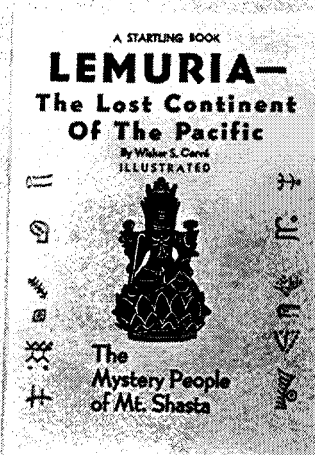




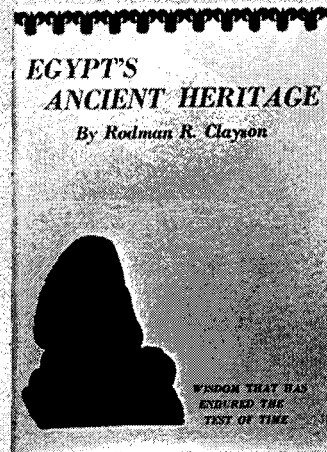
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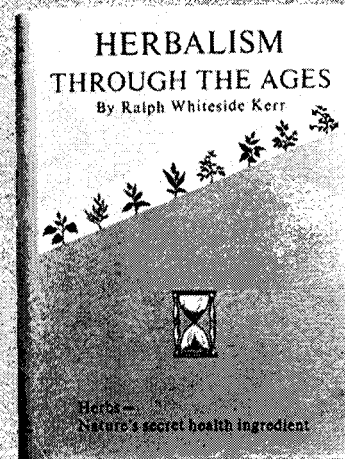
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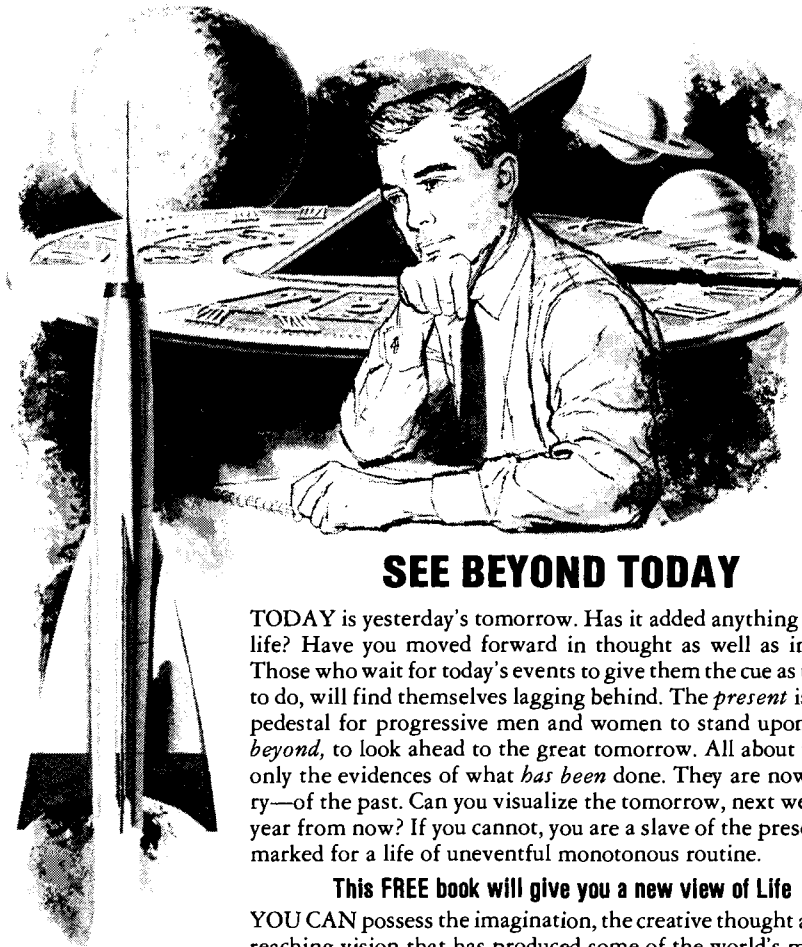
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Apollo's Treasury ⇨

In ancient Delphi, Greece, the site of the oracles, is this temple treasury. The citizens of various Greek states and people from other lands, who came to receive the predictions of the oracle, gave offerings to the god Apollo who presided over the sanctuary. It was in this beautiful edifice that the treasures were stored.

(Photo by AMORC)

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Lessons From the Past

RATIONAL MAN has ever sought what he terms *eternal truths*—a body of unchanging knowledge. An eternal truth is thought to have a constant value, as it is unchanged by time. However, time has proven that truths are relative to human understanding. An expanding consciousness reveals ever new realities or truths. Truths, therefore, act only as temporary boundaries to man's comprehension.

