

Rosicrucian Digest

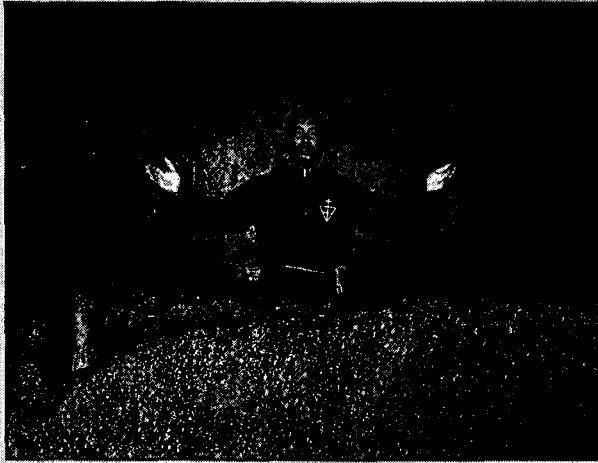
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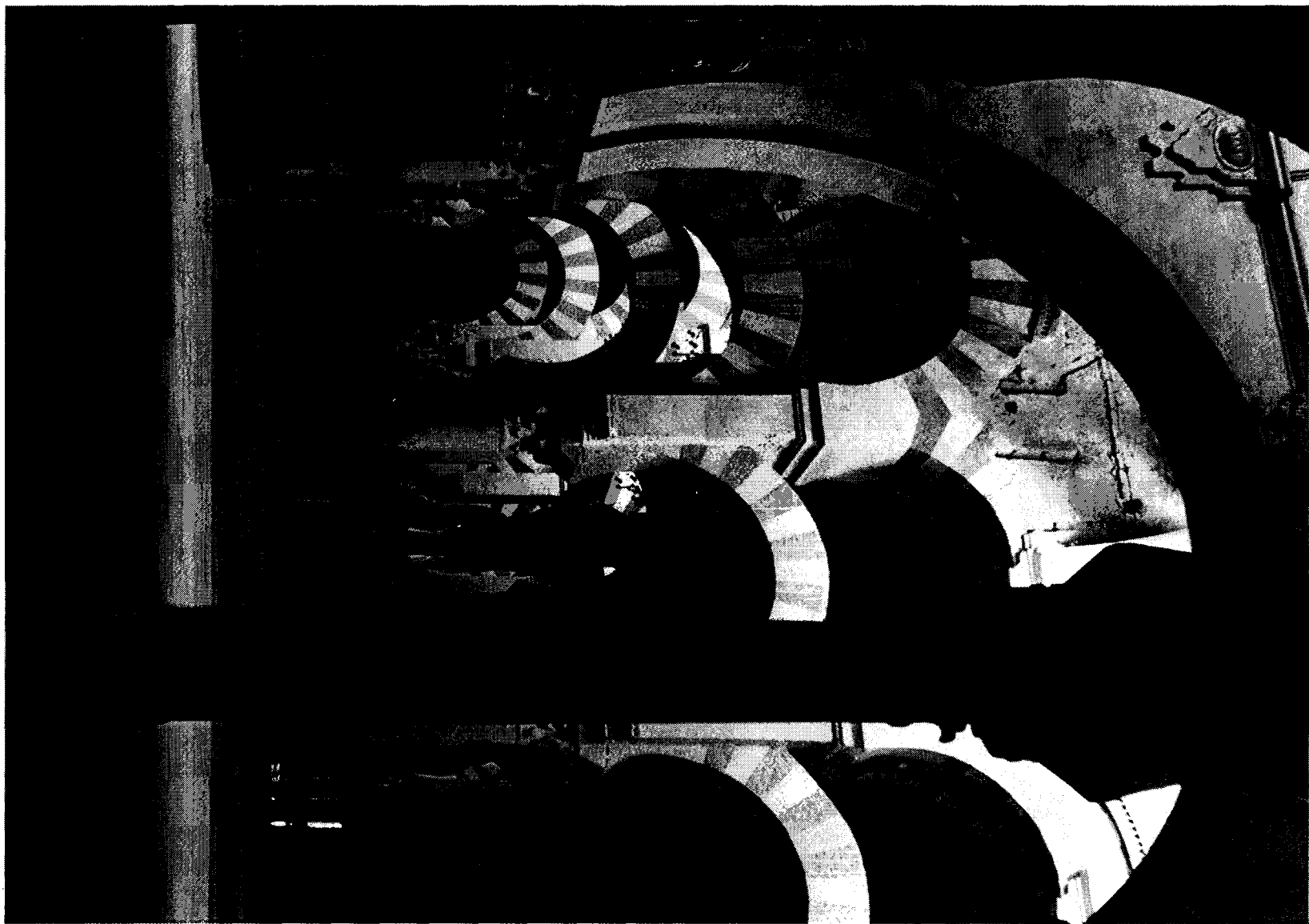
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Christianity in a Mosque

The cathedral pictured here, formerly known as the Mosqu Córdoba, is located in Córdoba, Spain. When the Moors were vanquished this splendid example of Arabic architecture was transformed into a Christian cathedral. To see religious images in a mosque is somewhat incongruous, for images of sacred personages, according to Islamic precepts, are never to be seen there.

(Photo by AM)

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Visualization, Its Nature and Application

If one were asked, "What is visualization?", he might reply: "A mental image." But such would not be an adequate explanation. It would merely be a substitution of one term for another. It would not explain the visual nature of mental imagery.

First, we must state that imaging is the creating of objects without benefit of the sense organs. *Memory images* are the most common. Those are recalled by us all, but with different degrees of realism. If what we recollect is *realistic*, it then has characteristics like those of a sense impression.

However, most memory images fall short of an actual sense perception. For example, we may recall the memory of a rose, its brilliant color or shape, but the image will lack the detail of the actual visual impression. In other words, the memory impressions are almost always more general and inferior to the impressions of the senses.

Some persons find that visual images are difficult to recollect. Their memory images are more responsive to recall of auditory and kinesthetic impressions; simply, *sounds*, as music and voice, have to them a greater realism in memory. The kinesthetic impressions are those of *motion*, a memory of the sensation of falling, running, bending, walking, and so on.

There is also what is known as *synesthesia*, wherein the experiencing of one sense impression can cause the recall of another, *unrelated* sense impression. A further example is found when one hears sounds and a color or color pattern appears in consciousness. Thus, *synesthesia* is a general term for the relation of sense qualities.

Eidetic images are those which persist vividly after one has discontinued his actual visual perception. For example, one may

look at a building—or any object—with the image subsequently remaining very vivid in memory. In fact, the eidetic image may have all the realism of the original visual sense impression. However, this intensity of recall usually lasts only a short period of time. It is more common in children and young persons.

The Irish philosopher George Berkeley (1685-1753) said that things which are cut off and exist separately can be imagined separately. However, things which can only exist embodied in something else cannot be imagined apart from the thing, nor can a thing be imagined without its qualities. In other words, a thing by itself, as for example a hat, a book, or a hammer, can be imagined separately. But things which are an integral *part* or quality of the whole of something cannot be imagined separately.

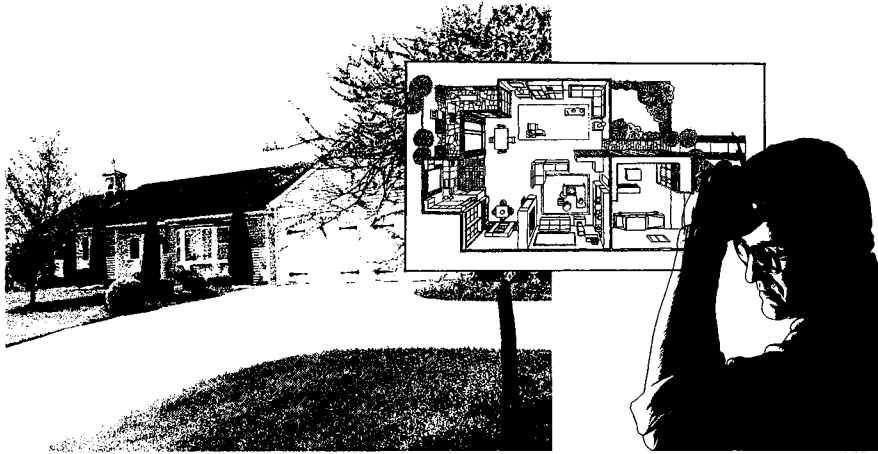
For analogy, if you think of a map which you have looked at, you will find it is difficult to recollect a single line of the map without having a visual image of the whole map. The same may be said of a painting; a single characteristic is difficult to recall separate from the entire image of the painting.

A Mental Picture

What has all this to do with visualization? Using the memory is a form of creating *visual mental images*.

Let us begin with the question of *purpose*. Why would one want to visualize, that is, create a mental picture? The objective of visualization does not exist solely in the image itself, that is, in the mental picture. Rather, the mental visual image is but a *medium* to a *further desired end*.

True visualization must be distinguished



from a *sentimental* memory image. Intentionally recollecting a distant friend or a departed relative for sentimental reasons has no creative function. The recollected image provides nothing beyond itself. On the other hand, the memory image can be the beginning of a development of thought from which new ideas can arise. But such a memory image must be *desired* for the further structuring of thought. Assume someone intends to build a home. He recalls a plan of a home which he has seen in an architectural magazine. He would like to include a certain part of the design of that home in his prospective home. His *memory image* is only a contributory element to a final visualized form. In other words, the memory image is incomplete in itself.

We must of course realize that there is no such thing as *original* visualization, that is, a mental picture which has no resemblance in form, quality, or characteristic, to anything else. Whatever is visualized must have some quality of our receptor senses. Further, if true visualization is mental creating, then the mental picture obviously cannot be a static image. It must be a point of departure to the intentional objective.

All visualization has two general objectives: first, the improvement of an existing thing or condition; second, the bringing into existence what may be conceived as either an essential or a useful alternative.

For analogy, at one time it must have impressed some alert mind that the fre-

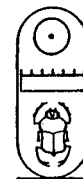
quent dipping of a pen into a bottle of ink for writing was inconvenient and time-consuming. His recalled memory image of this method of writing must have been quite vivid. For the procedure of visualization, then, it was necessary for the mental picture to consist of *two parts*: things already in existence, that is, the *pen* and the *ink*. The next thought of importance, the *improvement*: How is the ink to be used with the pen without having to continually dip it into the inkwell?

Here one is confronted with the difficult part of visualizing, that is, creating an abstract condition. The abstract condition is that of getting the ink and the pen together in a way which had never been observed or known previously.

Where To Begin

How should one begin with such a kind of visualization? This may be accomplished by uniting the two diverse elements; in other words, to visualize the *ink* and the *pen*. These two elements then, by their visual association, suggest to the reason ways in which they can be united to serve the improvement desired—in this example, it would be for the pen to have a *fountain* to hold the ink.

Let us *summarize* the psychological procedure in visualizing an improvement of an existing thing or condition: first one visualizes that which already *is*, and next, one visualizes the end which is sought. No matter how abstract the result, it nevertheless is



an idea. If one cannot conceive of a purpose, an objective, then creative visualization is impossible. The next step is to visualize the two separate conditions as being brought together, even if they seem quite unrelated. The creative rational faculties of the mind will produce a synthesis, a unity of both, resulting in a mental visual image of the end which is sought.

Now, let us consider the other aspect of visualization, that is, visualizing that which is thought to be essential or could be a useful alternative of a thing or condition. To better understand this, let us resort to another analogy. We will assume that one is an idealist. He conceives that the only way in which world peace can ever become an established fact is for mankind to come to an agreement upon a universally binding ideal. It would be an ideal that is rationally acceptable and beneficial to all men. This binding principle would be thought of as *essential*; yet it could not be visualized.

How then should one proceed with this kind of visual creating? In such abstract visualization, reason plays a prominent part. This problem must first be approached from a *negative* point of view; simply, what human behavior, what motivation of man which causes social unrest and provokes suspicion and hatred, must be disciplined or suppressed? Then the *positive* reasoning must take over. What emotion or ideal can supplant that which should be removed, and bring about a harmony of human relations? What the reason suggests, then, becomes the concrete factor to be visualized. All elements that seem to represent that ideal must be given identity, so as to have a *visual realism* that can be seen in the mind's eye.

Active Creation

One must always keep foremost in mind that visualization is a form of *mental creating*. It denotes *action*. It is not merely the persistence of a visual image. Let us suppose that one wishes to obtain a promotion in his employment. One may visualize, build in consciousness the image of himself as occupying the desired position. The mental picture should be as complete as the mind can portray it. One should try to include as many details in the picture as

possible, to give it almost as much reality as a sight perception. Visualize the place, the possible surroundings, other persons that are known to work there, and the performing of the required duties.

To further *actualize*, to make the visualization dynamic, the emotions which are related to the mental picture should be aroused. One should feel elated, have a sense of well-being, of achievement. However—and this is important—visualization in such a procedure is yet incomplete. There is the hiatus, the gap, between the present situation of the individual and the desired *future* mental picture. It is therefore necessary that a mental *analysis* be made. Simply, *what must be done*, what actions must take place to convert the visualization into a *reality*?

As one holds in mind a vivid image of what is desired, he should determine what relationship there is between the image and the *present* condition or circumstance. What now exists which can be utilized, improved, developed, or acquired, that may make the visualization manifest as a reality? Visualizing something you desire, no matter how thoroughly you do it, and yet doing nothing more about it, is insufficient. It is not *creative*, either psychologically or mystically. We have determined the great value of reason and the association of ideas in the forming of a mental picture. In our subconscious mind are many latent impressions which, when originally perceived with our physical senses, were not consciously realized. These are recalled when we intensely visualize. The mental impressions of what we visualize stimulate and arouse related ideas in the subconscious mind, which come forth as *intuition* (insight) and provide inspiration, furthering the success of the goal.

The visualized image, in its varied elements, is also registered in the subconscious, if it is given sufficient clarity. Subsequently, there will flash into consciousness a chain of ideation, thoughts that will suggest *practical* ways and means to make your visualization a possibility. This, however, does not necessarily follow at the time of visualization. It may come at a later period.

Let us say that "A" represents the present, actual condition, or circumstance, of an individual. "C" represents his visualization of a desired objective or condition. Between "A" and "C" is the void. This void is the lack of the necessary relationship between the two for final success. The strong visualized image can release, as said, an inspiration, an intuitive impression, the sudden knowledge to fill the void, the gap, between "A" and "C."

Mysticism expounds that there is a universal consciousness permeating the whole Cosmos. This consciousness is a spectrum of various degrees or, if you wish, levels of its nature. The various planes, or levels, of consciousness in man are, therefore, an integral part of this universal spectrum. We are not objectively aware of all the functions of this universal consciousness that permeates us.

No man is isolated from the consciousness of the Cosmic. Therefore, all humans—in fact, all living things—are united in it. *Mystically*, then, the thoughts, the visualized images of man, can produce archetypes, corresponding impressions in the greater stream of consciousness of the Cosmic. *Mystically*, it is further expounded that the ideation, the visualization of man, can be brought into attunement with the *Cosmic Consciousness*. Therefore, the proper visualization can often be aided by

the related thoughts of others who are likewise attuned with the Cosmic. Such impressions coming into one's mind may seem to be just intuitive, that is, the immediacy of one's own ideas subconsciously realized, but they may go *beyond* that as their source.

