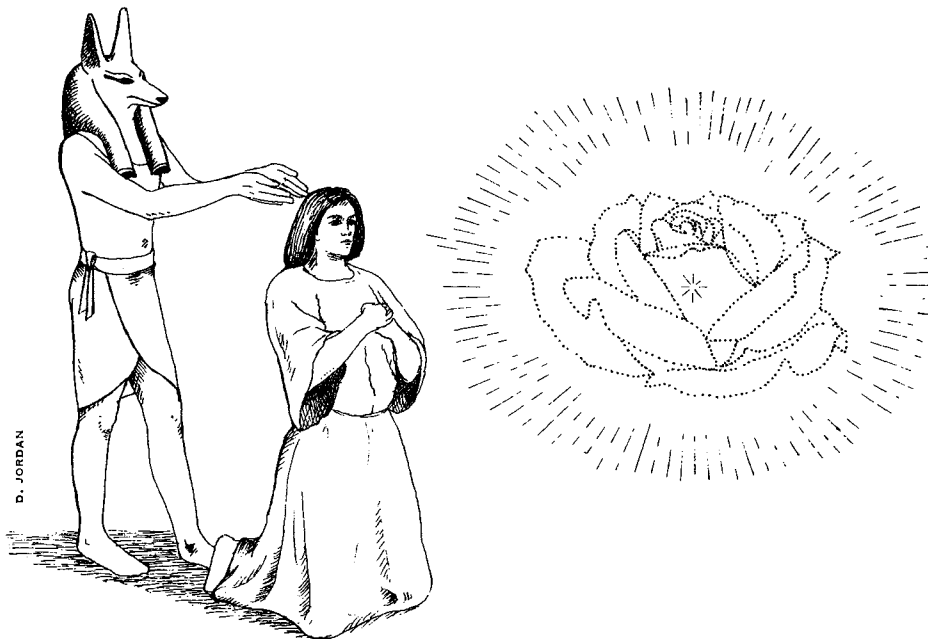


Figure 1: Anubis and the Initiate. The Egyptian god of wisdom, Anubis, is depicted in esoteric tradition as a symbol for the All Seeing Eye. We have used Anubis to represent the limbic system, the "unseen mediator" between conscious and subconscious awareness or the ancient instinctive memory. Mystical development allows the limbic system to guide the initiate past the Threshold of Terror toward a lasting realization of the Mystic Rose of the illuminated Soul.

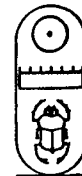
"We live immersed in a continuum of cosmic consciousness that trickles and filters into the individual human mind." James did not deny a possible interaction between the slumbering faculties of the individual mind and a conscious cosmic environment. Henri Bergson held that the Universal Mind is aware of everything, everywhere, but that for us this knowledge is modified by the limitations of the human brain. Carl Jung had similar intimations of a Universal Mind distinguishable from his concept of the *collective unconscious*, the experience of mankind inherited by each individual.

A Guardian

Does the brain, indeed, contain mechanisms for protecting the unprepared from the overwhelming and awe-inspiring experience of illumination? Is there a sleeping dragon, or initiator and guardian at the threshold to our inner world? Answers to these questions may suggest themselves as we again examine the activ-

ities of the limbic system. The limbic system in man participates in the experiences of emotion, memory, and learning.⁴ There is also evidence that limbic kindling may be a part of the experience of illumination and subsequent Cosmic Consciousness.

Due to connections with pleasure centers, the firing of pyramid-shaped cells within the hippocampal portion of the limbic system can result in an experience of pleasure—the "this is fun" experience. Repeated firing of these hippocampal pyramid cells produces synchronous firing of the septal structures associated with the limbic system. This synchronous activity can eventually be accompanied by ecstasy and transcendental experience, emotional deepening, and feelings of an external illumination. When the hippocampal kindling reaches a critical threshold, the pyramid cells die. The hippocampus then becomes permanently hyperexcitable, potentially producing such personality affects as religious fervor,



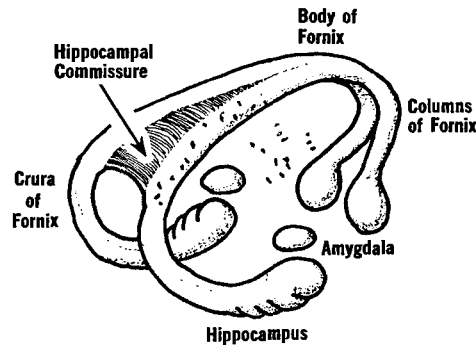


Figure 2: Diagram of the limbic system. The hippocampus and amygdala with other major structures of the limbic system. For additional diagrams, see Part II of this Mindquest series in the January, 1981, Rosicrucian Digest.

euphoria, hyposexuality, emotional instability and intensity. If the limbic threshold is prematurely breached, the amygdala portion of the limbic system (see Fig. 2) can also be involved in the synchronous firing. Involvement of the amygdala is closely associated with seizures and temporal-lobe pathology.

Near-death experiences can also result in an alteration of limbic function. These alterations are often associated with positive changes in personality. After resuscitation many report transcendent and luminous experiences, a greater concern for others, and a deep humility. Their subsequent lives reflect a sense of direction and purpose. Subsequent to initiation many illumined mystics and adepts have reported personality changes unaccompanied by such negative affects as religiosity (a morbid, affected fervor) and emotional instability.

The pleasure experienced during synchronous firing of hippocampus and septum can be observed in deep EEG recordings from normal individuals.⁵ Questionable practices leading to repeated religious ecstatic experiences, long-sustained meditations, and repeated, prolonged sensory deprivation, can bring about permanent changes in personality and deep EEG recordings associated with pathology. In contrast, the sincere student in mystical pursuits recognizes the importance of slow but regular unfoldment leading to illumination—not pathology.

The hallmark of the illumined mystic is a fuller and more productive life.

Effects of Drugs

Some people attempt to improvise short-cuts to "mystical" or ecstatic experience. Such short-cuts are imputed to certain drugs and questionable practices. In the normal individual, serotonin (a nerve inhibitor) moderates the firing of hippocampal pyramid cells. Drugs interfering with serotonin synthesis allow the kindling of the limbic system to develop into a raging fire. The fire of the dragon at the threshold, having been unlawfully aroused, overwhelms the brash intruder.

Drugs such as the local anesthetic cocaine, the stimulant amphetamine, and the hallucinogens are some of the instruments employed by the impetuous improvisers of instant illumination. Just one dose of a hallucinogen can produce a high-voltage synchrony in the hippocampus and septum that may last for weeks. Cocaine and amphetamines induce a hypersynchrony in the hippocampus and septum. When these drugs are taken chronically, the hypersynchrony eventually spreads to the amygdala and extralimbic structures. Withdrawal from alcohol and other drugs can also produce those effects. As our Emperor, Ralph M. Lewis, once said, the use of drugs, for the purpose of promoting "mystical" experience, is analogous to backing a car out of a garage without bothering to open the garage door. The effects on our lives can be quick but long-lasting, uncontrolled, and even disastrous.

Illumination normally results from natural causes and endows the mystic with a beneficial and continuous awareness of cosmic immanence. In both the near-death experience and in the gradual unfoldment of mysticism, the inner preparation brought to the experience of illumination is of utmost importance. Desiring illumination is not sufficient; preparation and natural unfoldment are necessary. Enlightenment is not achieved in "ten easy lessons," nor in the coaxing of the guardian with magic pills. The gates of wisdom may shake and crumble, but the Sacred Fire cannot be stolen. He who would profane the sacred binds himself in the chains of illusion.

The outer, physical trappings of illumination can result from the use of drugs and questionable "mystical" practices. In



Figure 3: Colombe with Flame. The Keeper of the Flame is symbolized by the Colombe or Conscience.

these cases the “this is it” feeling produced by the kindling of the limbic system may not be “it” at all. “It” may be only an outer affect, an outer appearance. Limbic kindling is a secondary effect that

may either signify the gift of mystical attainment, or may be the unhappy product of impatience and greed. The intent to steal the Sacred Fire produces pain and unhappiness. On the other hand, the Colombe⁶ within each heart uses the Eternal Flame to kindle illumination within the sacred temples of our Life.

—George F. Buletza, Jr., Ph.D., F.R.C.;
Onslow H. Wilson, Ph.D., F.R.C.;
June Schaa, F.R.C.

Footnotes:

¹Lewis H. S. (1918) Revised Edition, 1978, *Rosicrucian Manual*. AMORC, San Jose, CA 95191; pp. 158-159, 170.

²Lewis R. M. (1965) Thought of the month: Intuition, idealism, and illumination. *The Rosicrucian Digest* Vol. XLIII(3):84-87.

Lewis R. M. (1977) Imagination vs. illumination. *The Rosicrucian Forum* Vol. XLVIII(1):8-10.

³Bucke R. M. (1901) *Cosmic Consciousness*. E. P. Dutton & Co., Inc., NY.

⁴Buletza G., Wilson O. & Schaa J. (1980) Mindquest: Inner mysteries of the brain: The limbic system part I. *The Rosicrucian Digest* Vol. 58(12):21-22. Buletza G., Wilson O. & Schaa J. (1981) Mindquest: Inner mysteries of the brain. Memory and learning, part II. *The Rosicrucian Digest* Vol. 59(1):22-25.

⁵Mandell A. J. (1980) Toward a psychobiology of transcendence: God in the brain in: *The Psychobiology of Consciousness*, ed. by J. M. Davidson and R. J. Davidson, Plenum Press, pp. 379-464.

⁶Note: A Colombe or dove is the Rosicrucian symbol for the Vestal Virgin, the Keeper of the Sacred Flame, or conscience.

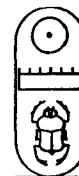
Music

It is a well-known fact that music stimulates the emotional nature of man. It can stir the most negative or most noble emotions. For this reason, the music we listen to should be carefully selected.

Music of an uplifting nature stimulates not only the noble sentiments, but also the psychic centers; thus, it is of definite value to our spiritual and psychic development. In fact, modern mystics have often used masterpieces such as Debussy's *Clair de lune*, Massenet's "Meditation" from *Thais*, Bach's *Air on the G-String*, Saint-Saen's *The Swan*, Handel's *Largo*, and Wagner's *Lohengrin* (Prelude to Act. I), and other inspirational pieces to assist them in rising to the most sublime states of consciousness.

Because music stimulates the emotions and the psychic centers and assists man to rise to the higher levels of consciousness, it is safe to say, "Music well written is greater than its composer."

—Robert O'Mara



THE MUSIC LANGUAGE

by Paul Creston, F. R. C.