We may use the analogy of a beautiful artwork, a painting or sculpture. It would draw the attention of all lovers of art who are conscious of aesthetic things. Consequently, proper visualization attracts similar related impressions which are useful to it.

Visualization, like cognition, memory, will, and imagination, varies with individuals. The material of which *visualization* consists are visual images composed from the impressions received from our sense of sight. As we have said, a visualized image in its composite form may appear new to us, yet in its integral parts it is composed of the visual images we have seen with our *sense of sight*. Consequently, it must be apparent that the more we *see* and *remember*, the more material we have with which to mentally create, to visualize.

Conscious Awareness

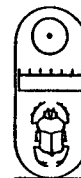
Visual perception, seeing, observation, is just not enough. The impression must be stored in *conscious* memory where it can be

(continued on page 31)

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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A Shadow of the Light

by Merle A. Allison, F.R.C.

IT HAS BEEN WRITTEN that "A glass of wine once lost a kingdom; a nail turned the tide of a mighty battle, and a woman's smile once destroyed the homes of a million people." So it happens that little things have at times changed the course of human events. And a legend also relates that the untiring determination of a tiny spider spinning a web in an old barn gave Robert Bruce of Scotland renewed courage to return to battle and thus succeed in his mission.

But the majority of us are not marked for such historical destinies and the role we play upon the stage of life may make little impression upon the tides of a nation's progress. Yet who can say how much the little things we do today may deeply affect the tomorrow of someone we may never know?

Greatness does not always mean fame, wealth, or power. Greatness requires more than these trappings. It is that subtle something in the innermost recesses of the self which glows like a ray from an invisible candle shedding the light of illumination into the dark night, and leaving in its wake an unforgettable essence only the heart can comprehend.

This happened to me many years ago in meeting someone I saw for just a moment; someone whose name I did not know, and whose face I cannot remember; yet in his passing, there was printed indelibly upon the fabric of my consciousness the beauty of the shadow he left behind.

It was one of those mornings I am sure we have all experienced; the kind of a

morning when necessity demands you go to work no matter how badly or how sick you may feel. So it was with me. I had a miserable cold, and like many other winter mornings in San Francisco, it was windy and foggy and bitterly cold.

I stood at my transfer point with a dozen or more other people shivering, my face half buried in the turned-up collar of my coat. I was ill in both body and mind. I had missed my first bus, and a red light had caused me to miss the transfer bus. I had no disposition for pretense. I was miserable and I didn't care who knew it, and my misery was augmented by the fact that I would have to wait another fifteen minutes in the wind and cold for the next bus.

Silently I bemoaned my fate, feeling extremely sorry for myself, growing hostile against the weather and the bus company in particular, upon which I took a belligerent pleasure in blaming the discomfort inflicted upon me by my ill-timed morning.

I was frowning gloomily and my jaw was clamped shut to keep my teeth from chattering. For a certainty my expression was anything but pleasant and my red nose would surely have made me a perfect substitute for the well-known red-nosed reindeer. I pulled my chin out from under my coat collar long enough to glare down the street hoping for some glimpse of the next offending bus. That was when I saw him.

He seemed to have appeared out of nowhere, poorly dressed, in fact, quite shabbily so. Neither this nor the fact that he was an elderly man softened my frame of mind. I immediately judged him as a bum and a panhandler, but his strange actions mystified me. I found myself watching him with a growing interest.

He picked his way carefully through the waiting crowd, stopping for just a moment in front of each lady at the bus stop. He would speak to each one for just the fraction of a moment, tip his hat, and pass on to the next. After he left, each lady had a smile on her face, yet no one gave him anything nor acted in any manner to give the impression that he had asked for anything. The men he ignored completely.

I couldn't help wondering about this and feeling curious about his actions, yet as he

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came toward me, I instinctly stiffened against his approach, muttering inwardly, "probably some nut trying to be a comedian." I was in no mood for comic remarks and tried very hard to look it. I glared at him with what I felt would be a most discouraging scowl, and I was ready to cut him short with whatever curt response I could think up to fit the situation.

He stopped within a couple of feet of me, looked straight into my red-nosed, scowling face and said, "My dear, you look very beautiful this morning." He doffed his hat, smiled, and bowed slightly in a manner that would have done justice to the most princely chevalier.

Before my stunned senses could recover, he had passed on down the street. I stared after him like one in a hypnotic trance. If I had been slapped across the face I couldn't have been jolted any harder. He couldn't help seeing my red nose and the ill temper in my face, yet in spite of this he gave kind words and a friendly smile. I hadn't deserved his kindness, yet he gave it without hesitation.

It was only after I had gotten to work that I realized I had completely forgotten my own misery and my ill temper. I could think of nothing else but this strange little man who had passed like a shadow yet had changed my whole morning and left me with something to think over the rest of my life.

More and more he began to seem like an angel disguised as a very humble soul, per-

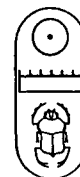


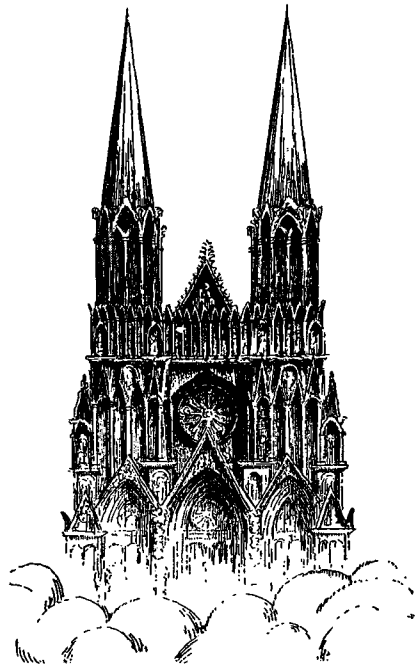
haps even alone in the world with nothing to give to anyone but a beautiful philosophy that he believed in living. Whether the sun was shining or not made no difference to him. He seemed to know that with a few kind words and a smile he could spread sunshine wherever he went.

Yes, he came like a shadow out of nowhere, and drifted back into nowhere, a nameless, faceless shadow, giving to many that unforgettable something that all the money in the world could never buy, and left in his passing a little part of the light that burned within his soul. Δ

Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the center section 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.





The Celestial Sanctum

Contacting the Celestial Sanctum

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

THERE ARE MANY who are somewhat confused in their attempts to contact the Celestial Sanctum, and we wish to give some explanation of the purpose and function of the Celestial Sanctum and how one may make contact with it.

The Celestial Sanctum is a cosmic condition to which the inner self can attune, and through the harmony of that condition receive consolation, healing, and inspiration. Its purpose is to allow all souls to find peace and happiness in its confines.

It is not a place built of mortar and stone, but a spiritual edifice for the meeting of the minds and consciousness of all who seek its loving vibratory essence. It was not built by the hand of man, but through the very substance of God. It is, therefore, a holy place,

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where we can meet only in reverence and in sanctity of thought.

Former Rosicrucian Emperor Dr. H. Spencer Lewis wrote many years ago: "Many Rosicrucian parents are having their children keep one of the Celestial Sanctum periods with them. Most children get very wonderful contacts, of symbols, colors, pictures and music. They often enjoy making drawings of these and keeping them in scrap books. Parents should remember these are the sacred and exclusive property of the child. If the child expresses a desire to show some of these drawings or impart either part or all of some contact to either parent, then the parents should treat this confidence with all the sacred sincerity which it truly warrants. No attempt should be made to have any child try to contact any person or ask questions for others. The reason for Sanctum contacts for children is to get them to make the habit of daily attunement with the Cosmic while they are young. Whenever possible they should also have a sanctum or sacred spot of their own, where they may be free to go at any time to ask forgiveness for error done and express appreciation for Cosmic blessings, and attunement with the Cosmic. This may be some spot in their room, or a favorite tree, or other place where they will not be disturbed."

To make a contact with the Celestial Sanctum, one must sit quietly in solitude and become perfectly relaxed. Concentrate on one point, of becoming absorbed totally with the idea of being completely in harmony with the Sanctum. Allow yourself to sense and feel the Inner Self becoming attuned with the Cosmic. You should not try to attune your objective, outer mind with the Sanctum, but through complete relaxation and one-pointed concentration on the Inner Self being in complete harmony with the Celestial Sanctum.

In contacting the Celestial Sanctum, we must not try to anticipate any objective realization or any emotional reaction to the contact. Rather, the mind must become completely oblivious to the outer self and its surroundings, and completely absorbed and occupied with the thought of complete relaxation and the complete surrender of the inner spiritual and psychic self to the

object in view, that of becoming perfectly harmonized with the Celestial Sanctum.

To the extent that you are successful in being relaxed and able to abandon and forget the objective self and its desire to objectively analyze each step of the procedure, and give yourself over to a spiritual condition of reaching a borderline state of Cosmic Attunement, where your objective faculties are dormant and the whole of your concentration is toward the growing inner awareness of an elevated consciousness of a spiritual nature, the more easily and the greater will be your contact.

Achieving A Beautiful Contact

The great obstacle to success in these Sanctum meditations is the strong tendency for the mind to be occupied with analyzing each step of the way, but through conscientious practice we can overcome this habit, allowing the Inner Self to blend into an elevating and inspiring contact. Then we should, for a few minutes, allow the Inner Self to bathe itself in this experience before allowing the contact to be objectively analyzed.

Such a contact of the psychic self with the Cosmic brings greater health and peace of mind, removing by that brief but beautiful association any fears and anxieties, or worries of any kind, and uplifts the self in feelings of joy and peace with all.

In the early stages of making contact with the Celestial Sanctum, one must have in mind only the thought or desire to make a specific contact with the Sanctum and not a general idea of attuning with the Cosmic. Neither should one try to visualize another person's concept of it. Once you have experienced attunement with the Sanctum, it will then be possible to visualize and see it in your own mind, but the key is to become

perfectly relaxed and at ease, and put aside all objective thought by allowing the inner psychic self to occupy the field of attention.

Perhaps the greatest problem experienced by many who feel that they have always or many times failed to make any contact with the Celestial Sanctum is that they always expect an objective realization of the contact either during or immediately after their attempts at attunement. However, if we are sincere and make our attunement with an attitude of reverence and love, and make a simple inward plea, a definite contact is made by the Inner Self.

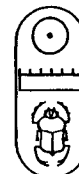
In many such cases the objective self is quite unaware of any contact. In our psychic work, the objective self is often either completely unaware or seldom aware of the thoughts and impressions our psychic consciousness receives from the Cosmic, just as we are often unaware of the psychic and spiritual development that is taking place within the Inner Self. But we will sense a feeling of upliftment, encouragement and an awareness of an inner peace sometime following our period of contact; and, as we persist in holding a regular period of attunement with the Celestial Sanctum, we will enter into this sacred place where we will find help, communion, beautiful music, supreme rest, and Cosmic Peace. Δ

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.

Education does not consist of the books read but rather the content that can be recalled.

—Validivar



TWELVE CHOSEN HEROES OF CHYMISTRY

by Christopher Morton

OUR COVER features the title page of *Symbola Aureae Menesae* (1617), one of Count Michael Maier's best-known works on alchemy. The venerable Maier—physician and private secretary to Emperor Rudolph II, alchemist, philosopher, mystic, classical scholar, Rosicrucian Grand Master—endeavors in this work to defend “the maiden Chymistry [alchemy]” from the attacks of her adversaries, personified by one Pyrogopolynices, “who has for so many years braggingly assailed . . . both with fallacious arguments and pointed abuse . . .” the beloved art of philosophers. Thus each chosen Hero of Chymistry successively takes the field against the adversary, and nobly defends the sacred pursuit.

Why did Maier choose these alchemists as heroes? We describe them below, in numerical order. (Note: this symbol † indicates Rosicrucian affiliation.):



Hermes the Egyptian † (Hermes Trismegistus—“Hermes the Thrice-great,” “Lord of Maat,” “Lord of Books”; 1399-1257 B.C.) Egyptian sage. Alleged founder and father of Alchemy. His veiled writings are so remarkable that the uninitiated consider Hermes a myth, or confuse him with Thoth, Egyptian god. His Emerald Table of mystical precepts most highly valued by mystics. Over 30,000 contributions to the Art attributed to him. Called “thrice-great” because he lived to attend the Installation of three Rosicrucian Masters. Died at the Rosicrucian Monastery at El Amarna at age 142.



Maria the Jewess † First woman alchemist. Sometimes thought to be Miriam, sister of Moses. Credited with the invention of various chemical apparatus, and with the perfection of distillation. “She knew the hidden secrets of the great stone. She has made us also learned, sage that she is, with her words.”



Democritus the Grecian † (460?-362? B.C.) Known as the “laughing philosopher,” Democritus was a Rosicrucian Master who cosmically received the atomic conception of the universe. Wrote 72 works on physics, mathematics, ethics, and grammar. Einstein called him a “religious genius,” great because he was guided by “a Cosmic religious sense.” Certain alchemical writings attributed to Democritus are actually by Bolos of Mende, a Hellenized Egyptian living around 200 B.C. Democritus' explanation of soul atoms and their action were doubtless of use to alchemists, however.



Morienus the Roman † Alexandrian, an Orthodox Christian hermit. Pious mystic. Allegedly transmuted base metals into gold before Arabian Prince Khalid. "God commands his carefully chosen servants that they seek out this Divine and Holy science . . . This knowledge takes its possessor away from the suffering of this world and leads him to the knowledge of future blessing . . ."



Avicenna the Arabian † (Abu Ali ibn Sina; 980?-1037? A.D.) Known as the Aristotle of the Arabians, the Leading Wise Man in the East and Prince of the Physicians in the West, this Muslim mystic of Bokhara, Persia, was an authority on medicine at 16. Soon after mastered Islamic law and metaphysics. Heavily influenced theory and practice of medicine in the Middle Ages. Using his vast knowledge of alchemy, created new compounds and distilled medicines. His writings on medicine and the sciences brought him great renown in both East and West. Developed a mystical theology as well. His writings and thought still vital.



Albertus Magnus the German † (Albert von Bollstedt, Albert de Groot, *Doctor Universalis*—"the universal Doctor"; 1193?-1282?) Prominent scholastic philosopher of 13th century. Dominican Bishop. Called "magnus" for greatness in learning and wisdom in many fields. Prolific writer, valued as collector of alchemical data rather than innovator. His writings popularized theories and facts of chymistry among educated classes. Maier said Albertus received from the disciples of St. Dominic the Philosopher's Stone, in turn communicated by him to St. Thomas Aquinas, his student.



Arnoldus Villanovus the Frenchman † (Arnald of Villanova of Catalonia; 1240?-1312) Spanish physician of high repute, master of medicine at Barcelona and Paris. Great interest in magic and alchemy. Called alchemy "The Rosary of the Philosophers." Transmuted plates of copper into gold before minions of Pope Clement V. Visionary, mystical approach to alchemy, felt worker as well as materials must be unified and purified. Known for *Thesaurorum et Rosarium Philosophorum* (Treasure of Treasures and Rose Garden of the Philosophers.) Arrested on charges of heretical doctrines and prophecies, absolved by Pope. Five years after his death, 13 small books of theology by him were condemned by the Inquisition.