MUSIC IS AN ART, a science, and a language. Art is to do, science is to know, and language is to communicate. The literature on music as an art is voluminous; on the science of music, adequate; on the language of music, sparse. Yet, that music is a language has been acknowledged and, consciously or unconsciously, used by composers since A.D. 1400. It is preeminently the language of the emotions or moods. It cannot philosophize, tell stories, or paint pictures. It can only express and engender emotions; and this it can do—for those who understand the language—more precisely and more convincingly than any verbal tongue of man. For music begins where verbal language ends. To quote Victor Hugo: “Music expresses that which cannot be put into words and that which cannot remain silent.”

An analysis of the elements of verbal language will reveal historical, structural, and functional parallels in music language. I shall touch briefly upon the historical parallels. Historically, there are seven principal theories of the origin of language; there are also seven for the origin of music. The changes in semantics—the meaning of words—are paralleled in the changes in the use of chords. The evolution of verbal language from simple to complex, from monosyllabic to polysyllabic words, is analogous in music to the use of triads to complex chords, and from complex chords to polychords.

We must consider at length, however, the structural and functional parallels of language and music. As an introduction, I quote a passage from *Voices of Man* by the great linguist, Mario Pei: “All languages, without exception, have to have a set of *phonemes*, or sounds, which are distinctively significant to the speakers; a set of *words* which betoken actions and concepts; a set of *grammatical forms* which may be chiefly morphological (that is, consisting of endings or changes within the words to convey modifications of basic meanings), or chiefly syntactical (that is, based on the order in which the words are

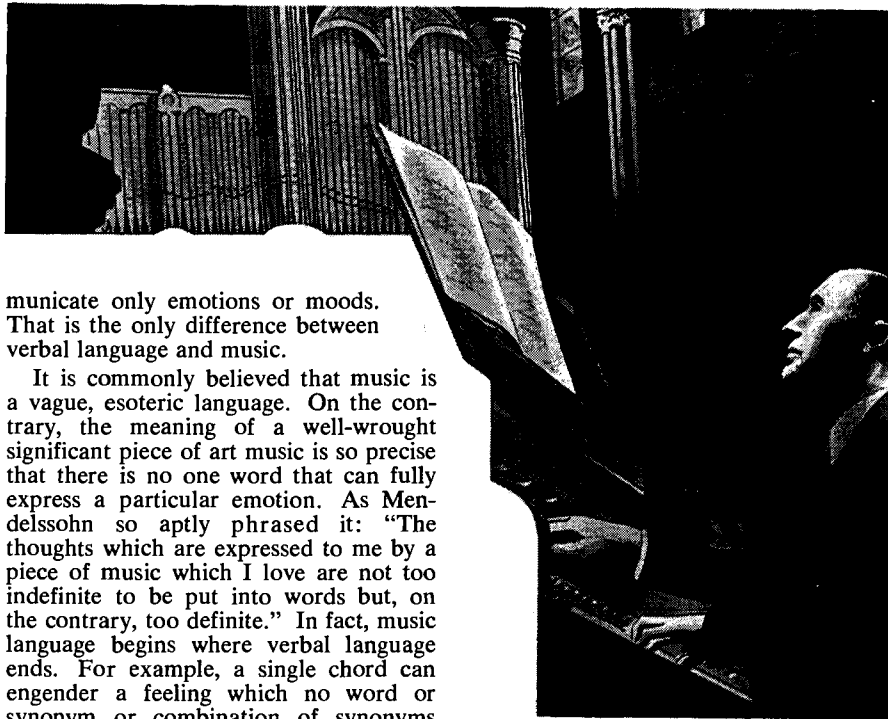
uttered).” Regarding music language, the *Oxford Dictionary* states that music is “That one of the fine arts which is concerned with the combination of sounds with a view to beauty of form and the expression of thought or feeling.”

Language and Music

To juxtapose the structural parallels of language to music:

1. In language, we have letters and symbols for sounds; in music, we have notes and symbols for tones or musical sounds.
2. In language, we have etymology or the origin of words; in music, we have the origin of chords.
3. In language, we have words, diction (or the choice of words), and syntax (order of words); in music, we have chords, harmonic progression (choice of chords), and order of chords.
4. Grammar is that part of language that treats of the principles which govern the correct use of language; the Theory of Music is analogous to grammar.
5. In language, a sentence is a related group of words expressing a complete thought; a musical phrase is a natural division of the melodic line comparable to a sentence of speech.
6. Tone of voice and inflection govern to a great extent semantics or meaning; similarly, dynamics, nuances, and inflection govern expression in music.
7. Finally, we can juxtapose language dialects with folksongs and popular ballads, and written and extemporaneous speech with composed and improvised music.

As with verbal language, the function of music language is to communicate. Verbal language can express and communicate ideas, describe scenes, relate stories, discuss philosophical theories, and also engender emotions. Music—without benefit of text—can express and com-



municate only emotions or moods. That is the only difference between verbal language and music.

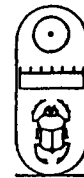
It is commonly believed that music is a vague, esoteric language. On the contrary, the meaning of a well-wrought significant piece of art music is so precise that there is no one word that can fully express a particular emotion. As Mendelssohn so aptly phrased it: "The thoughts which are expressed to me by a piece of music which I love are not too indefinite to be put into words but, on the contrary, too definite." In fact, music language begins where verbal language ends. For example, a single chord can engender a feeling which no word or synonym or combination of synonyms can effectively describe. The first word which may come to one's mind might be "sad"; then may follow many shades of meaning, such as melancholy, doleful, pathetic, mournful, gloomy, tragic, disconsolate, and twenty other synonyms—all to no avail.

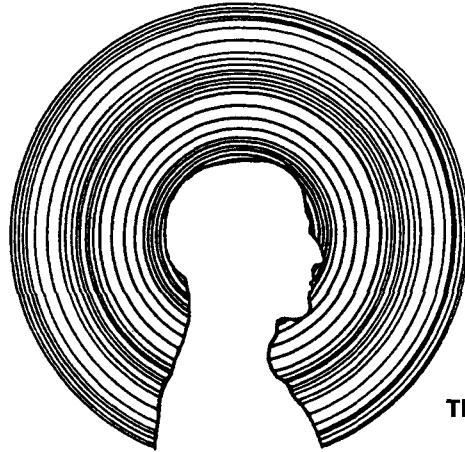
Conversely, another common misconception is that music is a universal language. For a language to be universal it must be spoken or understood by all peoples of the world. There is *no* language—verbal, graphic, sign, or music—which is understood by all peoples of the world; not even Esperanto, which was invented for the specific function of universality. The music of India is based on principles and customs entirely different from the music of Western civilization. Oriental music is strange to Occidentals and Occidental music is incomprehensible to Orientals if not studied as a foreign language. Music is, nevertheless, an international language in that the music of one group of countries is understood by every country of that group. The people of Europe, North America, South America, and several other regions have a basically similar music language; while the people of China, Japan, Turkey and

other Eastern countries have *their* basically similar music language.

To resume the consideration of the parallel functions of language and music, we must realize that there is an appropriate language and an appropriate music for church, for theater, for sports, for children's games and activities, for relaxation, for spiritual convocations, and so on. In other words, a musical composition is created for a specific time, a specific place, and a specific audience. Bach's *St. Matthew Passion* was composed for an 18th-century Lutheran congregation; symphonies are written for an audience in a concert hall; and each human activity—from supermarket shopping to concert hall—requires an appropriate type of music.

There can be, however, imbrication or overlapping of categories, with certain restrictions. Music written for a church service could well be performed in concert or in the home, without the slightest disrespect or irreverence. But that same church music is most inappropriate in a sports arena; and military marches, operatic arias, and tangos would be a travesty in any place of worship. △





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

Aum Om Amen

OF ALL the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words Aum, Om, and Amen are most frequently used and most generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words.

In the Rosicrucian rituals and teachings several of these words are used. They are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. But from the questions that occasionally come to us from our members and from non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and I feel that it may be helpful to touch upon this subject in greater detail.

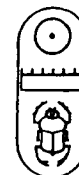
Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus Himself was called "The Amen" as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their



nature, and how such words may be continued in use through many centuries as a mere formality.

Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use of them, and an understanding application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words Aum, Om, and Amen are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word Amen should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled "Ahmn" we would be able to pronounce it more correctly for the "a"



should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written, and many hundreds of secret manuscripts prepared dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "in the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to *Aum* or *Om*.

The First Sound

It is interesting to note, also, that almost the first sound that every babe makes in its attempt to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the sounds of "au" or "ah," and the "m" sound. In our secret teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah" or the broad sound "a" is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of "ah" to the note of the keyboard mentioned a moment ago.

Right here the investigator might say that he would like to know why some other sounds such as "oh" often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i" are not used for mystical purposes, or made to represent the word "that was in the beginning." May I say in answer to this natural question that the combination of

"ah" and "m" represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that man discovered these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not *arbitrarily* select the sounds of "ah" and "m" but found that of all the sounds he could utter, these were associated definitely and positively with divine and creative power that produced certain effects within his being and within his aura around him. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

Spirituals

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some blacks who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort, I noticed the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound.

It is generally recognized in the Occident that these spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to the American blacks, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is pronounced in other languages, and this "o" has the same sound as "ah" or "auh."

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic Attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitchpipe at some music store, securing one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help

to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word "aum" as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason we find the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence.

The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands.

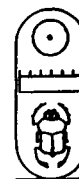
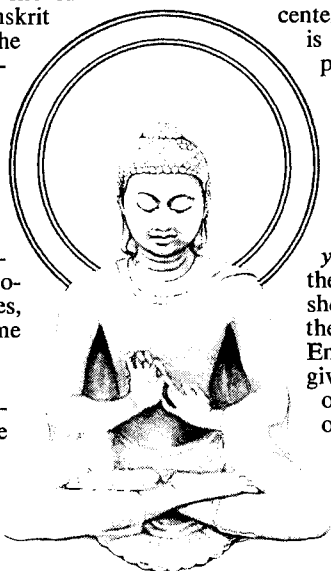
It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter "a" as "ah" the "u" should be very soft and in the form of "oo," as in the English word *mood*. This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated

in ancient rituals with the words Vishnu, mind, light, son, and omnipotence.

When we add the sound of "m" we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the "m" into a long humming sound at the end of a word, we are adding the significance of "m" which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another

(continued on page 34)



DANGERS AND BENEFITS OF FEAR

by Walter Albersheim, F. R. C.

A GREAT DEAL has been said and written about the need to overcome fear. One of the best known sayings on this subject is that of the late President Franklin D. Roosevelt: "We have nothing to fear but fear itself!"