Thomas Aquinas the Italian † (Saint Thomas Aquinas; 1225?-1274) Theologian, Father and Doctor of the Church. Arranged all knowledge in hierarchical order. Embraced science as explaining the physical aspects of existence, but to the Church he left the realm of God. The realm of revelation was said to transcend mortal reason. Religion, then, without compunction could condone chemistry, physics, geometry, astronomy. Believed that given the proper knowledge, the structure of matter could be refined and changed.



Raymond Lully the Spaniard † (Raymundus Lullus; 1225-1315) Lully's alleged last testament states that while in London he transmuted 22 tons of base metal into gold to enable King Edward II (or III) to fight the Turks. Credited by some with several thousand alchemical treatises. Did write *Anima artis transmutationis* or *Clavicula*. High in estimation of later alchemists. Minorite friar, prolific writer on theology, philosophy, logic, and so on. Passion to convert Muslims to Christianity; hardships and imprisonment. Stoned to death in Bugia, Algeria, in 1315.



Roger Bacon the Englishman † (Doctor Mirabilis—"the wonderful Doctor"; 1214?-1292?) Great Franciscan theologian, thinker, philosopher. Studied optics and mathematics at Oxford. Dominating position in 13th century science; first exponent of the deductive method. Zealous, inventive student, magnetic healer, practical alchemist. Divided alchemy into two parts; experimental—medicines, elixirs, purification of metals; and comparative—the germ of chemical science. Bacon predicted and described automobiles, airplanes, high-speed sea travel, microscopes, telescopes, gunpowder, and test-tube babies. For his suspect innovations, Bacon was tried and condemned to fourteen years' imprisonment by the Minister General of the Order of Franciscans.

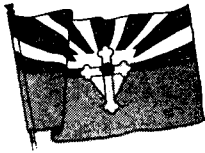


Melchior Cibiensis the Hungarian — Of Szeben, Transylvania; "although a priest, he won golden gifts. Under the form of the Mass he described the Stone . . ." Maier described him as a Christian priest who had graduated in "the hidden mysteries of the hidden science." Wrote poetic descriptions of transmutation. The essential unity of the worlds of Spirit and nature were revealed to him.



Anonymus Sarmata — (Michael Sendivogius the Pole; 1562-1646) Reportedly a gentleman of Cracow, Poland. Was bequeathed a quantity of the Powder of Projection by Alexander Seton, a Scottish alchemist Sendivogius saved from prison. Sendivogius married Seton's widow, and with the Powder made a name for himself. After many transmutations for royalty, served as Councilor of State to four emperors. His powder finally depleted, Sendivogius spent his latter days as a quack doctor selling various nostrums in Poland. Died in poverty. Seton's *New Light of Alchemy* was published under his name.

These famous Heroes of Chymistry were respected by Maier for their true contributions to the Art, though for many years after their demise, thousands of alchemical books bore their names, disguises for crafty and often uninformed alchemists. The researcher must beware of erroneous references to true masters of the Art. Let us realize their authentic and noble contributions to the Great Work. Δ



The Rosicrucian Convention

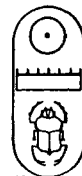
What makes it unique?

The tone of the gathering and the activities! The particular qualities of our meetings unite people from every cultural and ethnic background as no other convention can. The fraternalism is for real. The search for harmony and accord is manifest. The intent to learn and assimilate the many messages of the convention is deep-seated.

We hope that you want to be part of this experience. There's still time (but not much) to get your registration in. See your October, 1981, issue of the *Rosicrucian Digest*, or write for a registration form to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191.

Notice of Spanish-Language Convention

All active members of AMORC are cordially invited to attend an all-Spanish language International Rosicrucian Convention in Mexico City, October 19-22, 1982. For particulars write to: II Convención Hispanoamericana—MEXICO '82, Apartado Postal 107-10, Mexico 7, D.F., Mexico.



Learning Processes and Psychic Development

by Cecil A. Poole,
Vice-President, Supreme Grand Lodge of AMORC

HUMAN BEINGS as well as most living creatures, particularly those of the higher orders, are learning entities. Since it is presumed that we are placed in a physical environment to gain experience, it may also be presumed that learning is a prerequisite of the useful application of experience. Consequently, a great deal of time in the entire human life span is directed to learning in some way or other.

Everything we do, particularly in the modern world, is in a sense a conditioned action. The animal, including the human being, is born with what have been called certain reflexes and instincts. There is much controversy as to exactly what constitutes an instinct and to what extent certain actions and attitudes on the part of an individual are instinctive. I shall leave to the field of psychology and physiology the discussion and research on instinct, and limit my comments here to reflexes.

Reflexes are an attribute of our physical nervous system. A very common illustration of a reflex: if you unknowingly touch something hot with your finger, you will immediately withdraw your finger before you have time to analyze that the resulting contact is uncomfortable. The reaction is almost instantaneous. You will only think *afterward* that you burned yourself; not before you withdraw your finger. This is a typical example of a reflex, which is physically a function of our nervous system.

Modified or conditioned reflexes are deviations, or, we might say, changes from a normal reflex. For example, it is a reflex action on the part of an animal, or even on the part of a person who is very hungry, to grab for food if it is offered. If a hungry or thirsty animal sees food or water available, it will immediately begin to drink or eat, just as a person will withdraw his finger from a hot surface. The animal will begin to satisfy its thirst and hunger without conscious analysis. A human being might do the

same thing, if not restricted by social custom. We might be so hungry that if we were to see a crust of bread we would grab it and eat it without thinking whether we should or not, or whether it is ours. Such reactions are possible and have been observed under certain conditions.

Conditioned Reflexes

There are laboratory experiments in which animals, when hungry, have food put before them. Every time food is given, a bell is rung, or a light flashed, so that they gradually build up an association between the sight of food and, in one instance, the sound of a bell. After a short time, if the bell is rung without the food, the animal gives all the symptoms of hunger, even to a flow of saliva in the mouth. This is a conditioned reflex.

Many of the habits we develop to help us carry through the problems of life and make the necessary adjustments are, in a sense, conditioned reflexes. They are modifications of the innate tendency of the individual to act or react. In other words, when we have developed a conditioned reflex, we have used the learning process. The animal that responds to the sound of a bell instead of the sight of food has learned something. He has learned to associate two sensations, or physical perceptions, in his own mind. Food and sound are associated with each other.

Learning on the part of the individual seems to become more difficult as we grow

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older, although it does not become impossible. It may require a little more concentration. As an example, during my lifetime, I have studied three other languages besides English, which was spoken in my family and is my native language. I have gained a fair reading knowledge of two of these three languages, and at least a conversational knowledge of one. I like languages, yet I find them difficult. It requires a great deal of study to learn a language because we are learning new symbols for our thoughts. We must associate ourselves with the means of expressing our thoughts in symbols other than those with which we are familiar.

When I think of the difficulty that I have had as an individual in gaining rudimentary knowledge of another language, I think back and try to comprehend how I learned English. I have no recollection of this process whatsoever. In school I remember studying the meaning of language and how to use the dictionary and encyclopedia, and I became familiar with the meaning of new words which I added to my vocabulary, but as far as expression was concerned—in other words, the basic symbols of English—I learned without conscious effort as far as I can remember.

Learning by Association

If we could learn another language in the same way, it would make language learning for the average adult much easier. In my case, the early life in a home where English was the only language spoken was one of association that went on day after day. The knowledge of the English language was built into my habit system. The same applies to everyone insofar as his native language is concerned. In other words, learning a language by constant association as we grow up and learning it artificially after we are adults by concentration and directing ourselves to its study, are two different processes. The first, of course, is the most natural.

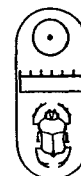
To carry this analogy further: if we could gain our knowledge of psychic development, if we could become proficient in psychic growth just as we learned our native language, we would all be far more developed psychically today than we now are.

When an adult starts the study of the Rosicrucian philosophy, for example, learning to use psychic principles and learning to develop the psychic phases of the mind are just the same as trying to learn a new language. It is a difficult process, because we are interrupted. We are not associating at all times with that situation.

If a child were born into a home where both parents were highly evolved psychically, and he lived in the atmosphere of psychic principles, mystical philosophy, and related ideas, he would be developed psychically just as you and I are developed in the knowledge of our native language. However, we can do nothing to take ourselves back to infancy and learn another language or gain psychic development. We must do it by a process that is more difficult. We must volitionally direct ourselves toward the process of learning something new. It requires time, effort, and practice—practice above all. We gain by doing.

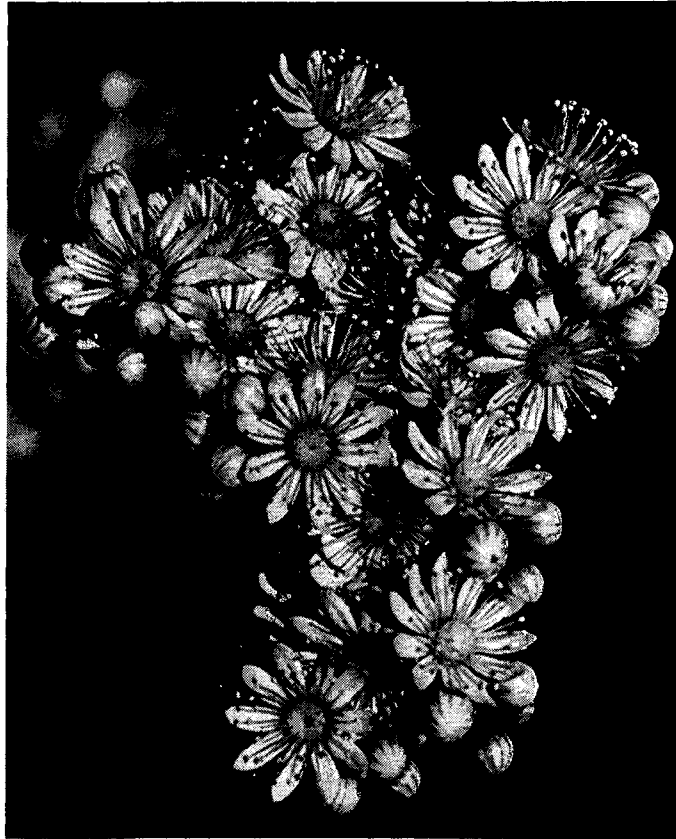
So it is that throughout the Rosicrucian teachings, in many of the monographs, various simple exercises and principles are given a little at a time with the attempt to create an external environment for the student that will help him gain psychically. Therefore, remember that the learning process goes on all the time. When we are not in an environment that is completely saturated with what we want to learn, we must direct our consciousness, and through concentration, meditation, and systematic application and practice gradually gain the skills that we hope to obtain.

The exercises in the Rosicrucian teachings are the keys to the skills of psychic development. They must never be overlooked or looked upon as having less value than they really contain. We can gain if we apply ourselves. Just because we probably learned only one language as a child does not mean we cannot become proficient in another if we have the desire and the ambition to direct ourselves to it. So it is that if we have grown up in a physical environment in which psychic impressions and the importance of intuition have been ignored, we can still evolve psychically by directing ourselves to those exercises and principles that are conducive to such evolverment.△



The World Is An Art Gallery

By William T. Sellers, F.R.C.



Jerry Chapman

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HOW OFTEN have we expressed admiration for the works of art in museums or art galleries, or in the color photographs of magazines? Conversely, how often have we expressed the same admiration, or for that matter, even *noticed* the works of art presented to us daily in our backyards or in our parks? The world is an art gallery and displayed in it are God's arts and crafts.

It is not often that we take note of these art treasures; but when we do, it is usually [18]

nothing more than a glance and hardly a thought about what was seen. Yet when we observe the same things on canvas or in photographs, we gasp in awe over their beauty and marvel at how lifelike they are when reproduced by man.

In the World Art Gallery, the art displayed is in motion, constantly changing in size, shape, and color. It is live, three-dimensional art, never found in men's galleries. These works of art, however, must be

viewed just as man-made works are viewed: in detail, so that the whole picture can be appreciated from side to side and top to bottom.

For a few minutes a day, which we can afford to put aside from our daily lives, we can view and closely study these ever-changing art treasures. We must move in close to the work to examine and appreciate its true beauty. This may mean having to get down on our hands and knees, or even lying flat on the ground to find these masterpieces of art, for many of the works

in your neighborhood or in a park. Sometimes a pair of binoculars and a good magnifying glass come in handy. The most important thing to remember is to take your time in examining your new-found treasure closely and minutely.

Find a spiderweb. Note its construction and how it will glisten in the sunlight. Next examine the spider. Some spiders have strikingly beautiful designs on their backs. Look for some tiny wildflowers in the grass. From a standing position you have probably seen them as tiny specks of whites,



Jerry Chapman

are in miniature. But remember that getting in close assures the best view possible.

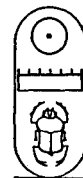
For those who do not know what to look for, a beginner's list is given below and from it new horizons will be discovered. The World Art Gallery will make one thirst for more of the treasures created for our enjoyment, because in it we have discovered that God's love is made even more evident to us. Only the purest love could have created such marvelous art.

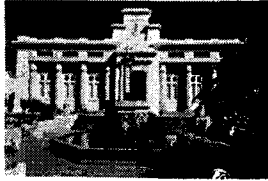
You don't have to go far to find these works of art. Look in your yard, around the outside of your house, or while walking

yellows, and blues. The next time you hear the song of a bird, stop to listen to it. This is music from the heart, and conducted by the hand of God. Watch a moon rise or set at various times of the year. Examine the barks of several kinds of trees and note the textures and designs. Hold different types of leaves up to the light and appreciate the wondrous lacework of veins.

These are but a few of the innumerable pieces of artwork now showing in the World Art Gallery, and they will lead you to discover even more—each and every one a Renoir, van Gogh, Picasso, or Botticelli. Δ

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Projection and Unfoldment

WHAT IS IT about the phenomenon of projection that leads people to form a reality of traveling out of the body? Is such a decision a result of pathology and an overactive imagination, or is there something about the process that lends itself to such a decision and yet is important to what the Rosicrucians refer to as the unfoldment of the soul personality?

Projection experiences (also called "astral projection," "traveling clairvoyance," and "out-of-body-experience" or "OOBE") are universal human phenomena in the sense that they have appeared in every time and culture. Within any given culture, however, a very small fraction of people may have actually experienced projection.

During a projection, a person may experience his consciousness as if it were outside of the physical body. Most people in the world today consider such experiences to be meaningless hallucinations. This belief is tenaciously held, even though solid evidence exists challenging that part of the modern belief system which denies reality to projection experiences. The widespread denial, fear, and repression of projection experiences have resulted in a polarization of views concerning the origin of projection.

At this time the two popular theories of projection maintain that it is either a hallucination, possibly with some extrasensory basis, or it is an experience of a literally externalized consciousness. Contrary to many people's expectations, the results of scientific research neither negate nor exclusively support either view. What is clear is that people can have such expe-

riences, that the experiences are very real to the people having them, and that the information resulting from these experiences is of a surprising or unanticipated nature, often verifiable, and often inexplicable in origin except by reference to theories of ESP or of out-of-body consciousness. The following report taken from our research files may serve to illustrate the inexplicable nature of some projection experiences.

A Projection Experience

During a recent RCU (Rose-Croix University) session, a young couple asked their instructor how they might go about remembering their dreams—the frater remarked that he could not remember even having a dream! The instructor gave them some pointers, and with the anticipation of remembering a future dream, the frater and soror went home. That evening the instructor projected to the two students with the intention of aiding them with their dream recall. He experienced traveling to a low, flat-topped house in a suburban community. He arrived at their bedroom window at the back of the house, but felt self-conscious about entering. He invited them outside and gave them further instruction in dream recall.

The next morning the frater and soror spontaneously reported their surprise at meeting the instructor in their dreams the previous night. The two separate dreams and the instructor's experience were identical. The instructor had appeared outside their bedroom window. Though he had been invited in, he had refused to enter the bedroom. He had given them instructions

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WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC, as of December 1, 1981

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
Ballester, Buenos Aires: Ballester Pronaos
***Buenos Aires, D. F.:** Buenos Aires Lodge
Córdoba, Córdoba: Córdoba Chapter
Ituzaingó, Buenos Aires: Ituzaingó Pronaos
La Plata, Buenos Aires: La Plata Pronaos
Mar del Plata, Buenos Aires: Excelsior Chapter
***Mendoza, Mendoza:** Mendoza Lodge
Resistencia, Chaco: Resistencia Pronaos
Rosario, Santa Fe: Rosario Pronaos
Santa Fe, Santa Fe: Santa Fe Pronaos
Tandil, Buenos Aires: Tandil 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
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
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§AUSTRIA

Feldkirch: Arlberg Pronaos
Graz: Der Styria Pronaos
Salzburg: Paracelsus Pronaos
Vienna: Cheops 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
‡Charleroi: Tolérance Pronaos
+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
Ouidah: Copernic Pronaos
Parakou: Spinoza Chapter
***Porto Novo:** Pythagore Lodge
Savalou: Akhenaton Pronaos

*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)

BOLIVIA

Cochabamba: Tunari Pronaos
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
Acre
Rio Branco: Rio Branco Pronaos
Alagoas
Arapiraca: Arapiraca Chapter
Maceió: Maceió Chapter
Amazonas
***Manaus:** Manaus Lodge
Bahia
Feira de Santana: H. Spencer Lewis Pronaos
Ilhéus: Ilhéus Pronaos
Itabuna: Itabuna Chapter
Itamarajú: Itamarajú Pronaos
Salvador:
Mares Chapter
*Salvador Lodge
Vitória da Conquista: Vitória da Conquista Pronaos
Ceará
Fortaleza: Fortaleza Chapter
Distrito Federal
***Brasília:** Brasília Lodge
Taguatinga: Taguatinga Pronaos
Espírito Santo
São Mateus: São Mateus Pronaos
Vila Velha: Vila Velha Pronaos
Vitória: Vitória Chapter
Goias
Anápolis: Anápolis Pronaos
***Goiania:** Goiania Lodge
Gurupi: Gurupi Pronaos
Pires do Rio: Pires do Rio Pronaos
Mato Grosso
Cuiabá: Cuiabá Chapter
Diamantino: Diamantino Pronaos
Mato Grosso do Sul
***Campo Grande:** Campo Grande-MS Lodge
Corumbá: Corumbá Pronaos
Dourados: Dourados Pronaos
Jardim: Jardim Pronaos
Nova Andradina: Nova Andradina Pronaos
Três Lagoas: Três Lagoas Pronaos
Minas Gerais
Barbacena: Barbacena Pronaos
Belo Horizonte:
*Belo Horizonte Lodge
Vila Rica Chapter
Governador Valadares: Governador Valadares Pronaos
Ipatinga: Vale do Aço Pronaos
Itajubá: Itajubá Pronaos
Ituiutaba: Ituiutaba Pronaos
Juiz de Fora: Juiz de Fora Chapter
Montes Claros: Montes Claros Pronaos
Poços de Caldas: Poços de Caldas Pronaos
Pirapora: Pirapora Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Pronaos

Pará
 *Belém: Belém Lodge
 Marabá: Marabá Pronaos

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

Paraná
 Apucarana: Apucarana Pronaos
 Cascavel: Cascavel R+C Pronaos
 Cornélio Procopio: Cornélio Procopio Pronaos
 *Curitiba: Curitiba Lodge
 Fóz do Iguaçú: Fóz do Iguaçú Pronaos
 *Londrina: Londrina Lodge
 Maringá: Maringá Pronaos
 Ponta Grossa: Ponta Grossa Pronaos
 Santo Antônio da Platina: Santo Antônio da Platina Pronaos
 Umuarama: Umuarama Pronaos

Pernambuco
 Jaboatão: Jaboatão Pronaos
 Olinda: Olinda-Paulista Pronaos
 *Recife: Recife Lodge

Piauí
 Teresina: Teresina Pronaos

Rio de Janeiro
 Barra Mansa: Barra Mansa Chapter
 Barra do Pirai: Barra do Pirai Pronaos
 Belford Roxo: Belford Roxo Pronaos
 Cabo Frio: Cabo Frio Chapter
 Campos: Campos Chapter
 Duque de Caxias: Duque de Caxias Chapter
 *Nilópolis: Nilópolis Lodge
 *Niterói: Niterói Lodge
 Nova Friburgo: Nova Friburgo Pronaos
 *Nova Iguaçu: Nova Iguaçu Lodge
 *Petrópolis: Petrópolis Lodge

Rio de Janeiro:
 Bangú Chapter
 *Campo Grande RJ Lodge
 *Guanabara Lodge
 *Ilha do Governador Lodge
 *Jacarepaguá Lodge
 Leblon Chapter
 *Leopoldinense Lodge
 Madureira Chapter
 *Meier Lodge
 *Rio de Janeiro Lodge
 *São Gonçalo: São Gonçalo Lodge
 São João de Meriti: São João de Meriti Chapter
 Teresópolis: Teresópolis Pronaos
 Valença: Valença Pronaos
 Volta Redonda: Volta Redonda Chapter

Rio Grande do Norte
 Natal: Natal Chapter

Rio Grande do Sul
 Bento Gonçalves: Bento Gonçalves Pronaos
 Canoas: Canoas Pronaos
 Caxias do Sul: Caxias do Sul Pronaos
 Erechim: Erechim Pronaos
 Ijuí: Ijuí Pronaos
 Novo Hamburgo: Vale do Sinos Pronaos
 *Passo Fundo: Passo Fundo Lodge
 Pelotas: Pelotas Chapter
 *Porto Alegre: Porto Alegre Lodge
 Rio Grande: Rio Grande Pronaos
 Santa Maria: Santa Maria Chapter
 Santa Rosa: Santa Rosa Pronaos
 São Gabriel: São Gabriel Pronaos

Rondônia
 Porto Velho: Porto Velho Pronaos

Santa Catarina
 Blumenau: Vale do Itajaí Chapter
 Florianópolis: Florianópolis Chapter
 Joinville: Joinville Pronaos
 Lages: Lages Pronaos
 Tubarão: Tubarão Pronaos

São Paulo
 Barretos: Barretos Pronaos
 *Baurú: Baurú R+C Lodge
 *Campinas: Campinas Lodge
 Catanduva: Catanduva Pronaos
 Franca: Franca Chapter
 Guaratinguetá: Guaratinguetá Pronaos
 Guarujá: Guarujá Pronaos
 Guarulhos: Guarulhos Chapter
 Itapetininga: Itapetininga Pronaos,
 Jacareí: Jacareí R+C Chapter
 Jau: Jau Pronaos
 Jundiá: Jundiá Chapter
 Limeira: Limeira Pronaos
 Lorena: Lorena Pronaos
 Marília: Marília Pronaos
 Mogi das Cruzes: Mogi das Cruzes Chapter
 Osasco: Osasco Chapter
 Ourinhos: Ourinhos Pronaos
 Piracicaba: Piracicaba Chapter
 Pirassununga: Pirassununga Pronaos
 Presidente Prudente: Presidente Prudente Chapter
 Presidente Venceslau: Presidente Venceslau Pronaos
 *Ribeirão Preto: Ribeirão Preto R+C Lodge
 Rio Claro: Rio Claro Pronaos
 Salto: Salto Pronaos
 *Santos: Santos Lodge
 São Bernardo do Campo: São Bernardo do Campo Chapter
 São Caetano do Sul: ABC Chapter
 São Carlos: São Carlos Chapter
 São Joaquim da Barra: São Joaquim da Barra Pronaos
 *São José do Rio Preto: São José do Rio Preto R+C Lodge
 São José dos Campos: São José dos Campos Chapter
 São Miguel Paulista: São Miguel Paulista Chapter
 São Paulo:
 Santana Chapter
 *São Paulo Lodge
 Tatuapé Chapter
 São Vicente: São Vicente Chapter
 Sorocaba: Sorocaba Chapter
 Taubaté: Taubaté Chapter
 Sergipe
 Aracaju: Aracaju Pronaos

CAMEROUN

‡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
 ‡Ngaoundéré: Mont Sinai Pronaos
 ‡Nkongsamba: Esoa Pronaos
 ‡Yaoundé: Aristote Chapter

CANADA

‡Alma, P.Q.: Jeannois 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 Verdane Chapter
 ‡Donnacona, P.Q.: Oasis Pronaos
 ‡Drummondville, P.Q.: Nirvana 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 Chapter
†London, Ont.: Cosmos Chapter
†Longueuil, P.Q.: Poséidon Chapter
***Montréal, P.Q.:**
 †Atlas Lodge
 Mount Royal Lodge
 †Nouvelle Atlantide Lodge
Ottawa, Ont.: Trillium Chapter
Peterborough, Ont.: Peterborough Pronaos
***Québec, P.Q.:** Pyramide Lodge
†Rimouski, P.Q.: Grand Soleil Pronaos
†Roberval, P.Q.: Ouiatchouan 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
†Sherbrooke, P.Q.: Lumière de l'Est Chapter
Sudbury, Ont.: Northern Lights Pronaos
***Toronto, Ont.:** Toronto Lodge
†Tracy, P.Q.: Le Goeland Pronaos
†Trois-Rivières, P.Q.: Du Verseau Chapter
†Val d'Or, P.Q.: Ka Pronaos
***Vancouver, B.C.:** Vancouver Lodge
Victoria, B.C.: Victoria Chapter
†Victoriaville, P.Q.: Soleil des Appalaches Pronaos
Welland, Ont.: Niagara Pronaos
Windsor, Ont.: Windsor Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter

‡CENTRAL AFRICAN REPUBLIC

Bangui: Maitre Eckhart Pronaos

CHILE

Chillán: Aton Pronaos
 *Santiago: Tell-El-Amarna Lodge
 Valparaíso: Akhetaton Chapter

COLOMBIA

*Barranquilla, Atlantico: Barranquilla Lodge
 *Bogotá, Cundinamarca: Nuevo Mundo Lodge
 Cali, Valle: Menfis Chapter
 Medellín, Antioquia: Medellín Pronaos

‡CONGO

*Brazzaville:
 Karnak Lodge
 Sylvestre Moutondia 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 Chapter
 *Havana: Lago Moeris Lodge
 Holguin: Oriente Chapter
 Santa Clara: Santa Clara Chapter

CYPRUS:

Nicosia: Aleethia Pronaos

†DENMARK

Aarhus: Aarhus Pronaos
 Copenhagen: H. Spencer Lewis Chapter

DOMINICAN REPUBLIC

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

ECUADOR

Guayaquil: Guayaquil Pronaos
 Quito: Quito Chapter

EL SALVADOR

San Miguel: San Miguel Pronaos
 *San Salvador: San Salvador Lodge
 Santa Ana: Santa Ana Pronaos
 Usulután: Oxelotlan 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 ‡.

Agen: Jollivet Castelot Pronaos
 *Aix-en-Provence: Rose du Sud Lodge
 Ajaccio: Atlantide Pronaos
 Albi: Edith Lynn Chapter
 Alès: Nicolas Roerich Pronaos
 Amiens: Samarobrive Pronaos
 *Angers: Alden Lodge
 Angoulême: Isis Chapter
 *Annecy: Amatu Lodge
 Annonay: Tiyi Pronaos
 Antony: Udjat Chapter
 Arpajon: Sirius Pronaos
 Auch: Shakti Pronaos
 Auxerre: Melchisedech Chapter
 Avignon: Plutarque Chapter
 Avranches: Fiat Lux Chapter
 Bagnolet: Lux Aeterna Chapter
 Bastia: U Libecciu Pronaos
 Bayonne: Amaya Pronaos
 Beaune: Le Verseau Chapter
 Beauvais: Lumen Chapter
 Belfort: Eric Satie Pronaos
 Bergerac: Francis Bacon Pronaos
 Besançon: Akhnaton Chapter
 Béziers: De l'Epi Chapter
 Biarritz: Thalès Chapter
 Blois: Eurydice Pronaos
 *Bordeaux: Léonard de Vinci Lodge
 Boulogne-Bellancourt: Khépra Chapter
 Bourg-en-Bresse: Horus Pronaos
 Bourges: Nicolas Flamel Pronaos
 Bourgoin: Iris Pronaos
 Brest: Amentet Pronaos
 Brive-la-Gaillarde: Charles Dana Dean Pronaos
 Caen: Sérénité Chapter
 Cahors: Harmakhis Pronaos
 Cannes: Amon-Râ Chapter
 Carcassonne: Imhotep Pronaos
 *Chambéry: Thot Hermès Lodge
 Charenton-le-Pont: Ankh Chapter
 Charleville-Mézières: Espoir Pronaos
 Châteauroux: Paracelse Pronaos
 *Clermont-Ferrand: Gergovia Lodge
 Colmar: Fidélite Chapter
 Colombes: Anubis Chapter
 Corbeil: Edith Piaf Pronaos
 *Dijon: Bernard de Clairvaux Lodge
 Douai: L'Eveil Pronaos
 Dunkerque: Martha Lewis Chapter
 Epinal: Lu-Vi-Am Pronaos
 Epinay-sur-Seine: Sphinx Pronaos
 *Evreux: Zanoni Lodge
 Foix: Esclarmonde de Foix Pronaos
 Fougères: Nefer Pronaos
 *Gagny: Marie Le Roux Lodge
 *Garges-les-Gonesses: Niels Jensen Lodge
 *Grenoble: Louis-Claude de Saint-Martin Lodge
 Gréoux-les-Bains: Beausseant Pronaos