While it is true that one should not let fear hold him back from duties and useful actions, we must remember that fear is a natural instinct and, as such, is bound to have useful functions for the preservation of species and individuals. To understand this, we enumerate some of the emotions belonging to the fear complex: caution, apprehension, sense of danger, fright, terror, and panic.

All of these feelings may be displayed by a herd of gazelles or deer living in constant danger from the onslaught of fierce predators. Only speedy flight saves the herd from extinction. Therefore, the smallest unusual noise makes the animals cautious; a faint smell of the predator causes apprehension; the loud roar of a lion means imminent danger and sends the entire herd into rapid flight. If, however, the aggressor is recognized as one who may be resisted, such as a coyote, a wolf, or a mountain lion, a dominant male may be aroused to fight rather than flight; the excitement of danger secretes adrenalin into its veins, readying it for either action.

When a powerful aggressor is in the midst of the herd, panic is dispersed through uncontrolled random flight. This reduces the density of the group and thus the danger to each individual. The old, sick, and feeble are most likely to be devoured, so that the average quality of the herd is improved by survival of the fittest.

But what about paralyzing terror? Even this has its value for survival. Many predators such as spiders, and some snakes, have poor eyesight and can notice only moving objects. A fly is safe from a spider as long as it remains immobile.

Evidently the instinct of fear is often useful in the animal world. Therefore, one may ask whether this applies to the human race—perhaps the most powerful predators of them all. A proverb says that children learn to avoid fire by the frightening and painful experience of being burned. Even full-grown man is not immune to attacks. He is preyed upon by wild beasts and by his own kind. In addition, he is exposed to destructive forces of nature—storms, floods, and earthquakes—and to the defects of his own technology. Caution remains necessary, and even the sudden shock of fright has its uses.

Superhuman Strength

Many of us have heard the story about a young man whose father was pinned under the family car. Shock gave him superhuman strength so that he could lift one side of the car long enough to free the old man. Such exertions and the adrenalin rushes that make them possible take their toll; when irritations of business and family life too frequently arouse the "fight-or-flight" reaction, they sap the strength of the heart and circulatory system and eventually may cause a fatal heart seizure. Obviously, repeated and excessive fear reactions are dangerous to our health, but what President Roosevelt meant when he denounced fear as our worst enemy was faintheartedness at times of crisis, when it delays or prevents urgently needed action.

However, even acute fright and paralyzing terror can save human lives at the onset of a severe heart attack. The pain of such an attack may be violent, but the chief terror of angina pectoris (literally "constriction of the chest,") is the instinctive anticipation of suffocation or heart failure. Under such conditions, immobility may save a victim's life by conserving the scant supply of blood and oxygen until emergency aid can be given.

On the other hand, many patients remain frightened long after the physical damage is repaired. They and other ex-

cessively tense people suffer angina spasms at every incident, be it severe or trivial, that triggers reactions of fear, frustration, or resentment. For such people, the instinctive fear reaction has lost its survival value and has turned into a dangerous burden. In these cases, the danger caused by fear is not external but psychosomatic. The anguish of angina is brought on less by the mental strain itself than by worrying about it.

To a student on the mystical path to higher development, even this kind of affliction may be a blessing in disguise. The goad of physical distress may teach him to control his negative emotions. He who has overcome instinctive fear, who remains calm and confident in the midst of difficulties and provocations, is well on the road to mastery. For such attainment, the pangs of angina itself are not too high a price to pay. △

One who would declare the position of a student on the Mystical Path, whatever the degree, has not yet set himself upon its course.

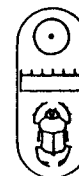
—Roselyn M. Brenner, F. R. C.

Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS	Monday through Friday 9:00 A.M. to 4:00 P.M.
EGYPTIAN MUSEUM	Tuesday through Friday 9:00 A.M. to 4:45 P.M. Saturday, Sunday, Monday—Noon to 4:45 P.M.
PLANETARIUM	June 7 through September 7: Every day September 7 through June 7: Saturday, Sunday and most holidays Noon to 5:00 P.M.
RESEARCH LAB TOURS	Thursdays 3:30 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 1:45 P.M. to 4:45 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 16 through May 12

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



Rosicrucian Activities



FIFTY YEARS AGO the first Rosicrucian Convocation on the Australian continent was held in the home of Frater Stephan S. L. Kowron. In September, 1980, largely due to the inspiration of another devoted Rosicrucian, Soror Elsa Raffaele, the first Australian National Convention was held in Sydney—one of the world's most beautiful cities. This Golden Anniversary Conclave, combining the efforts of two Lodges, four Chapters, and four Pronaoi, was celebrated by more than 450 Australian Rosicrucians, including Frater Kowron's widow and two other sorores from the original group. A superb program, hosted by Sydney Lodge, covered five days of activities, and concluded with a magnificent tour of Sydney Harbor and an evening of opera.

Representing the Imperator was AMORC's Supreme Treasurer, Frater Burnam Schaa—and his wife, June. The Schaas were delighted to renew old friendships and form many new ones "down under." Grand Councilor Phil

Porep and Regional Administrator Neil Duck-Chong joined with Sydney Lodge Master Elsa Raffaele and Conclave Chairman Tony Spring and other "silent" workers such as Frater Bill Bennen in creating an atmosphere of Rosicrucians working together in perfect harmony.

Prior to the Conclave, the building and grounds of Sydney Lodge underwent a complete refurbishing, and Rosicrucian artists and craftsmen joined others in helping to create a distinctive and attractive Lodge environment. New copper doors opening to the inner temple with its elegant Egyptian motif are a most impressive artistic addition.

Conclave activities covered a varied program of lectures, Convocations, films, an outstanding mystical drama, a forum and Degree initiation. The most breathtaking of many events was the candle-lit march of 26 Colombes who formed a spectacular triangle of 13 lights on either side of the Ritual East.

Supreme Treasurer Schaa with Sydney Lodge officers. Shown (left to right) are Elspeth Levy, Secretary, Frater Schaa; Richard Honeybun, Chairman of the Board; Soror Schaa; Elsa Raffaele, Master; and Kai Salat, Treasurer.



*The
Rosicrucian
Digest
February
1981*

LAST FALL, Grand Treasurer Edward L. Fisher and his wife Shirley flew from California to Detroit, Michigan, to attend the first of three Conclaves in the East Central United States and Canada. The East Central Regional Conclave in Detroit, most impressively coordinated by Soror Cassandra Lewis, was attended by more than 350 Rosicrucians, and included many inspiring events, such as a Mithraic drama and an interesting lecture on Rosicrucian healing.

From Detroit, the Fishers travelled to Ottawa, Canada, for the Northeastern Regional Conclave, expertly coordinated by Soror Betty Ryan. The Conclave programs, Convocations, and a huge banquet were held in the elegant rooms of castle-like Chateau-Laurier Hotel. The Fishers were impressed by the warmth and friendliness of the nine affiliated bodies that participated in the unforgettable ceremonies and events of this Conclave.

A highlight of the Ottawa Conclave was the presentation of the Rosicrucian Humanitarian Award. Frater Fisher presented the Award to Dr. Lorne E. MacLachlan, Honorary President of the Parkinson's Disease Society of Ottawa-Carleton, for his efforts in founding the Society. Dr. MacLachlan, a retired dentist, adopted the cause of crippling Parkinson's disease when it struck his late wife, Wilda. Since then he has donated over \$50,000 for medical research, co-founded the Parkinson's Disease Society, and worked tirelessly to help those afflicted with this disease. The award-winner plans to donate more money for research into brain-related diseases and is currently helping Kiwanis Club of Ottawa to raise money for medical research. A modest man who shuns publicity, Dr. MacLachlan said he was highly honored



Dr. MacLachlan receives Rosicrucian Humanitarian Award in Ottawa. Shown (left to right) are AMORC Grand Treasurer Edward Fisher, Soror Ruth McMillan, Dr. Lorne E. MacLachlan, Master Jean-Paul Paré, and Conclave Chairman Betty Ryan.

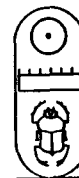
to receive the Rosicrucian Award. His work was brought to the Order's attention by Soror Ruth McMillan, President of the local Parkinson's Disease Society.

The West Central Regional Conclave, held in Chicago, was ably coordinated by Bob Kelly. An unusual feature was a specially arranged tour of the University of Chicago's Oriental Institute, which contains a highly acclaimed collection of Egyptian antiquities. Frater and Soror Fisher enjoyed meeting Rosicrucians in Detroit, Ottawa, and Chicago, and express their sincere appreciation for the hard work and inspiration evident in these three Rosicrucian Conclaves.



Frater and Soror Fisher with Catherine Robertson (center), Master of Nefertiti Lodge, Chicago.

RECENTLY Grand Secretary Harry Bersok and his wife, Cherie, visited Chichen-Itza Chapter in Mexicali, Mexico, to lay a cornerstone for their new building. Many Rosicrucians from affiliated bodies in the vicinity were present. Frater Bersok also conducted a Chapter Convocation as well as attending the Pyramid Ceremony in Tecate. Soror Lucia A. de Federico generously allowed the Pyramid Ceremony to be held on her ranch. This affair brought together hundreds of members from the surrounding area. Frater and Soror Bersok take this



opportunity to thank the Chapter Master, officers, and members for a wonderful experience.

Frater and Soror Bersok also had the honor of representing our Beloved Imperator at the Southern California Regional Conclave held in Anaheim, where they were able to participate in an ex-

cellent program which was ably directed by its Chairman, Frater Dean Storm. There were numerous highlights in this exciting Conclave, and all members in attendance expressed very positive attitudes toward the activities. The Bersoks thank those in attendance for the wonderful memories taken with them.

Aum Om Amen

(continued from page 29)

and a very universal name for *God*, or the *Almighty*. This is why in the early Christian literature Jesus was referred to as "The Amen." Instantly we realize that the use of the word "Amen" in the Protestant Christian churches at the end of prayers or glorious expressions to mean "so mote it be" is erroneous.

These mystical words of Aum, Om, and Amen should always be used very reverently as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic

words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency) nor are they curative or therapeutic words to be used in pain and suffering; but purely divine words to bring about Cosmic Attunement, and at-onement with God in the highest spiritual sense, and only for a holy purpose should they be used. △

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



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Rosicrucian
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February
1981**

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC as of December 1, 1980

CHARTERED LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. IN THE VARIOUS NATIONS OF THE WORLD AS INDICATED

ANY MEMBER of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

ARGENTINA

Bahia Blanca, Buenos Aires: Bahia Blanca Pronaos
 •Buenos Aires: Buenos Aires Lodge
 Córdoba, Córdoba: Córdoba Chapter
 La Plata, Buenos Aires: La Plata Pronaos
 Mar del Plata, Buenos Aires: Excelsior Pronaos
 •Mendoza, Mendoza: Mendoza Lodge
 Resistencia, Chaco: Resistencia Pronaos
 Rosario, Santa Fe: Rosario Pronaos
 Santa Fe, Santa Fe: Santa Fe Pronaos
 Temperley, Buenos Aires: Cruz del Sur Pronaos

AUSTRALIA

Ballarat, Victoria: Roy Eva Pronaos
 Blacktown (Sydney), N.S.W.: Spanish Speaking Pronaos
 Brisbane, Queensland: Brisbane Chapter
 Canberra, A.C.T.: Canberra Pronaos
 Hobart, Tasmania: Hobart Pronaos
 Katoomba, N.S.W.: Katoomba Pronaos
 Mayfield (Newcastle), N.S.W.: Newcastle Chapter
 •Ormond (Melbourne), Victoria: Harmony Lodge
 Perth, Western Australia: Lemuria Chapter
 Prospect (Adelaide), South Australia: Light Chapter
 •Redfern (Sydney), N.S.W.: Sydney Lodge

AUSTRIA

Graz: Der Styria Pronaos
 Salzburg: Paracelsus Pronaos
 Vienna: Gustav Meyrink Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

•Antwerp: Dr. H. Spencer Lewis Chapter
 •Asse: Arcanum Pronaos
 •Brugge: Jan van Ruusbroec Pronaos
 •Bruxelles: Prométhée Pronaos
 San José Lodge
 •Gent: Alexa Middelaer Pronaos
 •Kortrijk: Hadewych Pronaos
 †•Liège: Aldin Lodge
 •Mons: Gizeh Pronaos
 †Namur: Nam Pronaos

BENIN

•Abomey: Néfertiti Lodge
 •Cotonou: Cheops Lodge
 Dassa Zoumé: Lux Vitae Pronaos
 Djougou: Agni Pronaos
 Lokossa: Chephren Pronaos
 Parakou: Spinoza Pronaos
 •Porto Novo: Pythagore Lodge
 Savalou: Akhenaton Pronaos

BOLIVIA

La Paz: La Paz Pronaos
 Santa Cruz de la Sierra: Santa Cruz Pronaos

BRAZIL

Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal 307, Curitiba, Paraná
 Anápolis, Goiás: Anápolis Pronaos
 Apucarana, Paraná: Apucarana Pronaos
 Aracajú, Sergipe: Aracajú Pronaos
 Arapiraca, Alagoas: Arapiraca Chapter
 Barbacena, Minas Gerais: Barbacena Pronaos
 Barra do Piraí, Rio de Janeiro: Barra do Piraí Pronaos
 Barra Mansa, Rio de Janeiro: Barra Mansa Pronaos
 Barretos, São Paulo: Barretos Pronaos
 •Baurú, São Paulo: Baurú Lodge
 •Belém, Pará: Belém Lodge
 Belford Roxo, Rio de Janeiro: Belford Roxo Pronaos
 •Belo Horizonte, Minas Gerais: Belo Horizonte Lodge

Bento Gonçalves, Rio Grande do Sul: Bento Gonçalves Pronaos
 Blumenau, Santa Catarina: Vale do Itajaí Chapter
 •Brasília, D. F.: Brasília Lodge
 Cabo Frio, Rio de Janeiro: Cabo Frio Chapter
 Campina Grande, Paraíba: Campina Grande Pronaos
 •Campinas, São Paulo: Campinas Lodge
 •Campo Grande, Mato Grosso do Sul: Campo Grande Lodge
 Campos, Rio de Janeiro: Campos Chapter
 Canoas, Rio Grande do Sul: Canoas Pronaos
 Cascavel, Paraná: Rosacruz de Cascavel Pronaos
 Cornélio Procopio, Paraná: Cornélio Procopio Pronaos
 Cuiabá, Mato Grosso: Cuiabá Chapter
 •Curitiba, Paraná: Curitiba Lodge
 Dourados, Mato Grosso do Sul: Dourados Pronaos
 Duque de Caxias, Rio de Janeiro: Duque de Caxias Chapter
 Erechim, Rio Grande do Sul: Erechim Pronaos
 Feira de Santana, Bahia: H. Spencer Lewis Pronaos
 Florianópolis, Santa Catarina: Florianópolis Chapter
 Fortaleza, Ceará: Fortaleza Chapter
 Fóz do Iguaçu, Paraná: Fóz do Iguaçu Pronaos
 Franca, São Paulo: Franca Chapter
 •Goiania, Goiás: Goiania Lodge
 Governador Valadares, Minas Gerais: Governador Valadares Pronaos
 Guarujá, São Paulo: Guarujá Pronaos
 Guarulhos, São Paulo: Guarulhos Chapter
 Gurupí, Goiás: Gurupí Pronaos
 Ijuí, Rio Grande do Sul: Ijuí Pronaos
 Ilhéus, Bahia: Ilhéus Pronaos
 Ipatinga, Minas Gerais: Vale do Aço Pronaos
 Itabuna, Bahia: Itabuna Chapter
 Itajubá, Minas Gerais: Itajubá Pronaos
 Itapetininga, São Paulo: Itapetininga Pronaos
 Itulubate, Minas Gerais: Itulubate Pronaos
 Jaboatão, Pernambuco: Jaboatão Pronaos
 Jacareí, São Paulo: Rosacruz de Jacareí Chapter
 Jardim, Mato Grosso do Sul: Jardim Pronaos
 Jaú, São Paulo: Jaú Pronaos
 João Pessoa, Paraíba: João Pessoa Chapter
 Joinville, Santa Catarina: Joinville Pronaos
 Juiz de Fora, Minas Gerais: Juiz de Fora Chapter
 Jundiá, São Paulo: Jundiá Chapter
 Lages, Santa Catarina: Lages Pronaos
 •Londrina, Paraná: Londrina Lodge
 Lorena, São Paulo: Lorena Pronaos
 Maceió, Alagoas: Maceió Pronaos
 •Manaus, Amazonas: Manaus Lodge
 Marabá, Pará: Marabá Pronaos
 Marília, São Paulo: Marília Pronaos
 Maringá, Paraná: Maringá Pronaos
 Mogi das Cruzes, São Paulo: Mogi das Cruzes Chapter
 Montes Claros, Minas Gerais: Montes Claros Pronaos
 Natal, Rio Grande do Norte: Natal Chapter
 •Nilópolis, Rio de Janeiro: Nilópolis Lodge
 •Niterói, Rio de Janeiro: Niterói Lodge
 Nova Friburgo, Rio de Janeiro: Nova Friburgo Pronaos
 •Nova Iguaçu, Rio de Janeiro: Nova Iguaçu Lodge
 Novo Hamburgo, Rio Grande do Sul: Vale dos Sinos Pronaos
 Olinda, Pernambuco: Olinda-Paulista Pronaos
 Osasco, São Paulo: Osasco Chapter
 Paracambi, Rio de Janeiro: Paracambi Pronaos
 •Passo Fundo, Rio Grande do Sul: Passo Fundo Lodge

- Initiations are performed.
- ‡ French-speaking, under the Grand Lodge of France.
- § German-speaking, under the Grand Lodge of Germany.
- Dutch-speaking, under the Grand Lodge of the Netherlands.
- † Under the Nordic Grand Lodge (See Scandinavia).

(Directory Continued on Next Page)