Guingamp: Kher-Cheta Pronaos
La Roche-sur-Yon: Rose Vendée Chapter
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
Le Puy: Air Pronaos
Le Teil: Hugues de Payns Pronaos
***Limoges:** Cornelius Agrippa Lodge
Lons-le-Saunier: L'Eau Vive Pronaos
***Lyon:**
 El Fayoum Lodge
 Moeris Lodge
Mâcon: Abraham Pronaos
Mantes-la-Jolie: Apollonius de Tyane Pronaos
***Marseille:** Denderah Lodge
Melun: Albert Le Grand Pronaos
***Metz:** Frees Lodge
Miramas: Nostradamus Pronaos
Montauban: Shambala Pronaos
Mont-de-Marsan: Karnak Pronaos
Montbéliard: Humilitas Pronaos
***Montpellier:** Via Nova Lodge
Montrouge: Mykerinos Chapter
***Mulhouse:** Robert Bangert Lodge
***Nancy:** Thoutmès III Lodge
***Nantes:** Jacques de Molay Lodge
Nevers: Athanor Pronaos
***Nice:** Héraclès Lodge
***Nîmes:** Claude Debussy Lodge
Niort: Michel Faraday Pronaos
Orléans: Orphée Chapter
***Paris:**
 Jeanne Guesdon Lodge
 H. Spencer Lewis Lodge
 Moriah El Lodge
***Pau:** Pyrénées-Océan Lodge
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
***Poitiers:** Horus Râ Lodge
Pontoise: Maitreya Pronaos
Puteaux: Hotep Chapter
***Reims:** Champagne Mystique Lodge
Rennes: Graal Chapter
Roanne: Jacques Coeur Pronaos
Rodez: Maurice Durand Chapter
***Roubaix-Lille:** Descartes Lodge
***Rouen:** Renaissance Lodge
Saint-Amand-les-Eaux: Paix Profonde Pronaos
Saint-Cloud: Marcelle Bellofiore Pronaos
Saint-Dizier: Kappa Pronaos
***Saint-Etienne:** Flamme Lodge
Saint-Gaudens: Hapi Pronaos
Saint-Georges-sur-Eure: Tara Chapter
Saint-Germain-en-Laye: Raymund Andrea Pronaos
Saint-Pourçain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Kut-Hu-Mi Pronaos
***Strasbourg:** Galilée Lodge
Thaire d'Aunis: Osiris Chapter
Toulon: Hermès Chapter
***Toulouse:**
 Clemence Isaure Lodge
 Raymond VI Lodge
Touquin: Kheper Pronaos
Tours: Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Pronaos
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybèle Pronaos
***Villeneuve-Saint-Georges:** Robert Quillé Lodge
Vitry-sur-Seine: Nout Pronaos
‡FRENCH GUIANA
 ‡Cayenne: Pythagore Chapter
‡GABON
 Lambaréné: 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
Bonn: Empedokles 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: Ara Ubiorum Pronaos
Lübeck: Der Holstentor Pronaos
Munich: Kut-Hu-Mi Chapter & Pronaos
Nürnberg: Johannes Kelpius Chapter & Pronaos
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon-Studion Chapter & Pronaos
Ulm: Donau-Ilker Pronaos
Würzburg: Helios Pronaos

GHANA

Accra: Accra Chapter
Agona-Swedru: Agona-Swedru Pronaos
Akuse: Akuse Pronaos
Bolgatanga: Bolgatanga Pronaos
Kumasi: Kumasi Chapter
Sekondi-Takoradi: Takoradi Pronaos
Sunyani: Sunyani Pronaos
Tamale: Tamale Pronaos
Tema: Tema Pronaos

GREECE

***Athens:** Athens Lodge

GRENADA

St. George's: St. George's Pronaos

‡GUADELOUPE

Basse-Terre: Champollion Chapter
Pointe-à-Pitre: Parménide Chapter

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 Chapter
***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: Atlantis Pronaos

ISRAEL

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: Senèque Pronaos
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Chapter
Agboville: Jacob Boehme Chapter
Agnibékrou: Rose Mystique Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter
Biankouma: Atlantide Pronaos
Bingerville: Epicure Pronaos
*Bondoukou: Démocrite Lodge
*Bongouanou: Lumière Lodge
Bouaflé: 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
Duékoué: Ra Pronaos
Ferkéssédougou: Etoile du Nord Chapter
*Gagnoa: Aton Lodge
Grand-Bassam: Adon Ai Chapter
Guiberoua: Thèbes Pronaos
Issia: Céleste Noyrey Pronaos
Katiola: Plotin Pronaos
Korhogo: Yves Nadaud Chapter
Lakota: Ta Meri Pronaos
*Man: Harmonie Lodge
M'bahiakro: Héraclite Pronaos
Odienné: René Descartes Pronaos
Oumé: Le Verseau Pronaos
San Pedro: Félicité Chapter
Sassandra: Thalès Pronaos
Séguéla: Anaximandre Pronaos
Tiassalé: Vie Pronaos
Touba: Hermès Pronaos
Toumodi: Roger Bacon Pronaos
*Yamousokro: Edith Lynn Lodge
*Yopougon: Empédocle Lodge
Zuénoula: Chou Pronaos

JAMAICA

*Kingston: Saint Christopher Lodge

JAPAN

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

‡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: Héliopolis 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.: 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
México, 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 Tajin Pronaos
Puebla, Pue.: Tonatiuh Chapter
Queretaro, Qro.: Queretaro 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—25055 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 Chapter
Willemstad: Curaçao Chapter

‡NEW CALEDONIA

*Nouméa: Dokamo Lodge

NEW ZEALAND

*Auckland: Auckland Lodge

NICARAGUA:

Corinto: Corinto Pronaos
León: León Pronaos
Managua: Martha Lewis Chapter

‡NIGER

Niamey: Sahel Mystique Pronaos

NIGERIA

*Aba, Imo: Socrates Lodge
Abakaliki, Anambra: Abakaliki Pronaos
Abeokuta, Ogun: Abeokuta Pronaos
Abonnema, Rivers: Abonnema Pronaos
Abraka, Bendel: Abraka Pronaos
Afikpo, Imo: Afikpo Pronaos
Agbor, Bendel: Divine Pronaos
Ahoada, Rivers: Alga 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 Chapter
Enugu, Anambra:
Kroomata Chapter
Nkalagu Pronaos
*Ibadan, Oyo: Alcuin Lodge
Ibasa, Bendel: Ibasa Pronaos
Ife, Oyo: Ife Pronaos
Ihiala, Anambra: Isaac Newton Chapter
Ikeja, Lagos: Ikeja Pronaos
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
Memphis Lodge
Maiduguri, Borno: Maiduguri Pronaos
Makurdi, Benue: Makurdi Pronaos
Mgbidi, Imo: Mgbidi Pronaos
Minna, Niger: Minna Pronaos
New Bussa, Kwara: New Bussa Pronaos
Nnewi, Anambra: Nnewi Pronaos
Nsukka, Anambra: Nsukka Chapter
Ogoja, Cross River: Amatu Chapter
Ogwashi-Uku, Bendel: Aniocha Pronaos
Ohafia, Imo: Ohafia Pronaos
Oharefe, Bendel: Oghara Pronaos
Okigwe, Imo: Solar 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 Chapter
*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: Aton Lodge
*Warri, Bendel: Warri Lodge
Yenagoa, Rivers: Yenagoa Pronaos
Yola, Gongola: Yola Pronaos
Zaria, Kaduna: Osiris Chapter

†NORWAY

Brumunddal: Mjøsa Pronaos
Oslo: Marcello Haugen Chapter
Tönsberg: Jarlsberg Pronaos

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
Bilbao: Bilbao Pronaos
Las Palmas de Gran Canaria: Alcorac Chapter
Madrid: Columbus Chapter
Málaga: Málaga Pronaos
Palma de Mallorca: Ankh Pronaos
Santa Cruz de Tenerife: Abora Chapter
Valencia: Sirio Pronaos
Villajoyosa: Alicante Pronaos
Zaragoza: Zaragoza Pronaos

‡SURINAME

Moengo: Kandra-Faja Pronaos
Paramaribo: Paramaribo Chapter

†SWEDEN

Göteborg: Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Svithjod Pronaos
Västera: Västera 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: Highbury Pronaos
London Chapter
Michael Faraday: Michael Faraday Pronaos
Robert Browning: Robert Browning Pronaos
Wanstead Springs: Wanstead Springs Pronaos
Wembley: Wembley Pronaos
Luton: Luton Pronaos
Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Newquay: Newquay 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

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 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

District of Columbia

***Washington:** Atlantis Lodge

Florida

Daytona Beach: Sunshine Pronaos

Fort Lauderdale: Fort Lauderdale Chapter

Jacksonville: Jacksonville Pronaos

***Miami:** Miami Lodge

***Miami Beach:** Mistes Lodge

Orlando: Orlando Pronaos

Pensacola: Pensacola Pronaos

St. Petersburg: Aquarian Chapter

Tampa: Peace Pronaos

West Palm Beach: West Palm Beach Pronaos

Georgia

Atlanta: Atlanta Chapter

Hawaii

Honolulu: Honolulu Pronaos

Idaho

Boise: Boise Pronaos

Illinois

Chicago:

Chicago Chapter

***Nefertiti 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

Iowa City: Iowa 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

Brockton: Brockton Pronaos

Fitchburg: Emerson Pronaos

Springfield: John Dee 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
New Jersey
Metuchen: Marquis de Lafayette Pronaos
Union City: H. Spencer Lewis Chapter
New Mexico
Albuquerque: Desert Rose Pronaos
Belen: Belen Pronaos
New York
Bronx: Jakob Boehme Pronaos
Brooklyn: Kings Rosy Cross Chapter
Buffalo: Rama Chapter
Latham: Albany Pronaos
Mayville: Chautauqua Lake 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
Altoona: 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
Warwick: Ocean State Pronaos
South Carolina
Columbia: Palmetto Pronaos
Tennessee
Chattanooga: Chattanooga Pronaos
Knoxville: Knoxville Pronaos
Memphis: Memphis Pronaos
Nashville: Zoroaster Pronaos
Texas
Austin: Sa Ankh 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: Armonia Pronaos
***New Atlantis:** New Atlantis Lodge
Odessa: Permian Basin Pronaos
San Antonio:
Mystical Rose: Mystical Rose Chapter
Universo: Universo Chapter
Utah
***Salt Lake City:** Utah Wasatch Lodge
Virginia
Falls Church: Thomas Jefferson Pronaos
Norfolk: Tidewater Pronaos
Washington
Port Angeles: Olympic 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:** Tituel Lodge

VENEZUELA

Acarigua, Portuguesa: Luz de Portuguesa Pronaos
Bachaquero, Zulia: La Rosa Mistica Pronaos
Barinas, Barinas: Barinas Pronaos
***Barquisimeto, Lara:** Barquisimeto Lodge
Bolivar, Bolivar: Angostura Pronaos
***Caracas, D.F.:**
Alden: Alden Lodge
Caracas: Caracas Pronaos
Carora, Lara: Carora Pronaos
Cumaná, Sucre: Luz de Oriente Pronaos
El Tigre, Anzoátegui: Luz del Mañana Pronaos
Guatire, Miranda: Calcaño Pronaos
La Victoria, Aragua: Luz y Armonia Pronaos
Los Teques, Miranda: Los Teques Pronaos
Maiquetia, D.F.: Plotino Chapter
***Maracaibo, Zulia:** Cenit Lodge
***Maracay, Aragua:** Lewis Lodge
Mérida, Mérida: Dalmau 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, Bolivar: Luz de Guayana Chapter
***Valencia, Carabobo:** Validivar Lodge
Valera, Trujillo: Menes Pronaos
Valle de la Pascua, Guárico: La Pascua Pronaos

‡ZAIRE

Bukavu: Mapendo Pronaos
Butembo: Sekmet Pronaos
***Kinshasa:** H. Spencer Lewis Lodge
Lemba: Uranus Pronaos
***Lubumbashi:** St. Yves d'Alveydre Lodge
Matadi: Henri Kunrath Chapter
Mbanza-Ngungu: Grotte Dimba Pronaos
Mbuji-Mayi: Ntabaja Pronaos
Ndjili: Louxor Chapter

ZIMBABWE

Salisbury: Flame Lily Chapter



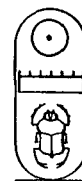
Nona Hatay

"That evening the instructor projected to the two students with the intention of aiding them with their dream recall. He arrived at their bedroom window. . . but felt self conscious about entering. He invited them outside and gave them further instruction in dream recall."

and told them that they would be able to remember this experience. In the morning they were both surprised that their dreams had been identical. The frater, of course, was thrilled at remembering his first dream. Both were excited to learn that the instructor's experience agreed with their own in all respects.

In teaching and researching projection, visualization techniques are commonly employed, as people who have visual ESP

experiences tend to be habitual visualizers. One might therefore expect visualization to be a key to successful projections. In spite of the intuitive plausibility of this idea, empirical support is lacking. Unlike the results for most ESP phenomena, those who experience projection are not necessarily vivid visualizers. This led Australian psychologist Harvey Irwin to conclude that projection cannot be conceived as a mere "generation of a mental image that is con-



sistent with a world from a remote location."¹ This conclusion would suggest that merely picturing one's self in a distant place would not create the full sensation of being there. As in the remote viewing experiments of Targ and Puthoff, one can clairvoyantly visualize but still be aware of one's presence here.²

People who successfully project tend to lose awareness of the immediate world and their body sensations. The experience of projection accompanied by unmindfulness of the body has been frequently reported.³ Harvey Irwin has pointed out that people who have this kind of experience are characterized in psychology as having exceptional ability for absorption. Thus, the successful projection experience appears to be characterized by assumption and the complete absorption in a distant experience. Just like a dream, the experience is often surprising and absorbing.

The effect of absorption is to heighten the sense of reality to those things we concentrate upon, to lessen or even obliterate concurrent body sensations, and to alter the usual sense of self-consciousness. Projection might be conceptualized as an episode of absorbed attention. Irwin and others have indeed demonstrated that those who experience successful projections score well on the Tellegen Absorption scale,⁴ indicating a capacity for keen attention and concentration. While this research indicates that it might be too simplistic to relate projection phenomena solely to imagery skills, it cannot be assumed that the presence of the absorption dimension lends support to either the hallucinatory or the psychic separation theory of projection. Indeed, some parapsychologists have long suggested that the mind must be focused away from the physical body and environment before a separation of consciousness is likely to take place.⁵ Such a change in focus often occurs during near-death experiences (NDE) and may explain the high incidence of out-of-body reports at such times. For most people, projection at times when life is threatened is spiritually profound, calming, and reassuring.⁶ Profound experiences are less frequently reported for incidents of spontaneous projection during dreams and meditations, and in states

induced by sensory deprivation and by hallucinogenic drugs.

In the example of the RCU instructor and his two students, the events of the dreams were entirely absorbing and surprising to the three participants. As frequently noted in dreams, the three individuals were unmindful of their physical bodies and surroundings. Yet despite the fact that this phenomenon was only a dream, the experience was identical for the three participants. Furthermore, the experience was personally meaningful to each individual, for they all reported that they felt a personal growth in their understanding of self. Was this synchronous experience just a dream, a psychic projection, or both?

The beauty of the absorption concept is that it can provide us with a deeper understanding of many Rosicrucian principles, from concentration to assumption, from reception to projection of thought. It does not provide us with an explanation of why we experience meaningful coincidences in our lives, but it can indicate one way we may promote such meaningful growth and unfoldment.