- Pelotas, Rio Grande do Sul:** Pelotas Pronaos
***Petrópolis, Rio de Janeiro:** Petrópolis Lodge
Piracicaba, São Paulo: Piracicaba Chapter
Pirapora, Minas Gerais: Pirapora Pronaos
Pirassununga, São Paulo: Pirassununga Pronaos
Pires do Rio, Goiás: Pires do Rio Pronaos
Poços de Caldas, Minas Gerais: Poços de Caldas Pronaos
Ponta Grossa, Paraná: Ponta Grossa Pronaos
***Pôrto Alegre, Rio Grande do Sul:** Pôrto Alegre Lodge
Pôrto Velho, Rondônia: Pôrto Velho Pronaos
Presidente Prudente, São Paulo: Presidente Prudente Chapter
Presidente Venceslau, São Paulo: Presidente Venceslau Pronaos
***Recife, Pernambuco:** Recife Lodge
Resende, Rio de Janeiro: Resende Pronaos
***Ribeirão Preto, São Paulo:** Ribeirão Preto Lodge
Rio Branco, Acre: Rio Branco Pronaos
Rio Claro, São Paulo: Rio Claro Pronaos
Rio de Janeiro, Rio de Janeiro:
 Bangú Chapter
 *Campo Grande Lodge
 *Guanabara Lodge
 *Ilha do Governador Lodge
 Jacarepagua Chapter
 Leblon Chapter
 *Leopoldinense Lodge
 Madureira Chapter
 *Méier Lodge
 *Rio de Janeiro Lodge
Salto, São Paulo: Salto Pronaos
Salvador, Bahia:
 Mares Chapter
 *Salvador Lodge
Santa Maria, Rio Grande do Sul: Santa Maria Chapter
Santa Rosa, Rio Grande do Sul: Santa Rosa Pronaos
Santo Antônio da Platina, Paraná: Santo Antônio da Platina Pronaos
***Santos, São Paulo:** Santos Lodge
São Bernardo do Campo, São Paulo: São Bernardo do Campo Chapter
São Caetano do Sul, São Paulo: ABC Chapter
São Carlos, São Paulo: São Carlos Chapter
São Gabriel, Rio Grande do Sul: São Gabriel Pronaos
***São Gonçalo, Rio de Janeiro:** São Gonçalo Lodge
São João de Meriti, Rio de Janeiro: São João de Meriti Chapter
São José do Rio Preto, São Paulo: São José do Rio Preto Chapter
São José dos Campos, São Paulo: São José dos Campos Chapter
São Luís, Maranhão: São Luís Chapter
São Mateus, Espírito Santo: São Mateus Pronaos
São Miguel Paulista, São Paulo: São Miguel Paulista Chapter
São Paulo, São Paulo:
 Santana Chapter
 *São Paulo Lodge
São Vicente, São Paulo: São Vicente Chapter
Sete Lagoas, Minas Gerais: Sete Lagoas Pronaos
Sorocaba, São Paulo: Sorocaba Chapter
Taguatinga, D.F.: Taguatinga Pronaos
Taubaté, São Paulo: Taubaté Chapter
Teresina, Piauí: Teresina Pronaos
Teresópolis, Rio de Janeiro: Teresópolis Pronaos
Tubarão, Santa Catarina: Tubarão Pronaos
Uberlândia, Minas Gerais: Uberlândia Pronaos
Umuarama, Paraná: Umuarama Pronaos
Valença, Rio de Janeiro: Valença Pronaos
Vila Velha, Espírito Santo: Vila Velha Pronaos
Vitória, Espírito Santo: Vitória Chapter
Vitória da Conquista, Bahia: Vitória da Conquista Pronaos
Volta Redonda, Rio de Janeiro: Volta Redonda Chapter
- CAMEROON**
†Bafoussam: Philadelphia Pronaos
†Bertoua: Le Sentier Pronaos
Buea: Fako Pronaos
***Douala:** Moria-El Lodge
Douala: Wouri Pronaos
†Ebolowa: Reflexion Pronaos
†Edéa: Salomon Chapter
†Eseka: Mont Carmel Pronaos
†Garoua: Ra Ma Pronaos
†Kribi: Océan de Lumière Pronaos
Kumba: Kumba Pronaos
†Makak: Aum Pronaos
†Ngoundéré: Mont Sinai Pronaos
†Nkongsamba: Essou Pronaos
†Yaoundé: Aristote Chapter
- CANADA**
†Alma, P.Q.: Jeanne Pronaos
†Beauharnois, P.Q.: Soleil Levant Pronaos
Belleville, Ont.: Quinte Pronaos
†Cabano, P.Q.: Wissick Pronaos
Calgary, Alta.: Calgary Chapter
†Chicoutimi, P. Q.: Saguenay du Mont Verdone Chapter
†Donnacona, P.Q.: Oasis Pronaos
Edmonton, Alta.: Fort Edmonton Chapter
†Granby, P. Q.: Nefertiti Pronaos
Guelph, Ont.: Golden Triangle Pronaos
Halifax, N.S.: Halifax Pronaos
Hamilton, Ont.: Hamilton Pronaos
†Hauterive, P.Q.: Manicouagan Chapter
†Hull, P. Q.: Rose de l'Est Pronaos
†Joliette, P.Q.: Ptah Pronaos
Kelowna, B.C.: Okanagan Pronaos
†Laval, P.Q.: Maat Pronaos
***Limoilou, P. Q.:** Pyramide Lodge
London, Ont.: London Pronaos
†Longueuil, P. Q.: Poséidon Chapter
†Montréal, P.Q.: Atlas Lodge
†Montréal, P.Q.: Mount Royal Lodge
Ottawa, Ont.: Trillium Chapter
Peterborough, Ont.: Peterborough Pronaos
†Rimouski, P. Q.: Grand Soleil Pronaos
†Rouyn Noranda, P.Q.: Atoum Pronaos
†Saint-Georges-de-Beauce, P.Q.: Bennou Pronaos
†Saint-Jérôme, P. Q.: Alban et Juliette
 Gueudet Pronaos
Saskatoon, Sask.: Saskatoon Pronaos
†Sept Îles, P.Q.: Rose du Nord Pronaos
†Shawinigan, P.Q.: Du Verseau Chapter
†Sherbrooke, P.Q.: Lumière de l'Est Chapter
Sudbury, Ont.: Northern Lights Pronaos
†Toronto, Ont.: Toronto Lodge
†Tracy, P. Q.: Le Goeland Pronaos
†Val d'Or, P.Q.: Ka Pronaos
***Vancouver, B. C.:** Vancouver Lodge
Victoria, B.C.: Victoria Chapter
Welland, Ont.: Niagara Pronaos
Windsor, Ont.: Windsor Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter
- † CENTRAL AFRICAN REPUBLIC**
Bangui: Maître Eckhart Pronaos
- CHILE**
Chillán: Chillán Pronaos
***Santiago:** Tell-El-Amarna Lodge
Valparaíso: Akhetaton Chapter
- COLOMBIA**
***Barranquilla, Atlantico:** Barranquilla Lodge
***Bogotá, Cundinamarca:** Nuevo Mundo Lodge
Calí, Valle: Menfis Chapter
Medellín, Antioquia: Medellín Pronaos
- * CONGO**
***Brazzaville:** Karnak Lodge
Jacob-Nkayi: Rose Dorée Pronaos
Loubomo: Jeanne Guesdon Pronaos
Makabana: Aton Pronaos
***Pointe Noire:** Paul Taty Lodge
- COSTA RICA**
San José: San José Pronaos
- CUBA**
Camagüey, Camagüey: Camagüey Chapter
***Havana, La Habana:** Lago Moeris Lodge
Holguín, Oriente: Oriente Chapter
Santa Clara, Las Villas: Santa Clara Chapter
- CYPRUS:**
Nicosia: Aleethia Pronaos
- † DENMARK**
Aarhus: Aarhus Pronaos
Copenhagen: H. Spencer Lewis Chapter
- DOMINICAN REPUBLIC**
Santiago de los Caballeros: Luz del Cibao Pronaos
***Santo Domingo de Guzman:** Santo Domingo Lodge
- ECUADOR**
Guayaquil: Guayaquil Pronaos
Quito: Quito Chapter
- EL SALVADOR**
***San Salvador:** San Salvador Lodge
Santa Ana: Vida Amor Luz Pronaos
- † FINLAND**
Helsingfors: Finlandia Pronaos
- FRANCE**
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other affiliated bodies of the Grand Lodge of France will be indicated under other countries by this symbol †.
Agén (Lot-et-Garonne): Jollivet Castet Pronaos
***Aix-en-Provence (Bouches-du-Rhône):**
 Rose du Sud Lodge
Ajaccio (Corse-du-Sud): Atlantide Pronaos
Albi (Tarn): Edith Lynn Chapter

(Directory Continued on Next Page)

Amiens (Somme): Samaro-brive Pronaos
 *Angers (Maine-et-Loire): Alden Lodge
 Angoulême (Charente): Isis Chapter
 Annecy (Haute-Savoie): Amatu Chapter
 Annonay (Ardèche): Tiyl Pronaos
 Antony (Hauts-de-Seine): Ujjat Chapter
 Arpajon (Essonne): Sirius Pronaos
 Auch (Gers): Shakti Pronaos
 Auxerre (Yonne): Melchisedech Chapter
 Avignon (Vaucluse): Plutarque Chapter
 Avranches (Manche): Fiat Lux Chapter
 Bagnolet (Seine-St.-Denis): Lux Aeterna Chapter
 Bastia (Haute-Corse): U Libecciu Pronaos
 Bayonne (Pyrénées-Atlantiques): Amaya Pronaos
 Beaune (Côte-d'Or): Le Verseau Chapter
 Beauvais (Oise): Lumen Chapter
 Bergerac (Dordogne): Francis Bacon Pronaos
 Besançon (Doubs): Akmaton Chapter
 Béziers (Hérault): De l'Épi Chapter
 Biarritz (Pyrénées-Atlantique): Thalès Chapter
 Blois (Loir-et-Cher): Eurydice Pronaos
 *Bordeaux (Gironde): Léonard de Vinci Lodge
 Boulogne-Billancourt (Hauts-de-Seine): Khépra Chapter
 Bourg-en-Bresse (Ain): Horus Pronaos
 Bourges (Cher): Nicolas Flamel Pronaos
 Bourgoin (Isère): Iris Pronaos
 Brest (Finistère): Amentet Pronaos
 Brive-la-Gaillarde (Corrèze): Charles Dana Dean Pronaos
 Caen (Calvados): Sérémité Chapter
 Cahors (Lot): Harmakhis Pronaos
 Cannes (Alpes-Maritimes): Amon-Râ Chapter
 Carcassonne (Aude): Imhotep Pronaos
 *Chambéry (Savoie): Thot Hermès Lodge
 Charenton-le-Pont (Val-de-Marne): Ankh Pronaos
 Charleville-Mézières (Ardenne): Espoir Pronaos
 Châteauroux (Indre): Paracelse Pronaos
 *Clermont-Ferrand (Puy-de-Dôme): Gergovia Lodge
 Colmar (Haut-Rhin): Fidélité Chapter
 Colombes (Hauts-de-Seine): Anubis Chapter
 Corbeil (Essonne): Edith Piaf Pronaos
 *Dijon (Côte d'Or): Bernard de Clairvaux Lodge
 Douai (Nord): L'Eveil Pronaos
 *Dunkerque (Nord): Martha Lewis Lodge
 Epinal (Vosges): Lu-Vi-Am Pronaos
 Epinay-sur-Seine (Seine-St. Denis): Sphinx Pronaos
 *Evreux (Eure): Zanoni Lodge
 Foix (Ariège): Esclaronde de Foix Pronaos
 *Gagny (Seine-St. Denis): Marie Le Roux Lodge
 *Garges-les-Gonnesse (Val-d'Oise): Niels Jensen Lodge
 *Grenoble (Isère): Louis-Claude de Saint-Martin Lodge
 Gréoux-les-Bains (Alpes-de-Haute Provence): Beauséant Pronaos
 Guingamp (Côtes-du-Nord): Kher-Cheta Pronaos
 La Roche-sur-Yon (Vendée): Rose Vendée Chapter
 Le Havre (Seine-Maritime): Michael Maier Chapter
 Le Mans (Sarthe): Jacob Boehme Chapter
 Le Teil (Ardèche): Hugues de Payns Pronaos
 *Limoges (Haute-Vienne): Cornelius Agrippa Lodge
 Lons-le-Saunier (Jura): L'Eau Vive Pronaos
 Lyon (Rhône):
 *El Fayoum Lodge
 *Moeris Lodge
 Mâcon (Saône-et-Loire): Abraham Pronaos
 Mantes-la-Jolie (Yvelines): Apollonius de Tyane Pronaos
 *Marseille (Bouches-du-Rhône): Denderah Lodge
 Melun (Seine-et-Marne): Albert Le Grand Pronaos
 *Metz (Moselle): Frees Lodge
 Miramas (Bouches-du-Rhône): Nostradamus Pronaos
 Montauban (Tarn et Garonne): Shambala Pronaos
 Mont-de-Marsan (Landes): Karnak Pronaos
 Montbéliard (Doubs): Humilitas Pronaos
 *Montpellier (Hérault): Via Nova Lodge
 Montrouge (Hauts-de-Seine): Mykerinos Chapter
 *Mulhouse (Haut-Rhin): Robert Bangert Lodge
 *Nancy (Meurthe-et-Moselle): Thoutmès III Lodge
 *Nantes (Loire-Atlantique): Jacques de Molay Lodge
 *Nice (Alpes-Maritimes): Héraclès Lodge
 *Nîmes (Gard): Claude Debussy Lodge
 Niort (Deux-Sèvres): Michel Faraday Pronaos
 Orléans (Loiret): Orphée Chapter
 Paris (Ville-de-Paris):
 *Jeanne Guesdon Lodge
 *H. Spencer Lewis Lodge
 *Moriah El Lodge

*Pau (Pyrénées-Atlantiques): Pyrénées-Océan Lodge
 Périgueux (Dordogne): Zoroastre Pronaos
 Perpignan (Pyrénées-Orientales): Sol Invictus Pronaos
 *Poitiers (Vienne): Horus Râ Lodge
 Pontoise (Val-d'Oise): Maitreya Pronaos
 Puteaux (Hauts-de-Seine): Hotep Chapter
 *Reims (Marne): Champagne Mystique Lodge
 Rennes (Ille-et-Vilaine): Graal Chapter
 Roanne (Loire): Jacques Coeur Pronaos
 Rodez (Aveyron): Maurice Durand Chapter
 *Roubaix-Lille (Nord): Descartes Lodge
 *Rouen (Seine-Maritime): Renaissance Lodge
 Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos
 Saint-Cloud (Hauts-de-Seine): Marcelle Bellofiore Pronaos
 Saint-Dizier (Haute-Marne): Kappa Pronaos
 Saint-Etienne (Loire): Flamme Lodge
 Saint-Gaudens (Haute-Garonne): Hapi Pronaos
 Saint-Georges-sur-Eure (Eure-et-Loir): Tara Chapter
 Saint-Germain-en-Laye (Yvelines): Raymund Andrea Pronaos
 Saint-Pourçain-sur-Sioule (Allier): Ta Noutri Pronaos
 Saint-Quentin (Aisne): Kut-Hu-Mi Pronaos
 *Strasbourg (Bas-Rhin): Galilée Lodge
 Thairé d'Aunis (Charente-Maritime): Osiris Chapter
 Toulon (Var): Hermès Chapter
 Toulouse (Haute-Garonne):
 *Clemence Isaure Lodge
 *Raymond VI Lodge
 Touquin (Seine-et-Loire): Kheper Pronaos
 Tours (Indre-et-Loire): Blaise Pascal Pronaos
 Troyes (Aube): Aurore Pronaos
 Valence (Drome): Sapientia Pronaos
 Vannes (Morbihan): Vérité Pronaos
 *Versailles (Yvelines): Georges Morel Lodge
 Vesoul (Haute-Saône): Lux Rosae Pronaos
 Vienne (Isère): Cybèle Pronaos
 *Villeneuve-Saint-Georges (Val-de-Marne): Robert Quillé Lodge
 Vitry-sur-Seine (Val-de-Marne): Nout Pronaos
 Viviers (Ardèche): Hugues de Payns Pronaos
 ‡ FRENCH GUIANA
 Cayenne: Pythagore Chapter
 ‡ GABON
 Lambarené: Sossa Simawango Maurice Pronaos
 Libreville: Anaxagore Chapter
 Port Gentil: Amenhotep IV Pronaos
 GERMANY
 Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other affiliated bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol §.
 Berlin: Echnaton Pronaos
 Bielefeld: Nikolaus Kopernikus Chapter & Pronaos
 Bremen: Jakob Böhme Pronaos
 Dortmund: Heinrich Khunrath Lodge & Pronaos
 Düsseldorf: Johannes Kepler Chapter & Pronaos
 *Frankfurt am Main: Michael Maier Lodge & Pronaos
 Freiburg im Breisgau: Johannes Amos Comenius Pronaos
 *Hamburg: D.O.M.A. Chapter & Pronaos
 Hannover: Leibniz Pronaos
 Heidelberg: Nofretete Pronaos
 Karlsruhe: Hermes Trismegistos Pronaos
 Kiel: Saint Germain Pronaos
 Köln: Empedokles Chapter & Pronaos
 Lübeck: Der Holstenor Pronaos
 Munich: Kut-Hu-Mi Chapter & Pronaos
 Nürnberg: Johannes Kelpius Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon-Studion Chapter & Pronaos
 Würzburg: Helios Pronaos
 GHANA
 Accra: Accra Chapter
 Akuse: Akuse Pronaos
 Bolgatanga: Bolgatanga Pronaos
 Kumasi: Kumasi Chapter
 Sekondi-Takoradi: Takoradi Pronaos
 Sunyani: Sunyani Pronaos
 Tamale: Tamale Pronaos
 Tema: Tema Pronaos
 Winneba: Agona-Swedru Pronaos
 GREECE
 Athens: Athens Chapter
 GRENADA
 St. George's: St. George's Pronaos
 ‡ GUADELOUPE
 Basse-Terre: Champollion Chapter
 Pointe-à-Pitre: Parménide Chapter

(Directory Continued on Next Page)

GUATEMALA

- *Guatemala: Zama Lodge
- Mazatenango: 3333 Pronaos
- Quezaltenango: Mahatma Gandhi Pronaos

GUYANA

- Georgetown: Roraima Pronaos

† HAITI

- *Cap-Haitien: Jeanne Guesdon Lodge
- Gonaives: Akhenaton Pronaos
- Les Cayes: Les Incas Pronaos
- *Port-au-Prince: Martinez de Pasqually Lodge
- Saint Marc: Saint Marc Pronaos

HONDURAS

- San Pedro Sula: San Pedro Sula Chapter
- Tegucigalpa: Francisco Morazán Chapter

† ICELAND

- Reykjavik: Atlantus Pronaos

ISRAEL

- Haifa: Haifa Pronaos
- Tel Aviv: Sinai Pronaos

ITALY

- Grand Lodge of AMORC of Italy, 7 Via Ximenes, Rome, Italy 00197
- Bologna: Dante Alighieri Pronaos
- Milan: Gladys Lewis Chapter
- Palermo: Plotino Pronaos
- Rome: H. Spencer Lewis Pronaos
- Venice: La Serenissima Pronaos

† IVORY COAST

- Abengourou: Alban et Juliette Gueudet Pronaos
- Adzopé: Jean-Jacques Rousseau Chapter
- *Abidjan: Albert Ahouné Lodge
- Cheops Lodge
- Jeanne Guesdon Lodge
- Abobo Garé: Sènèque Pronaos
- Aboisso: Amour Pronaos
- Adzopé: Jean-Jacques Rousseau Chapter
- Agboville: Jacob Boehme Pronaos
- Agnibilékrou: Rose Mystique Pronaos
- Béoumi: Isaac Newton Pronaos
- Bingerville: Epicure Pronaos
- Bondoukou: Démocratie Chapter
- Bongouanou: Lumière Lodge
- Bouaffé: Paracelse Chapter
- *Bouaké: Joseph N'Guessan Bongo Lodge
- Louis Koblan Diessy Hudson Lodge
- Boundiali: Flambeau de la Bagoé Pronaos
- Dabou: Moria El Chapter
- Daloa: Hieronymus Chapter
- Dimbokro: Robert Bangert Chapter
- *Divo: Socrate Lodge
- Ferkéssédougou: Etoile du Nord Chapter
- *Gagnoa: Aton Lodge
- Grand-Bassam: Adon Ai Chapter
- Katiola: Plotin Pronaos
- Korhogo: Yves Nadaud Chapter
- Man: Harmonie Chapter
- M'bahiakro: Héraclite Pronaos
- Odienné: René Descartes Pronaos
- Oumé: Le Verseau Pronaos
- San Pédro: Felicité Chapter
- Sassandra: Thalès Pronaos
- Séguéla: Anaximandre Pronaos
- Tiassalé: Vie Pronaos
- Toumodi: Roger Bacon Pronaos
- *Yamoussokro: Edith Lynn Lodge
- *Yopougon: Empédocle Lodge

JAMAICA

- *Kingston: Saint Christopher Lodge

JAPAN

- Grand Lodge of Japan, AMORC, 49-16 Wakamiya 2-CHOME Nakamo-Ku, Tokyo 165 Japan.
- Nagoya: Tel el-Amarna Pronaos
- Osaka: Ankh Pronaos
- Tokyo: Validivar Pronaos

† LUXEMBOURG

- Luxembourg: Aube Pronaos

MALAYSIA

- Kuala Lumpur: Kuala Lumpur Pronaos

† MALI

- Bamako: Harmonie Pronaos

† MARTINIQUE

- *Fort-de-France: Amon-Râ Lodge
- *La Trinité: Fraternité Lodge
- Le Marin: Heliopolis Pronaos
- Saint Pierre: Mont Pelée Pronaos

† MAURITIUS

- Rose Hill: Mahé de Labourdonnais Pronaos

MEXICO

- Acapulco, Gro.: Acapulco Chapter
- Aguascalientes: Ags.: Aguascalientes Pronaos
- Chihuahua, Chih.: Iluminación Chapter
- Ciudad Juárez, Chih.: Juárez Chapter
- Ciudad Victoria, Tamps.: Ciudad Victoria Pronaos
- Cuernavaca, Mor.: Xochicalco Pronaos
- Culiacán, Sin.: Culiacán Pronaos

- Durango, Dgo.: Durango Pronaos

- *Ensenada, B.C.: Alpha-Omega Lodge
- Guadalajara, Jal.: Guadalajara Chapter
- Hermosillo, Son.: Hermosillo Pronaos
- Matamoros, Tamps.: Aristóteles Chapter
- Mazatlán, Sin.: Mazatlán Pronaos
- Mexicali, B.C.: Chichen-Itza Chapter

- *Mexico, D.F.: Quetzalcóatl Lodge

- Teotihuacan Pronaos

- Monclova, Coah.: Monclova Chapter

- *Monterrey, N.L.: Monterrey Lodge

- Morelia, Mich.: Tzintzun Pronaos

- Nueva Rosita, Coah.: Rosita Pronaos

- Nuevo Laredo, Tamps.: Nuevo Laredo Chapter

- Poza Rica, Ver.: El Tajín Pronaos

- Puebla, Pue.: Tonatiuh Chapter

- Querétaro, Oro.: Querétaro Pronaos

- Reynosa, Tamps.: Reynosa Chapter

- Saltillo, Coah.: Saltillo Pronaos

- San Luis Potosí, S.L.P.: Evolución Pronaos

- Tampico, Tamps.: Tampico Chapter

- *Tijuana, B.C.: Cosmos Lodge

- Veracruz, Ver.: Zoroastro Chapter

- Villahermosa, Tab.: Tabasco Pronaos

† MOROCCO

- Casablanca: Nova Atlantis Pronaos

NETHERLANDS

- Grand Lodge of AMORC of the Netherlands, Postbus 53031, The Hague—2505 AA Holland. Other affiliated bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol ☉.