To the ancients, meaningful coincidences were not unexpected. They observed that such coincidences constellate at times when inner forces are moving and transmutation of the soul personality is taking place. In this materialistic age such coincidences are discounted, or they are attributed to ESP, or even to external, supernal influences. To the Rosicrucian who comes to know his or her own path, such psychic events are recognized as the guideposts along the way of one's own discovery and unfoldment of self.

—George Buletza, Ph.D., F.R.C.

Footnotes:

¹ Irwin H. J. (1979) Coding preferences and the form of spontaneous extrasensory experiences. *J. Parapsychol.* 43(3): 205-220; Irwin H. J. (1980) Out-of-the-body Down Under: some cognitive characteristics of Australian students reporting OOBES. *J. Soc. Psychical Res.* 50:448-459; Irwin H. (1981) Some psychological dimensions of the out-of-body experience. *Parapsychol. Rev.* 12(4): 1-5

² Puthoff H. E., Targ R. (1979) A perceptive channel for information transfer over kilometer distances: Historical perspective and recent research. in: Tart C. T., Puthoff H. E., Targ R. (eds.) *Mind* (continued on page 31)

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

Man's Greatest Power

WE hear a great deal about man's marvelous creative powers, but probably no more than men and women have heard in every other period of civilization. About fifty miles north of us is the great Golden Gate or entrance to the magnificent San Francisco Bay. We who live so close to this Gate, and thousands of persons throughout the world who live at distant points from it but who are studying and watching the achievements of man, are enthusiastic about this attempt by man to master worldly conditions. There at the Golden Gate man once planned to build a bridge. Men dreamed about it for several centuries. For many years it was planned. The very thought was a monument to man's insatiable desire to overcome limiting physical conditions.

This bridge is a monument to man's unconquerable spirit and perhaps to his conquering mastership. It represents the most stupendous piece of creative work ever undertaken by man. As we look at the plans and consider the great forces, elements, and conditions that must be overcome in building such a bridge we feel like lifting our eyes in adoration to the very spirit of man's ability to dream. We want to do homage to the builders and pay adoration to the engineers and architects who designed it. But in days gone by, men and women paid the same adoration, the same respect, to those who built the first wood and mud cabins on the banks of rivers, thereby creating the first towns and villages.

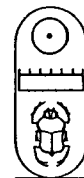
Homage and adoration were paid to the first genius who dreamed about and then



devised a cable of twisted fibers and wood that was suspended across a stream and enabled him to span the unconquered rapids. The genius of man's creative power seemed to have reached its zenith when the great pyramid of Gizeh was built. When man conquered the ocean with self-propelling boats and annihilated distance with self-propelling engines pulling passenger cars, it seemed as though man had outdone nature and reached the highest pinnacle of creative work. In paying tribute to the creative power of man, we also pay tribute to the creative forces of the universe which man drew to himself and applied with systematic intelligence and efficiency.

Power of the Sun

The first great power of the universe which was successfully brought within control and direction was the heat and light of the sun. Man was led to the discovery of the possibilities of the sun's rays through the power he found in friction. By this simple process he was enabled to produce and originate fire and light. Then man discovered the power that was resident in the weight of water and later the power that resulted in its movement. And from the combination of heat and water came the next of the world's greatest energies, known as steam. And then came the power of electricity gathered from invisible energies of



the universe and accumulated in batteries, and through frictional methods made dynamic and sent through wires over land and sea.

One by one, man has discovered other great universal forces and applied them, each force seemingly having potential possibilities of its own but always accompanied with certain limitations. What steam could do could not be accomplished by the use of electrical forces, and the possibility of the electrical forces could not be equalled by those of steam. In the smallest atom, man is discovering a power which is static, and at the present time [1933] unapplied, but that may be even greater than all of the energetic forces heretofore utilized.

Nerve Energy

Man has looked upon his physical body as possessing great power and energy in itself. With development and training, the blow of the fist, the pull of the arm, and the push of the body constitute energies and powers that have enabled man to operate large pieces of machinery—and with a lever to move ponderable bodies. Man has devised ways and means whereby the small amount of power contained in the nerve energy of his physical system may be properly used to enlarge itself through mathematically devised equipment to accomplish marvelous things.

Through the use of a saw, the swinging of an axe, the hitting of a hammer, or the pounding upon the anvil, man has created many of life's necessities and nearly all of life's luxuries. But each of these instruments and each application of man's physical energy has had its limitations beyond which the strongest man, the best-trained man, and the most efficiently trained worker could not go.

Dynamic Mind

There is one other power or energy possessed by man, however, that is greater than any of the physical ones that the strongest in brute strength has ever exerted or that the natural forces of the universe have ever made manifest. That supreme of all forces in the creative power of man's mind.

If we will think but a moment, we will be [24]

impressed with the fact that the creative power of man's mind is the only power in the universe within the control of man that is wholly and completely unlimited. It is not bound in its physical applications by time or space, by fortitude or resistance. It is not bound in its directional application by any of the physical limitations of matter or by any of the dimensional qualities of matter. It is not bound by the traditions of the past, the possibilities of the present, or the feasibilities of the future. It is unlimited in its scope, increasingly dynamic through its use, and inexhaustible in its supply. It is more tangible to those who use it than any of the other forces of the universe. On the other hand, it is invisible and intangible in its processes.

The creative power of man's mind needs no mechanical channels through which to disperse itself and no artificially created accumulators to hold it. It is available night and day in all places and for all purposes.

While the physical eyes of man, and the greatest of his creations, can see but darkly and dimly through the material things of life, the creative power of his mind can enable him to see through the thickest walls, through the most opaque objects, through the densest of matter, through that which even the rays of the sun and the rays of electricity cannot penetrate. Although man must be physically present in any place to exert the physical energy of his body, he can be distantly absent from an object which he wishes to affect by the power of his mind.

Whereas man can physically deal only with those things which he has created or is now creating, or with those things which already exist, the power of his mind can deal with uncreated things in the physical world. It can constantly create them in mental form and work with them, even though invisible and unseen to the physical eye. Although man's physical creations must ever take into consideration the physical laws, such as that of weight, the push and pull of gravitation, the three dimensions of matter, and the chemical nature of things, man's creative power is unaffected by these laws and principles.

Man's creative mind can do the impossi-

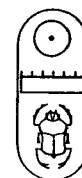


ble things as viewed by the physical senses. This marvelous mental power can build a castle of stone and steel and suspend it in mid-air with stability and dependability.

The creative power of man's mind can span the oceans in the twinkling of an eye; it can annihilate space and neutralize time. It can project itself through the most defiant and resistant creations of the physical world. It can foresee and pre-create the things of tomorrow and the things of a century hence. It can wipe away instantly

and without a moment's hesitation the false creations of the past and the things which man labored for years to construct. It can view a material thing and deny its existence and have it disappear from its inner sight. It can create beauty where beauty does not exist. It can paint with colors where no colors are seen.

Man's mind can transmute metals and change one form into another. It can take the wealth of the world and bring it to the feet of the needy. It can cure disease. It can



mend broken bones. It can restore lost limbs and raise the dead. It can solve every earthly problem, dissolve mountains into valleys, and raise mountains into high plateaus. It can neutralize trials and tribulations into joy and into happy song. It can turn hate into love and enmity into friendship, jealousy into adoration, and evil into good. And even greater than all of this, it can have a realization of God; it can see God, know God, and live and love with God.

Why, then, has man failed to become the conqueror of the world and the Divine Master of the whole of his life? If man possesses this sublime and supreme of all powers, why is he then found in grief and sorrow, want and need? The reason is not that with some the power of the mind is wanting, nor that with the multitude it is not ever available: it is that man fails to give recognition to this power and to its application.

Even here man himself can use the very power to overcome that which has kept him from its use. If it is but knowledge of the power and the way to apply it that is wanting in the life of man, then the power itself can be used to overcome these obstacles and to break away these barriers and to destroy these limitations. In whatever position man may be in life, the creative power of his mind is available to him if he but calls upon it to help him remove the barriers that stand between him and its useful application.

Today's Need

My message, therefore, to all of you at this time is a message that I would have go throughout the world to all mankind. Lift yourself up to the mastership that can be yours through the use of this magnificent power. Let the greatest of all forces in the universe serve you and do your bidding. As you think and create in your mind, so shall you build and accomplish and bring into realization. If to you there comes the belief that your mental creations cannot be transferred into actual realities, you can still use the creative power of mind to overcome this false belief, and to prove to yourself that what you *will* to be will become manifested.

What the world needs today in this new
[26]

cycle of advancing civilization is a new race and a new age of peoples who will create with the greatest of all creative powers the things that are supreme and are the most essential in the life of man. What man needs today, more than anything else, is self-mastership so that he may no longer be a dependent slave suffering under the limitations of his possessions and wanting the things that seem to be impossible of possession. Let the new urge in your lives be an urge of dominant control through unlimited creation and by the application of this unlimited power.

Of all the creatures living and having their existence in the life of God, man alone possesses this greatest of creative powers. It cannot be that God has given to man this ability to mentally create, to mentally foresee and forebuild the things of tomorrow, without having intended that these things be realized in their fullest degree. If man in the past has pinned his faith to the material world and has believed that only those things which are created of matter and through the forces or energies of nature are real and actual, it is no credit to him that he has thus limited his world of existence to mere physical form.

It is time now that he should lift himself beyond the physical world and find that in the spiritual, mental world, in the etheric existence around him, he can build and create, have and enjoy, the things that are beyond the physical—the things that are more essential, more real and dependable, than any that the atoms of nature or the electrons of spirit can create. It is time that man frees himself from the wholly fictitious, the truly unreasonable, the cosmically unsound, and the inadequate creations of the physical world.

The most pleasant, the most satisfying, the most enjoyable, and the most needful things of our physical existence are merely pleasures of the flesh. They are all sycophantic in their appeal to the sensuous part of our natures. Man has ignored the fact that the only laughter that has ever given him real joy, the only happiness that has made him feel the sunshine of life, the only food that has ever satisfied a real hunger,

(continued on page 30)

Grand Master of Brazil Retires

WE SPEAK of a most devoted person who, throughout the years, has been an extremely important factor in the creation of what is now the Grand Lodge of AMORC Brazil. This Grand Lodge is one of the greatest in the Rosicrucian Order throughout the world.

We have reference to Grand Master Maria Moura. Soror Moura was most qualified for the work which she undertook in extending the Rosicrucian Order throughout the great nation of Brazil. While a member of AMORC, she also held for years a responsible administrative position with the national government of her country.

In 1950, Maria Moura was one of the founders of an AMORC Chapter in Rio de Janeiro, which soon became a prominent Lodge. Her interest in the activities of the Lodge resulted in her serving in several ritualistic offices in which she effectively portrayed their significance. In 1953, she was duly appointed to the traditional office of Master of the Rio de Janeiro Lodge. This position is an honored but most responsible one, and her duties were performed with perfection.

The official Rosicrucian monographs and instruction materials that were transmitted from the Supreme Grand Lodge to Brazil were written in the English language. Therefore, all of such *had to be translated* into Portuguese. Many hundreds of pages of such printed material required translation, a tedious and exacting labor. Soror Moura, with the valuable assistance of Frater José Paulo (highly competent in English and Portuguese), undertook this task. Frater Paulo, now retired, eventually became Grand Secretary and Director-Treasurer, for which he was well respected and will ever be remembered.

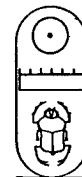


Maria Moura, F.R.C.

Though for many years previous, several AMORC affiliated bodies had existed in Brazil, the Emperor was well aware that, because of language differences, it would be necessary for a Grand Lodge to be established there—especially since no other existed in the Portuguese-speaking world. The Emperor made several journeys to Brazil, often accompanied by other Supreme and Grand Lodge officers, to confer with Soror Moura and Frater Paulo with regard to this matter. The eventual result was the establishment of the *Grand Lodge of AMORC Brazil* in the year 1953.

After locating its offices in the city of Rio de Janeiro, the Grand Lodge realized that it must acquire its own property upon which to build its edifice. This was finally accomplished, with a building being erected in the large modern city of Curitiba, approximately 500 miles south of Rio de Janeiro. Soror Moura and Frater Paulo subsequently moved their residences to Curitiba, so as to devote their whole time to the activities of the new Grand Lodge. In 1964, Soror Moura presided as *Grand Master* over the first National Rosicrucian

(continued on page 34)

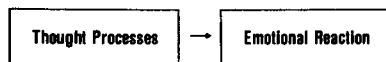


Reason and Emotion

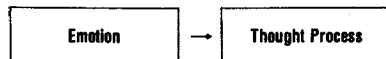
by Anizor Ede, M.D., F.R.C.P.(C.), D.T.M., H., & F.R.C.

THE RELATIONSHIP between reason and emotion is complex and spans many areas of inquiry: the neurological, physiological, educational, psychological, cultural, evolutionary, and mystical. However, it is not the intention of this short article to explore these various areas, but rather to discuss the relationship between reason and emotion from a purely pragmatic point of view.

There are two opposing schools of thought regarding the relative importance and sequence of events in the reason-emotion relationship. One school believes that reason precedes and determines emotion:



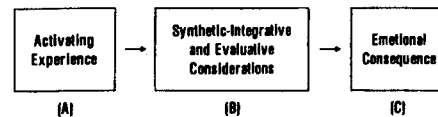
The other school of thought argues that the emotional reaction precedes and conditions the way an individual thinks:



In such extreme positions, one or both may be wrong, or have some contributions to the truth. Frequently, however, we find that those holding particular positions are so busy promulgating their theories that the truth is often submerged in a polemic of accusations and defenses.

It is assumed that an activating experience is the starting point of the dyadic relationship—reason and emotion—and we

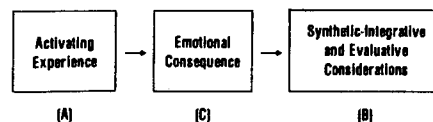
can now incorporate this into the two theoretical positions mentioned above:



(A) Something happens to an individual. (B) He subjects that phenomenon or experience to synthetic-integrative and evaluative considerations. In other words, it generates in him a thought process relative to that phenomenon or experience. Ellis calls this "Belief System," i.e., what he thinks about Step A. (C) Depending on his reasoning, thought processes, or belief system (B), he emotes accordingly.

In other words, Ellis and his followers believe that the sequence of events is $A \rightarrow B \rightarrow C$, and is fixed as such!

In contrast, the opposing argument reverses the relationship and sequence of events following an activating experience:



(A) An event takes place. (C) The individual has a feeling, an emotional reaction to that event. (B) Depending on the emotional reactions or consequence, the individual then evaluates the event with his thought processes. In other words, his reasoning is conditioned by his emotional reaction to the event. Thus, $A \rightarrow C \rightarrow B$.