- Alkmaar: Aquarius Pronaos

- Amersfoort: Osiris Chapter

- Amstelveen: Jan Coops Chapter

- Amsterdam: Ichnaton Pronaos

- Arnhem: Chepera Pronaos

- Bijlmermeer: Ichnaton Pronaos

- Dordrecht: De Brug Pronaos

- Eindhoven: Horus Chapter

- Groningen: Cheops Chapter

- Haarlem: Aton Pronaos

- Hengelo: Ankh Pronaos

- Leeuwarden: It Ljocht Pronaos

- Leiden: Amon-Re Pronaos

- Maastricht: Maat Chapter

- Nijmegen: Thot Pronaos

- Rotterdam: Spinoza Chapter

- *The Hague: Isis Chapter

- Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES

- St. Nicolas, Aruba: Aruba Chapter

- Willemstad, Curaçao: Curaçao Chapter

† NEW CALEDONIA

- *Nouméa: Dokamo Lodge

NEW ZEALAND

- *Auckland: Auckland Lodge

NICARAGUA

- Corinto: Corinto Pronaos

- León: León Pronaos

- Managua: Martha Lewis Chapter

NIGERIA

- *Aba, Imo: Socrates Lodge

- Abakaliki, Anambra: Abakaliki Pronaos

- Abeokuta, Ogun: Abeokuta Pronaos

- Abonnema, Rivers: Abonnema Pronaos

- Abraka, Bendel: Abraka Pronaos

- Agbor, Bendel: Divine Pronaos

- Apapa, Lagos: Apapa Chapter

- Arochukwu, Imo: Arochukwu Pronaos

- Asaba, Bendel: Asaba Pronaos

- Auchi, Bendel: Auchi Pronaos

- Awka, Anambra: Awka Pronaos

- Bauchi, Bauchi: Bauchi Pronaos

- *Benin City, Bendel: Benin City Lodge

- Bori, Rivers: Bori Chapter

- Burutu, Bendel: Burutu Pronaos

- *Calabar, Cross River: Apollonius Lodge

- Eket, Cross River: Eket Pronaos

- Enugu, Anambra: Kroomata Chapter

- *Ibadan, Oyo: Alcuin Lodge

- Ibusa, Bendel: Ibusa Pronaos

- Ife, Oyo: Ife Pronaos

- Ihiala, Anambra: Ihiala Chapter

- Ikom, Cross River: Elijah Pronaos

- Ikot Abasi, Cross River: Ikot Abasi Pronaos

- Ilorin, Kwara: Ilorin Pronaos

- Jos, Plateau: Star of Peace Chapter

- *Kaduna, Kaduna: Morning Light Lodge

- Kano, Kano: Kano Chapter

- Kwale, Bendel: Illuminati Pronaos

- *Lagos, Lagos: Isis Lodge

- Maiduguri, Borno: Maiduguri Pronaos

- Makurdi, Benue: Makurdi Pronaos

- Minna, Niger: Minna Pronaos

- New Bussa, Kwara: New Bussa Pronaos

- Nnewi, Anambra: Nnewi Pronaos

(Directory Continued on Next Page)

- Nsukka, Anambra: Nsukka Chapter
 Ogoja, Cross River: Amatu Pronaos
 Ogwashi-Uku, Bendel: Aniocha Pronaos
 Ohafia, Imo: Ohafia Pronaos
 Oharefe, Bendel: Oghara Pronaos
 Okigwe, Imo: Okigwe Pronaos
 Okrika, Rivers, Okrika Pronaos
 Onitsha, Anambra: Onitsha Chapter
 Orerokpe, Bendel: Orerokpe Pronaos
 Orlu, Imo: Orlu Pronaos
 Oron, Cross River: Oron Pronaos
 Owerri, Imo: Owerri Chapter
 Ozoro, Bendel: Ozoro Pronaos
 *Port Harcourt, Rivers: Thales Lodge
 *Sapele, Bendel: Nirvana Lodge
 Sokoto, Sokoto: Sokoto Pronaos
 Ughelli, Bendel: Ughelli Chapter
 Umuahia, Imo: Umuahia Chapter
 Umunede, Bendel: Umunede Pronaos
 Uromi, Bendel: Uromi Pronaos
 Uyo, Cross River: Uyo Chapter
 Warri, Bendel: Warri Chapter
 Yenagoa, Rivers: Yenagoa Pronaos
 Zaria, Kaduna: Osiris Chapter
- † NORWAY
 Oslo: Marcello Haugen Chapter
 Trondheim: Nidaros Pronaos
- PANAMA
 Changuinola: Changuinola Pronaos
 Chitré: Centrales Pronaos
 Colón: Amon Raa Pronaos
 David: David Chapter
 La Chorrera: La Chorrera Pronaos
 La Concepción: La Concepción Pronaos
 *Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos
- PARAGUAY
 Asunción: Asunción Pronaos
- PERU
 Arequipa: Arequipa Pronaos
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima
 Trujillo: Trujillo Pronaos
- PHILIPPINES
 Manila: Philippine Pronaos
- PORTUGAL (under Grand Lodge of Brazil)
 Lisbon: Lisbon Chapter
- ‡ REUNION
 *Saint-Denis: Maat Lodge
 Saint-Pierre: Croix du Sud Pronaos
- SCANDINAVIA
 Nordic Grand Lodge, Box 7090 S-40232, Göteborg 7, Sweden. Affiliated bodies of the Nordic Grand Lodge in Denmark, Finland, Iceland, Norway and Sweden will be indicated by this symbol ‡.
- ‡ SENEGAL
 Dakar: Karnak Chapter
- SIERRA LEONE
 Freetown: Freetown Pronaos
- SINGAPORE
 Singapore: Singapore Chapter
- SOUTH AFRICA
 Bloemfontein, O. F. S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 *Johannesburg, Transvaal: Southern Cross Lodge
 Pretoria, Transvaal: Pretoria Pronaos
- SPAIN
 Barcelona: Ramon Llull Pronaos
 Las Palmas de Gran Canaria: Alcorac Chapter
 Madrid: Columbus Chapter
 Palma de Mallorca: Ankh Pronaos
 Santa Cruz de Tenerife: Abora Chapter
 Zaragoza: Zaragoza Pronaos
- ✧ SURINAME
 Moengo: Kandra-Faja Pronaos
 Paramaribo: Paramaribo Chapter
- ‡ SWEDEN
 Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Stockholm: Svithjod Pronaos
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia Pronaos
- SWITZERLAND
 §Basel: Dr. Franz Hartmann Pronaos
 §Bellinzona: Léonard de Vinci Chapter
 §Bern: Ferdinand Hodler Pronaos
 §Bienne: Maître Kelpius Pronaos
 §Delémont: Crux Ansata Pronaos
 §Fribourg: Khnoum Pronaos
 ‡Genève: H. Spencer Lewis Lodge
 ‡Grandson: Pax Cordis Lodge
 ‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 ‡Lausanne: Renaissance Pronaos
 ‡Neuchâtel: Khepera Pronaos
- ‡Nyon: Pyra Pronaos
 §St. Gallen: Pythagoras Pronaos
 ‡Sion: Gladys Lewis Pronaos
 ‡Vevey-Montreux: Neith Pronaos
 §Zurich: El Moria Pronaos
- ‡ TAHITI
 Papeete: Lémurie Pronaos
- ‡ TOGO
 Anecho: Hiéronymus Pronaos
 Atakpamé: Vintz Adama Chapter
 Dapaong: Mahoubezo Pronaos
 Hahotoe: El Moria Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Mango: Veritas Pronaos
 Nuatja: Lumière Pronaos
 Palimé: Héraclite Pronaos
 Sokode: H. Spencer Lewis Pronaos
 Tsévié: Socrate Pronaos
- TRINIDAD-TOBAGO
 Port-of-Spain: Port-of-Spain Chapter
- UNITED KINGDOM
 England
 Birmingham: Birmingham Pronaos
 Bournemouth: Bournemouth Pronaos
 Brighton: Raymond Andrea Chapter
 Bristol: Bristol Pronaos
 Chester: Chester Pronaos
 Leeds: Joseph Priestley Chapter
 Liverpool: Pythagoras Chapter
 *London: Francis Bacon Lodge
 Highbury Pronaos
 London Chapter
 Robert Browning Pronaos
 Wanstead Springs Pronaos
 Wembley Pronaos
 Luton: Luton Pronaos
 Maidstone: Maidstone Pronaos
 Manchester: John Dalton Chapter
 Newcastle upon Tyne: Tyneside Pronaos
 Nottingham: Byron Chapter
 Portsmouth: Portsmouth Pronaos
 Preston: Preston Pronaos
 Reading: Lucis Pronaos
 Sheffield: Sheffield Pronaos
 Scotland
 Edinburgh: Edinburgh Pronaos
 Glasgow: Clydesdale Pronaos
 Wales
 Cardiff: Cardiff Pronaos
- UNITED STATES
 ALABAMA
 Birmingham: Birmingham Pronaos
 Huntsville: Huntsville Pronaos
 Montgomery: Montgomery Pronaos
- ARIZONA
 Phoenix: Phoenix Chapter
 Prescott: Prescott Pronaos
 Tucson: Tucson Pronaos
- ARKANSAS
 Little Rock: Evolving Rose Pronaos
- CALIFORNIA
 Bakersfield: Temblor Pronaos
 Carmel: Monterey Pronaos
 Costa Mesa: Pronaos by the Sea
 Fresno: Amen-Ra Pronaos
 *Long Beach: Abdiel Lodge
 Los Angeles:
 *Hermes Lodge
 Pitágoras Chapter
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Bernardino: San Bernardino Pronaos
 San Carlos: Peninsula Chapter
 San Clemente: San Clemente Pronaos
 *San Diego: San Diego Lodge
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Barbara: Santa Barbara Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Torrance: New Pyramid Pronaos
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter
- COLORADO
 Boulder: Columbine Pronaos
 Colorado Springs: Chapter of the Sun
 *Denver: Rocky Mountain Lodge
- CONNECTICUT
 East Hartford: Hartford Chapter
 Stratford: Pyramid Pronaos
- DELAWARE
 Wilmington: Wilmington Pronaos

(Directory Continued on Next Page)

DISTRICT OF COLUMBIA
Washington: Atlantis Chapter

FLORIDA
Fort Lauderdale: Fort Lauderdale Chapter
Jacksonville: Jacksonville Pronaos
*Miami: Miami Lodge
*Miami Beach: Mistes Lodge
Orlando: Orlando Pronaos
St. Petersburg: Aquarian Chapter
Tampa: Peace Pronaos
West Palm Beach: West Palm Beach Pronaos

GEORGIA
Atlanta: Atlanta Chapter

HAWAII
Honolulu: Honolulu Pronaos

ILLINOIS
Chicago:
Chicago Chapter
*Neferti Lodge
Mount Vernon: Little Egypt Pronaos

INDIANA
Evansville: Evansville Pronaos
Hammond: Calumet Chapter
Indianapolis: The Rising Sun Pronaos
Terre Haute: Franz Hartmann Pronaos

IOWA
Des Moines: Des Moines Pronaos

KENTUCKY
Louisville: Bluegrass Pronaos

LOUISIANA
Baton Rouge: Baton Rouge Chapter
New Orleans: New Orleans Chapter

MAINE
Yarmouth: Eastern Dawn Pronaos

MARYLAND
Baltimore: Chesapeake Pronaos

MASSACHUSETTS
*Boston (Allston): Johannes Kelpius Lodge
Fitchburg: Emerson Pronaos

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

MINNESOTA
Minneapolis: Essene Chapter

MISSISSIPPI
Pascagoula: Gulf Coast Pronaos

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

NEVADA
Las Vegas: Las Vegas Pronaos
Reno: Reno Pronaos

NEW JERSEY
Metuchen: Marquis de Lafayette Pronaos
Union City: H. Spencer Lewis Chapter

NEW MEXICO
Albuquerque: Desert Rose Pronaos
Belen: Belen Pronaos

NEW YORK
Brooklyn: Kings Rosy Cross Pronaos
Buffalo: Rama Chapter
Jamestown: Jamestown Pronaos
Latham: Albany Pronaos
New York:
*New York City Lodge
Spanish Chapter of New York
Poughkeepsie: Poughkeepsie Pronaos
Rochester: Cromaat Pronaos
Staten Island: Staten Island Pronaos
Westbury, Long Island: Sunrise Chapter
White Plains: Thomas Paine Chapter

NORTH CAROLINA
Charlotte: Charlotte Pronaos
Raleigh: Triangle Rose Chapter
Winston-Salem: Piedmont Rose Pronaos

OHIO
Akron: Akron Pronaos
Cincinnati: Cincinnati Chapter
Cleveland: Aton-Ra Chapter
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Struthers: Youngstown Chapter
Toledo: Toledo Pronaos

OKLAHOMA
*Oklahoma City: Amenhotep Lodge
Tulsa: Tulsa Pronaos

OREGON
Eugene: Emerald Pronaos
Medford: Rose Mountain Pronaos
Portland: Enneadic Star Chapter

PENNSYLVANIA
Allentown: Allentown Chapter
Alltoona: Gladys Lewis Pronaos

*Philadelphia: Benjamin Franklin Lodge
*Pittsburgh: First Pennsylvania Lodge
Villanova: Villanova Pronaos

PUERTO RICO
Arecibo: Arecibo Chapter
Caguas: Caguas Pronaos
Guayama: Guayama Pronaos
Mayaguez: Mayaguez Chapter
Ponce: Ponce Chapter
Rio Grande: Rio Grande Pronaos
*Santurce: Luz de AMORC Lodge

RHODE ISLAND
North Cumberland: Roger Williams Chapter

SOUTH CAROLINA
Columbia: Palmetto Pronaos

TENNESSEE
Chattanooga: Chattanooga Pronaos
Knoxville: Knoxville Pronaos
Memphis: Memphis Pronaos
Nashville: Zoroaster Pronaos

TEXAS
Austin: Sa Ankh Pronaos
Bay City: Crystal Rose Pronaos
Bryan: Alpha Draconis Pronaos
Clear Lake: Apollo Pronaos
*Dallas: Triangle Lodge
Del Rio: Amanecer Pronaos
El Paso: El Paso Pronaos
Fort Worth: Solering Pronaos
Houston:

Armonia Pronaos
*New Atlantis Lodge
Lubbock: Llano Estacado Pronaos
Odessa: Permian Basin Pronaos
San Antonio:
Mystical Rose Chapter
Universo Chapter

UTAH
Salt Lake City: Diana Chapter

VIRGINIA
Falls Church: Thomas Jefferson Pronaos
Norfolk: Tidewater Pronaos

WASHINGTON
Port Angeles: Olympic Pronaos
Richland: Columbian Pronaos
*Seattle: Michael Maier Lodge
Spokane: Spokane Pronaos
Tacoma: Tacoma Pronaos

WEST VIRGINIA
Morgantown: Nile Pronaos

WISCONSIN
Madison: Madison Pronaos
Milwaukee: Karnak Chapter

‡ **UPPER VOLTA**
Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Jeanne Guesdon Pronaos

URUGUAY
*Montevideo: Titirel Lodge

VENEZUELA
Acarigua, Portuguesa: Luz de Portuguesa
Pronaos
Bachaquero, Zulia: El Venado Pronaos
Barinas, Barinas: Barinas Pronaos
*Barquisimeto, Lara: Barquisimeto Lodge
Bolívar, Bolívar: Angostura Pronaos
*Caracas, D.F.: Alden Lodge
Carora, Lara: Carora Pronaos
Cumaná, Sucre: Luz de Oriente Pronaos
Guatire, Miranda: Calcaño Pronaos
La Victoria, Aragua: Luz y Armonia Pronaos
Los Teques, Miranda: Los Teques Pronaos
Maiquetia, D.F.: Plotino Chapter
*Maracaibo, Zulia: Cenit Lodge
Maracay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmat Pronaos
Ocumare del Tuy: Miranda: Saralden Pronaos
Puerto Cabello, Carabobo: Puerto Cabello
Chapter
Puerto La Cruz, Anzoátegui: Delta Pronaos
Punto Fijo, Falcón: Punto Fijo Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Felipe, Yaracuy: Yaracuy Pronaos
San Felix, Bolívar: Luz de Guayana Pronaos
*Valencia, Carabobo: Valdivar Lodge
Valera, Trujillo: Menes Pronaos
Valle de la Pascua, Guárico: La Pascua Pronaos

‡ **ZAIRE**
Butembe: Sekmet Pronaos
*Kinshasa: H. Spencer Lewis Lodge
Lubumbashi: St. Yves d'Alveydre Chapter
Matadi: Henri Kunrath Chapter
Mbanza-Ngungu: Grotte Dimba Pronaos
Ndjili: Louxor Chapter

ZIMBABWE
Salisbury: Flame Lily Chapter



ODYSSEY

Nicholas Roerich — Part II

WHY DO MEN aspire to greatness? Did Nicholas Roerich follow a certain course of action? "The sign of Beauty will open all sacred gates. Only those may make the sign of Beauty whose own lives are beautiful. . . . The ways of Beauty are countless, clear and straight ways. . . ." Roerich continued his travels, painting, speaking, set designing, writing. He moved to Finland in 1917, which led to his exhibiting paintings all over Scandinavia and England. Roerich became more inspired; he drew on limitless fields of knowledge to create his renowned work.

According to Soviet government officials, Roerich was buried in Siberia in 1918, when in fact he was alive and far from Russia. This point of transition evolved into even more widespread fame for him. By 1920, at age 46, Roerich had already completed 2500 paintings, and had begun a series of inspirational volumes he composed daily until the late 1930s. And America knew of him—he accepted her invitation in 1920, and was enthusiastically received.

Roerich saw great possibilities in America for cultural evolution; "I have often heard America spoken of as purely materialistic. . . . But every man finds what he seeks, and we are often deaf and blind to the miracles around us. My interest has been in the blue and violet rays of your national life. And I have found them plenty and they thrilled me. This country is young and great. Great and young are its aspirations."

While in the U.S.A., Roerich founded several art institutions and schools, all based on his premise that Beauty would save the world. And many Americans formed Roerich Societies through his inspiration and ideals of Peace, Beauty, and Knowledge. While residing in Maine, he painted the Monhegan and Sancta Series, and touring Arizona and the West he painted still more, wrote, spoke, and travelled. Roerich foresaw a triumphant future for America when he departed for Europe and points east in 1923.

"That he was destined and decreed to become one of the great masters . . . was accepted as an indisputable fact by all who knew him. It wasn't surprising, therefore, to find him imbued with an inherent desire and unconquerable urge to . . . wend his way into India, Persia, China and Tibet. . . ." wrote former Rosicrucian Emperor H. Spencer Lewis in the *Rosicrucian Digest*. Dr. Lewis was a personal friend and associate of Frater Roerich. Thus Roerich passed through Europe to the East, beginning a new phase in his mission, his art, his life, his evolution.

With his wife, two sons, and a large caravan, the Roerich Central Asiatic Expedition left for a five-year tour of the Heart of Asia—India, Tibet, Chinese Turkestan, Altai, and other remote places. Analogous with this highest route over the Himalayas, with its rugged, challenging terrain, was Roerich's own cosmic journey of attainment. His expedition yielded hundreds of awesome paintings—among the finest of Roerich's career—pervasive tales of the East, and illuminating essays.

Several months after the Expedition's departure, the Roerich Museum opened in New York City. It displayed hundreds of his paintings, artifacts and rare objects; a tribute to the living man who even then was composing new series of paintings—works delving so deeply into man's inner self. Set against the spellbinding backdrop of the Himalayas, Roerich's paintings relate tales of initiation, themes of mystic unity, nature's peerless creation and man's relation to it. Buddhist folklore and religious history took form as never before in a pure record of Oriental life.

The Himalayas yielded many secrets to Nicholas Roerich. Resplendent Shambhala—did Roerich ever find it? What did Roerich find in the icy silence?

We can only study Nicholas Roerich and the treasures he left us. We must examine Roerich's message to humanity.—DJB



Treasures From Our Museum



Thutmose III Funerary Boat

This rare and original stucco-covered wooden funerary boat from the 18th Dynasty was found in the tomb of Pharaoh Thutmose III (1504-1450 B.C.) by M. Loret. The figurehead is a flying goose, and the stern is enveloped by a hawk. One side of the boat bears the cartouche (royal insignia or seal) of the king's religious name—Men-Kheper-Ra—and the other side depicts the figure of the god, Anubis, guardian of the dead. This symbolic funerary boat represents the king, seated under the canopy, traveling into the afterlife. Thutmose III, consort of Queen Hatshepsut, proved himself to be a great conqueror and builder of temples. He was the founder of the Mystery Schools to which the Rosicrucian Order, AMORC, traces its traditional roots. —Juan Pérez & Doni Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.