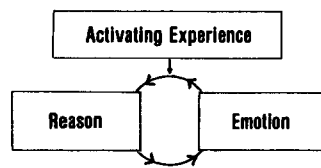
From a purely theoretical point of view, both are possible, and we probably use one or the other paradigm at different times depending on whether we feel first and think afterwards or whether we think first and feel afterwards. It is possible that some

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Frater Ede is a Fellow of the Royal College of Surgeons and Physicians of Canada and Licentiate of the Medical Council of Canada. His formal schooling occurred in Belgium prior to his residency in Canada, and he is presently in private practice and Consulting Psychiatrist at Sturgeon General Hospital in St Albert, Alberta. Frater Ede, a Rosicrucian for many years, is a member of AMORC's International Research Council

people's predominant method of relating to themselves and the world is to subject everything to reasoning while others subject everything to feeling. Which comes first—thinking or feeling—has been a nagging question for thinkers of all ages.

One may envisage another form of relationship between reason and emotion that apparently resolves the controversy of sequence. This is a circular type of relationship, a type of intrapsychic feedback mechanism:



This not only makes reason and emotion complementary, but the activating experience is no longer a *sine qua non* because a mood or a thought process can arise without an antecedent in the form of a precipitating circumstance in the external environment. This is the case when we are unusually receptive to impulses from the unconscious, or to telepathic transmission from others. It may also reach us in the form of inspiration or intuition from the Cosmic. Mood or thought processes of this nature usually have a profound influence on the individual when they are strong and the individual is very receptive.

Exponents of the two extreme positions, lost in their polemics, have either not paid adequate attention to these phenomena or have relegated them to the realms of black magic, superstition, religion, the mysterious, etc. Students of mysticism, however, put a very high premium on these phenomena and when a scientist matures by extensive experience, he also recognizes this area of investigation much neglected by the scientific community.

From a pragmatic point of view, and especially from a therapeutic point of view, the mood-reason relationship is of great significance because both mood and reason play important parts in our lives. Every decision that we make is a result of the

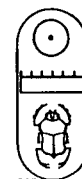
interplay between the two, and our whole life is a series of decision-making processes.

Some individuals, apparently of sound mind and normal intelligence, engage in behaviors that are inimical to their best interest. Their life is usually unfulfilled because they emerge from one crisis only to enter another. Sometimes they are in many crises at the same time. Their life is usually a series of crises, a series of abnormal interplay of the mood-reason relationship, leading to ineffectual decision making. Their relationship with others is frequently frustrating, and they are deeply unhappy, no matter how successful they may be in the usual things of this world. To the untrained eye, these individuals appear quite normal and, not infrequently, they themselves are not always sure that something is wrong. They relegate their unfortunate life situation to fate, God, karma, bad luck, etc.

Thinkers and Feelers

A normal population of non-psychotic, non-brain-damaged persons can be broadly divided (with much overlap) into two groups: *thinkers*, those who live by their heads, and *feelers*, those who live by their guts. The thinkers believe in the supremacy of reason. Reason is of overwhelming importance in their lives, everything is subjected to "rational" and meticulous mental analysis. How they live is determined by how they think. Computer-like, they regard feeling as a weakness, or at least inferior to reasoning. The feelers on the other hand believe in the supremacy of emotion; everything depends on how they feel, and consequently they live according to how they feel.

In recent years certain ancient Stoic philosophical concepts have been applied in the area of psychotherapy, and this approach is variously called Rational Therapy, Rational Emotive Therapy, or Cognitive Therapy. This form of therapy stresses the supremacy of reason and submits that through logical and rational reasoning one can gain control over his emotional reactions to a given situation. Albert Ellis¹ in the United States, and Auger² in Canada, are the principal exponents of this form of psychotherapy. However, other forms of psychotherapy capitalize on emotions in



their treatment and hold to the idea that if an individual understands his emotions in terms of the why and the origin, all other things being equal, he should think "normally" and behave accordingly. There is ample evidence that both systems are effective if the practitioners are well trained and select their clients according to established criteria.

From the Rosicrucian point of view, however, both systems appear superficial and one-sided, failing to take various aspects of the individual into consideration.

Quite a few people take pleasure in making a mockery of philosophers and many make a mockery of mystics. Unfortunately, these critics are usually those who have not taken the necessary time to study and practice mysticism under a competent teacher or organization^{3,4,5}. They think that they can become experts in mysticism by reading a few books, watching television, attending some lectures, and stretching the imagination in various directions. They may then think they know enough to put the mystic in his "proper place." As is often the case, closed minds are frequently associated with open mouths.

There is a mystical part of man which transcends both thinking and emotion. Mystical experiences operate at a different level of consciousness and it is inappropriate to evaluate such experiences at a level of unconsciousness to which they do not belong. To make an analogy, it is much like trying to phone someone, but not having the correct phone number we dial at random, and if the person originally wanted is

not there, we conclude that that individual does not exist!

To be in tune with the infinite is far more profound than our ordinary thinking or feeling faculties can envisage. The Rosicrucian's objective is highest actualization of his soul personality through carefully planned theoretical preparation and practical application, using methods that have withstood the test of time. The mystic seeks a balance, a harmonic relationship between the various aspects of his total being. To this end, he refines his emotions and thinking while recognizing that they mutually influence each other. The mystic does not stop there. He strives to develop the creative and intuitive part of himself by proven methods as thought by the masters. He recognizes the unconscious side of the subjective part of himself, and using this knowledge he eliminates his shortcomings and strengthens his qualities. As the mystic diligently applies these principles in daily life, he comes to realize that the relationship between reason and emotion is complex. To this end, the Rosicrucian Order, AMORC, teaches the student both the theoretical and practical aspects of various types of "reasoning" and "emotion"—as well as other concepts—helping the aspirant use them in his life. Δ

Footnotes:

- ¹ Ellis, A & Grieger, R *Rational Emotive Therapy*, Springer Pub. Co., 1977
- ² Auger, L. *Help Yourself: Psychotherapy Through Reason*, Habitex Books, 1976.
- ³ Clark, W. "Mysticism—A Way of Life" *Rosicrucian Digest*, Vol 58, No 12, 1980
- ⁴ Daniels, R "The God of Our Hearts" *Rosicrucian Digest*, Vol. 58, No. 12, 1980.
- ⁵ Kirpal, S *The Crown of Life*, Sant Bani Press, 1973

Man's Greatest Power

(From page 26)

the only wealth that has ever given him any degree of relief from want, has been that which appealed to the spirit and mind within him rather than to the flesh of his body.

Why not, then, lift yourself above and beyond the continued satisfaction of physical wants, while you are suffering the limitations of physical things, and use the great power within for the purpose of creating in reality and turning into actuality the

things that will bring real life, real happiness, and real mastership. Let your life henceforth be one of living realism through the creative power within you that knows no limitations and finds its source in the goodness of God's love. Δ

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor 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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Visualization, Its Nature and Application

(From page 7)

recollected. For an analogy, it is of no value for one to buy a number of books to study, and then forget where he put them when he wants to read. We cannot expect to recollect all that we see, but we should *observe closely* whatever our attention is attracted to. When you walk along the street or roadway or path, you visually perceive many things. Your *eyes* see them, but many such objects have not really had the focus of your attention, that is, your conscious awareness. They lack the intensity of the stimulus to be registered in mind and are therefore not easily called forth from memory at *will*.

It is necessary to *cultivate* the habit of careful observation of what does attract the attention. Do not just remember the thing

or incident in its entirety. Take in all of its qualities, even if there are impressions other than the visual. For example, realize the dimension, the form, and whether it has color, scent, function, and so on.

Good observation and registering of visual impressions is a natural aptitude with some persons. Others, however, must strive to cultivate it. Remember that your world is only as you experience it. When you visualize, when you mentally paint your picture, do not just see it as a whole. See in the mind's eye the components of which it consists. These different things give it a greater *reality*.

Visualization is not a *passive* state. Rather, it is an *active* function of the mind and of the psychic attributes of man. Δ

Projection and Unfoldment

(From page 22)

at Large, Praeger, New York, 11-76; Targ R., Puthoff H. E., May B. C. (1979) Direct perception of remote geographical locations, in: Tart C. T., Puthoff H. E., Targ R. (eds.) *Mind at Large*, Praeger, New York, 77-106; Bisaha J. P., Dunne B. J. (1979) Multiple subject and long-distance precognitive remote viewing of geographical locations, in: Tart C. T., Puthoff H. E., Targ R. (eds.) *Mind at Large*, Praeger, New York, 107-124

³ Osty E. (1923) *Supernormal Faculties in Man: An Experimental Study*, Methuen, London; Bozzano E. (1938) *Discarnate Influence in Human Life: A Review of the Case for Spirit Intervention*, Watkins, London; Tart C. T. (1974) Out-of-the-body-

experience, in: J. White (ed.) *Psychic Exploration: A Challenge for Science*, Putnam, New York, 349-373; Irwin H. (1981) *op. cit.*

⁴ Tellegren A., Atkinson G. (1974) Openness to absorbing and self-altering experiences (Absorption), a trait related to hypnotic susceptibility, *J. Abnorm. Psychol.* 83:268-277.

⁵ Crookall R. (1964) *The Techniques of Astral Projection*, Samuel Weiser, Inc., New York; Crookall R. (1964) *More Astral Projections: Analysis of Case Histories*, Samuel Weiser, Inc., New York.

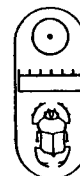
⁶ Ferguson M. ed. (1981) *Brain Mind Bulletin* 6 (15): 1-3. Issue devoted to reports on near-death and out-of-body experiences.

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Be sure to let us know as far in advance as possible when your address will change.



ROSICRUCIAN ACTIVITIES

THE ROSICRUCIAN Humanitarian Award was recently presented to Mr. Albert Schoen of Hillside, New Jersey, in recognition of his many years of volunteer work with Discovery House, a drug rehabilitation center at Marlboro State Hospital. Mr. Schoen, a realtor, began working with the drug rehabilitation program many years ago and has devoted much of his time to those needing help through this program. Because of his dedication and leadership he was elected President of the Discovery House Parents Association, which counsels parents on misuse of drugs, encourages drug research and training programs, raises funds for the rehabilitation program, and helps young people in the program to re-enter the mainstream of life. Upon being presented the Rosicrucian Humanitarian Award, Mr. Schoen commented, "Besides the parents of these children, it's nice to know people on the outside still care. This award is really a tribute to all the staff, the parents, and others who give so unselfishly of their time, money, and efforts." In the accompanying



photo Mr. Schoen (center) receives the Humanitarian Award from Gerald Stancil, Master of the H. Spencer Lewis Chapter, AMORC (left), and George T. Hall, Past Master.



THE SOUTHERN CALIFORNIA Conclave, attracting over 300 Rosicrucians, met for the first time in the lovely city of San Diego. Representatives from twelve Lodges, Chapters, and Pronaoi joined with three Regional Monitors and the honored guests Supreme Treasurer Burnam Schaa and Soror June Schaa in a superb weekend packed with exciting events. Fifteen mystical programs, including Junior Order activities, were offered. Among the nine special events were a slide presentation, the thrilling Mithraic Allegory and Closing Ceremony, as well as the First and Ninth Temple Degree Initiations. This beautiful Conclave was planned for over two years [32]

by the worthy Chairman, Frater Kenneth A. Thompson, and his able assistants, Sorores Mary Lussier and Ellen Megan Davia.

AMORC's Grand Councilor Emeritus Frances Holland was on hand, sharing her bright light with others and enjoying the gracious hospitality of this Conclave. AMORC Conclaves are always a great source of inspiration and good fellowship. For example, sixteen members from Phoenix Chapter, Arizona, along with six Colombes, flew all the way to San Diego just to bask with others in the Light of Peace Profound.



A highlight of the North Atlantic Conclave was the ritual drama *Lemuria—The Lost Continent*. Shown above is the cast of the drama, officers of the Conclave, and Frater and Soror Fisher (center) from Grand Lodge.

GRAND TREASURER Edward Fisher and Soror Shirley Fisher recently attended two Conclaves on opposite coasts of the United States. First they flew to the North Atlantic Conclave held in New York City. Grand Councilor Frederick Onucki, Conclave Chairman Santiago Cabrera, Conclave Treasurer Jack Tully, and other officers and members in the Northeast worked hard to put together a marvelous Conclave. One of the highlights was the ritual drama *Lemuria—the Lost Continent*, written by Imperator Ralph M. Lewis. The 422 members in attendance were spellbound by the presentation and the special effects used in this drama.

From New York the Fishers flew across

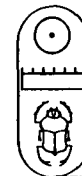
country to beautiful Seattle, site of the Pacific Northwest Conclave, hosted by Seattle's Michael Maier Lodge. Some highlights of this Conclave were Grand Councilor Jean-Paul DuBreuil's "Exercise in Reincarnation," Herb Ernst's "Colors of the Keyboard," Herb Thompson's "Exercise in Images," and Wes Branchall's excellent discourse "The Convocation." The Fishers ended their travels with a wonderful dinner and camaraderie with Northwest Rosicrucians at a Seattle waterfront restaurant. The Fishers express their appreciation to everyone who participated in these two Conclaves and are thankful for the opportunity to meet, talk, and share ideas with members in two regions of the U.S.

CONSTITUTIONAL GUARANTEES

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

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THE GRAND LODGE of AMORC of France is now operating its *own* radio broadcasting station in Paris. The first broadcast occurred on November 30, 1981. The call letters of the station are Radio Channel 3, and it operates on 98.4 Mhz, shortwave. The new radio station will conduct cultural programs, and since AMORC is a *nonprofit* organization, no commercial advertising will be accepted. The subject matter of the daily broadcast consists of music and discourses on philosophical, metaphysical, and scientific topics. Prominent speakers will also be introduced over

the radio. The subjects will be clearly presented, designed to interest the general public.

This broadcast activity is just another one of the functions which the French Grand Lodge has recently instituted. Each of AMORC's Grand Lodges throughout the world has organized and adapted modern methods of introducing information about the Rosicrucian Order in their countries. Though the Rosicrucian Order is a centuries-old organization, it adapts itself to the technology of the time in disseminating its enlightening and practical knowledge.



Grand Master of Brazil Retires

(From page 27)

Convention in Brazil, with hundreds of members present.

Today, the Grand Lodge of AMORC Brazil in Curitiba is located in spacious, beautifully landscaped grounds, with magnificent buildings in authentic Egyptian design. It has its own large printing plant where all of its material is published, including books, periodicals, monographs, and so on.

During her long and splendid service to the Order, Soror Moura has seen many other Lodges and Chapters organized throughout Brazil and has been the moving

spirit in encouraging the growth of membership.

We of the Supreme Grand Lodge, and I am sure all members of the Order who know her, wish Maria Moura every happiness in her retirement, which occurred on January 31, 1982. Certainly hers has been work *very well done!* As Imperator, I would like to add this personal note: it brought me great pleasure to work with Soror Moura and Frater Paulo in those early creative days in connection with AMORC Brazil. I am also happy to say that such effort and inspiration are now being continued under the authority of the excellent Board of Directors of the Grand Lodge of Brazil and its core of Grand Lodge officers. Δ

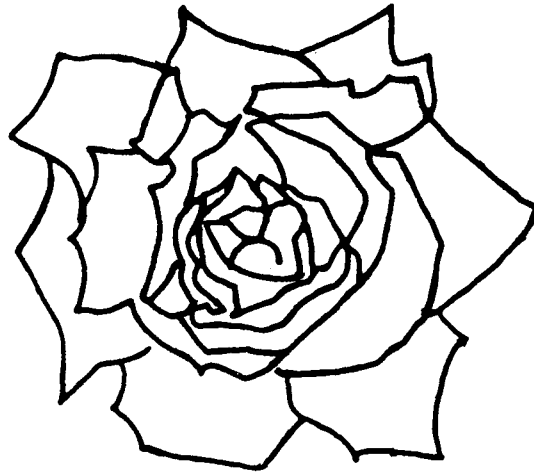
Patience is the beginning of the building of every human endeavor, for patience activates the creative forces within. And the creative forces go about their work of opening the inner eyes, and moulding and shaping what the inner eyes see. And then, what was once a fragment of an idea stands before us, whole and complete.

—George Petavine, F.R.C.

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Glands and Psychic Centers

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Nature*

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AFTERNOON

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The Dome of the Rock

Seen on the distant slopes of Jerusalem's Mount Moriah is what is popularly called the Dome of the Rock. Built near the original site of King Solomon's Temple, the Dome of the Rock is the city's most sacred Moslem shrine because it is from here that Mohammed is believed to have ascended to heaven. The original structure was built by Caliph Abd al-Malik, *circa* 687, a few years after the Moslems captured Jerusalem. Over the centuries this structure has undergone many repairs. Its location is termed the "Sacred Rock." "The Places of prayers of Elijah, Abraham, and David are shown within the hollowed-out rock."

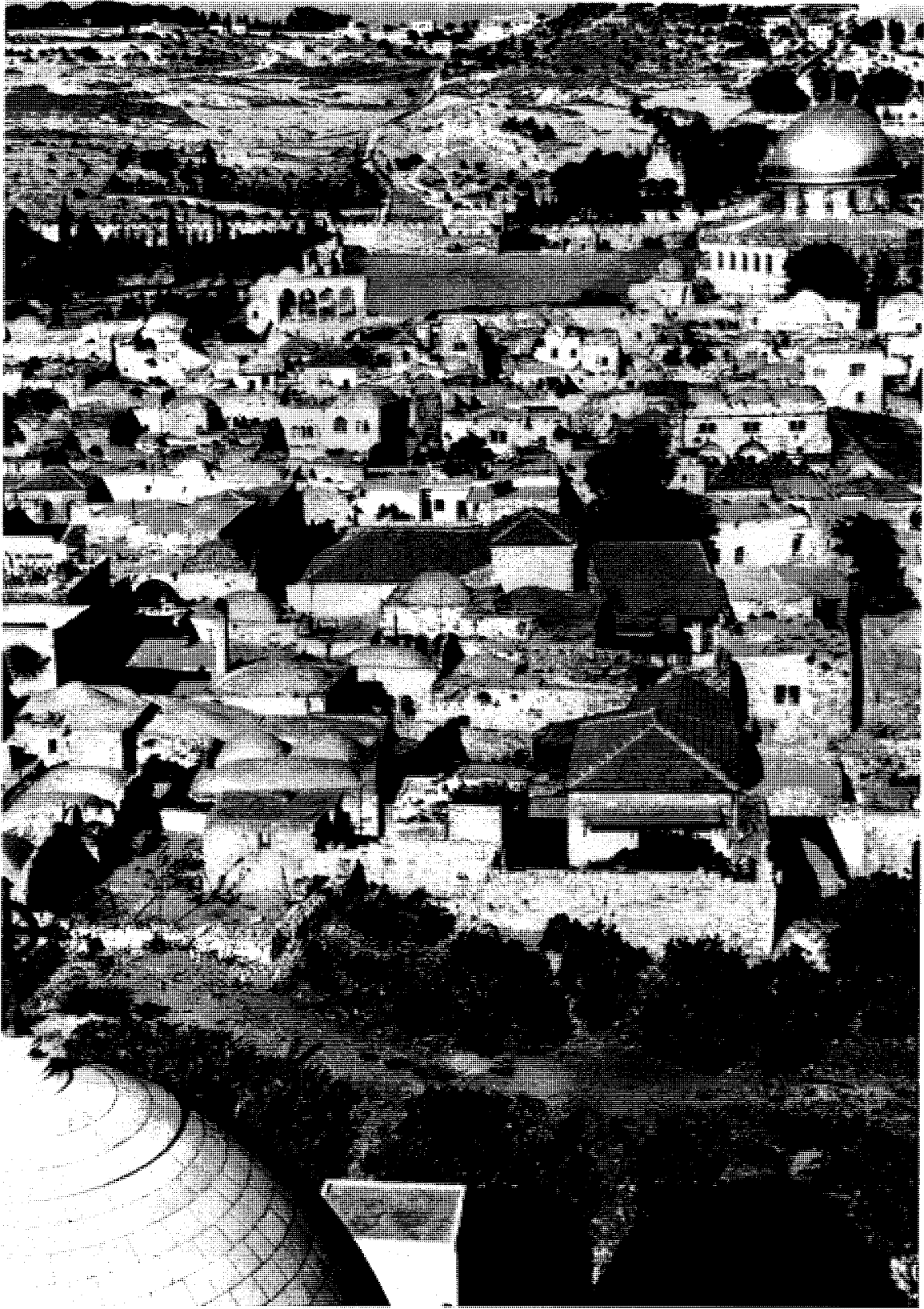
(Photo by AMORC)

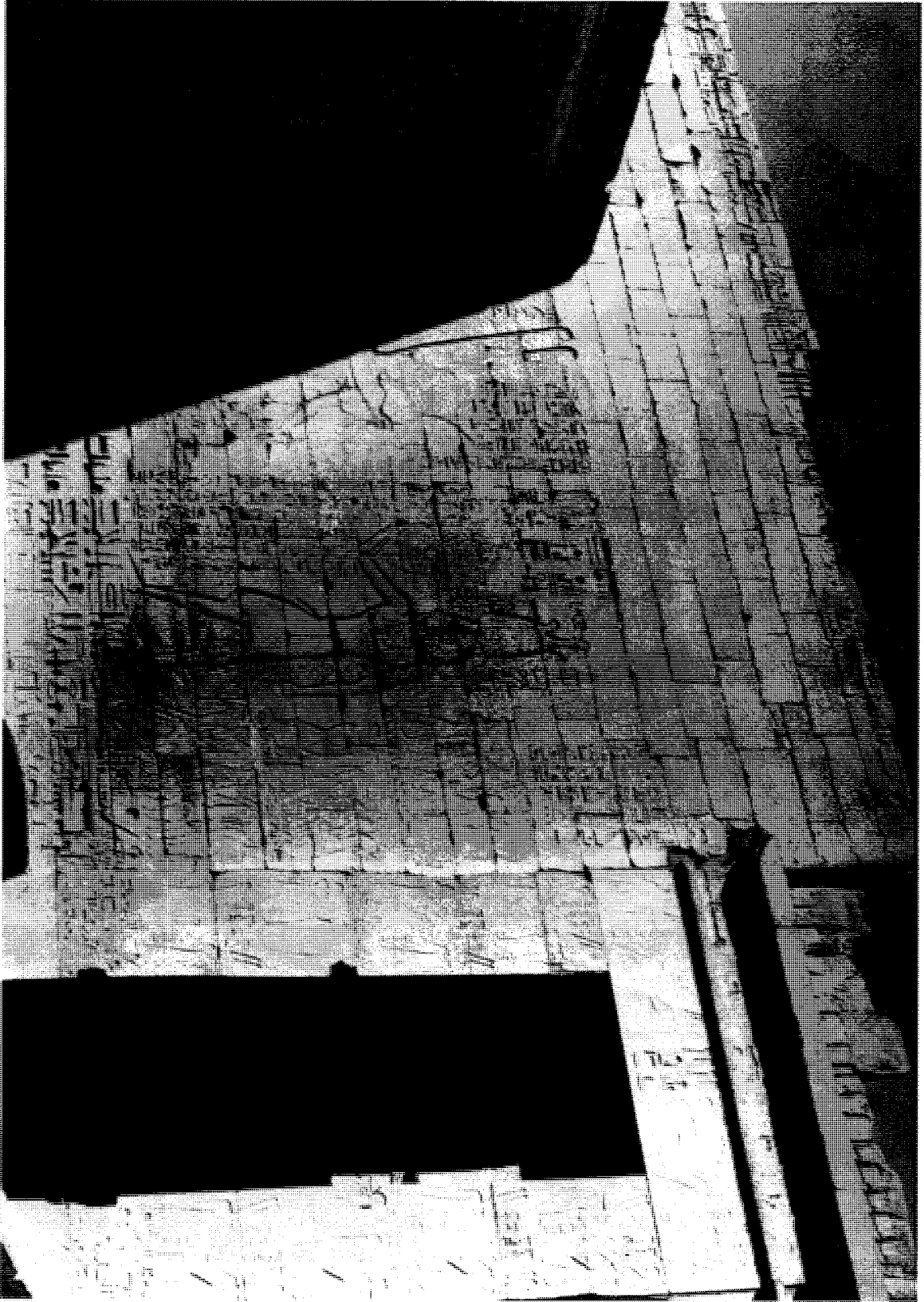
Ancient Chapel, Luxor, Egypt (overleaf)

In the complex of magnificent temples at Luxor, Egypt, are a series of what may be termed chapels in which ceremonial rites were held, and sacred objects displayed. The deeply incised hieroglyphs and figures on the wall relate incidences of ancient times. Their deep incising was to prevent destruction by possible conquerors. Luxor is about 450 miles south of Cairo on the East bank of the Nile. In antiquity it was the capital of Egypt known as Thebes. Its local god, Amon-Ra, became the great god of all Egypt.

(Photo by AMORC)

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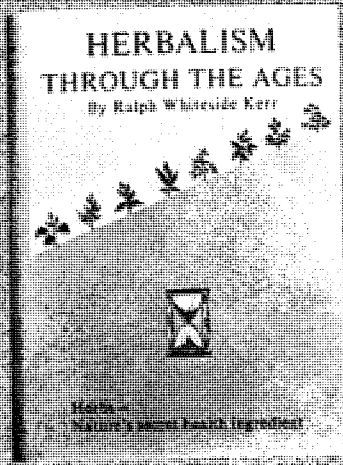
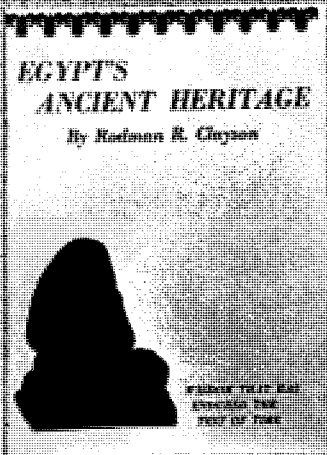
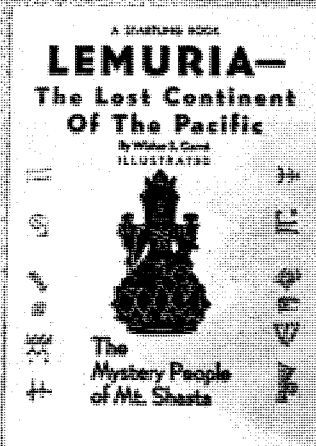
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The Sacred Baboon

This perfectly sculpted baboon dates from the Saite Period, the twenty-sixth Dynasty (663-525 B.C.), of Egyptian history.

The God of Wisdom, Thoth, was originally worshiped in the Delta in the form of an ibis. But when his cult came to Hermopolis, in Upper Egypt, Thoth, without giving up the bird-form of an ibis, also assumed the body of a great white baboon, a common and sacred animal in Ancient Egypt. He then manifested himself as the incarnation of the Spirit of Thoth. Thereafter he was worshiped in both forms throughout the land.

Thoth was the author of the *Book of the Dead*, in which he described himself: "I am Thoth, the excellent scribe, whose hands are pure; the Lord of the Two Horns, who makes iniquity to be destroyed; the scribe of right and truth, who abominated wrong doing. I am Thoth, the Lord of Right and Truth, who judges right and truth for the Gods, the Judge of Words in their essence, whose words triumph over violence. I have scattered the darkness; I have driven away the whirlwind and storm; and I have given the pleasant breeze of the North Wind unto Osiris, the Beautiful Being, as he came forth from the body of her who gave him birth."

—Juan Pérez & Doni Fraser

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



ODYSSEY

*Rudolf II
Unusual Emperor*

RUDOLF II (1562-1612) was impractical and indecisive in his rule over the Habsburg Empire—in his day a land torn with religious controversy and territorial feuds. He often neglected affairs of state and was considered quite eccentric, if not mad, by many of his contemporaries. Although his reign left much to be desired, Rudolf is best remembered for other reasons.

Contentedly shut away in his massive castle, the Hradschin, at Prague, Rudolf ignored many of his governing duties, turned down marriage with a number of eligible princesses, and transformed his court into a brilliant intellectual center. Surrounding himself with metaphysicians, scientists, artists, and philosophers, scholarly Rudolf became legendary in his lavish pursuit of knowledge.

Perhaps central to a comprehension of Rudolf's character was his lifelong quest for a "key" to the harmony of the universe—an attempt at understanding the macrocosm through studying the microcosm. This best explains his mania for collecting—everything from books and art to exotic plants from faraway lands. His castle, which he rarely left, became a collector's paradise—in its variety of objects resembling an encyclopedia of the physical world.

The Emperor's library was one of Europe's best, containing a large number of volumes dealing with mystical and hermetic subjects. His widely acclaimed art collection, valued in 1612 at seventeen million gold pieces, contained much alchemical and mystical symbolism. Rudolf's interest in astronomy prompted his patronage of such men as Tycho Brahe and Kepler. His majesty's interest in the magical properties of precious stones, metals, and "all hidden secrets in the whole of nature" was widely known, and his personal physicians, including the Rosicrucian Michael Maier, experimented with medical and alchemical remedies. Enthusiastic for "hidden" knowledge, Rudolf consulted leaders of Prague's wealthy Jewish quarter and promoted interest in study of the Cabala.

In his collecting, Rudolf assembled a wide variety of objects, being fascinated by the interrelatedness of one object with another. His enthusiastic pursuit of knowledge brought together many diverse facts, but all this was not without purpose. In such diversity Rudolf apparently saw unity. Intellectually, through such subjects as art and magic, he sought to discover the underlying forces and law of the universe.

Although Rudolf disliked travel and was surrounded by a close circle of intimate friends, his intellectual contacts went far beyond Prague. Scholars and artists from throughout Europe flocked to Prague, giving the city on the Vltava an exciting cosmopolitan air.

Among Rosicrucians connected with the unusual Emperor, Michael Maier was closest to Rudolf, serving as personal physician and intimate adviser. The English Rosicrucian, Dr. John Dee, traveled to Prague and met with the Emperor. A famous mathematician and astronomer, Dr. Dee acted as court astrologer to Elizabeth I, and compiled a scientific library almost without equal. At one time the metaphysician Giordano Bruno also spent several months in Prague.—RMT