Fundamentally, human instincts respond alike to the demands of life. As a consequence, many experiences have brought forth ideas that time has altered but slightly. These centuries-old ideas have become man's guidelines. They may be expressed differently by various individuals, but basically they remain the same. However, these ideas are not eternal truths, nor are they cosmically absolute truths. Rather, they are lessons that man has slowly learned and has most often found to be useful.

These lessons are preserved in man's religions and philosophy as a heritage. Today most of them still exist, although in the future some will fade away. The origin and substance of this heritage of lessons we shall now touch upon.

Earliest Ideas

Some of the earliest of man's civilizations flourished in the region between the Tigris and Euphrates rivers. This area was called Mesopotamia by the ancients, and is now part of Iraq and Syria. Ancient Sumeria was one of the earliest civilizations in the region, thriving about the third millennium B.C. Sumerian material contributions to mankind were many. They developed the earliest writing and founded the first great empire. Principal cities of ancient Sumeria were Ur, Kish, Nippur, and Lagash.

[4]

Sumeria had a pantheon, or collection of gods. They were thought to be superhuman beings, immaterial and invisible. These beings were believed to control cosmic phenomena by law. They directed the heavens, earth, seas, and all nature. The Sumerians said the sea gave forth heaven and earth. The two principal gods of Sumeria were Enlil, and Inanna or Ishtar. Ishtar was the goddess of love and fertility. After death it was thought that men went either to a place far above or a place below the earth.

What fundamental ideas did the Sumerians transmit to mankind? First, the Sumerians conceptualized that law was behind the operation of all phenomena in the cosmos. Also, they believed that death is not the end for man. According to their belief, the after-life consisted of either an abode of happiness or one of dismal existence. It is an individual's life on this plane of existence which determines the kind of existence he will experience after death.

Mesopotamia

The Assyrian and Babylonian civilizations also flourished in Mesopotamia after Sumeria's decline. These peoples' early religions consisted principally of *animism*. In other words, certain objects were thought to be alive and possess a power. Further, such objects could be an intermediary between man and the gods.

Each Assyrian and Babylonian city paid homage to its own gods. Other gods, however, were also recognized by the people in general. Shamish, the sun god, symbolized light and justice. The movements of the moon god, Sin, were thought to influence human events. This was the beginning of astrology, which was further advanced by the Chaldeans. The Assyrians and Babylonians also worshiped the goddess Ishtar.



From the Mesopotamians we have inherited a belief that is still controversial. This idea, held by many, is that man must have an intermediary—such as a priest—between himself and his god. On the positive side, the Assyrians and Babylonians left the idea that *light* represents purity and justice. They also taught that mankind needed to awaken what we call the moral sense.

The Egyptian Civilization

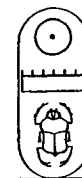
The Egyptian civilization—lasting 3000 years—was the longest continuous civilization in world history. During those three millennia the Egyptians adopted many religious concepts—animism, polytheism, anthropomorphism, monotheism. The concepts of good and evil were inherent within the Egyptian pantheon. Conversely, evil beings were demons. In Egypt an advanced theology often prevailed alongside the most primitive religious concepts.

Egypt's cosmology expounded that out of chaos there arose the sun god Amon. One creation myth stated that the sun god created from himself Shu and Tefnut. From

their union came forth Geb, god of the earth, and Nut, goddess of the sky. Nut and Geb's union brought forth Osiris, Isis, Seth, and Nephthys.

The tale of the two brothers Seth and Osiris is one of the oldest in history. In fact, this tale is often said to be the origin of the Biblical story of Cain and Abel. Seth murdered his brother Osiris. Following the murder, Osiris' sister-wife Isis, with the help of the god Thoth, resurrected Osiris, who subsequently became god of the underworld. From that time on, each deceased Pharaoh was said to become Osiris. The living Pharaoh was revered as the Son of God.

Though each city in Egypt had a local god, there were two great rival gods throughout the land. Before the Old Kingdom was created, the country was divided into Upper and Lower Egypt. These were autonomous in their governments; in many respects, rivals. Thebes was the capital of Upper Egypt and its predominant god was the sun god, Amon. The principal god of Lower Egypt was Ra, also a solar deity.



When Egypt eventually was united into one land, the rival gods also merged. The united god was known as Amon-Ra. The priesthood who attended this god became wealthy and tyrannical.

About 1500 B.C. Amenhotep IV gradually came into conflict with this priesthood. He had been influenced by an earlier belief in Ra, the sun god. However, he considered the sun disk, which he called Aton, only as a symbol. To him Aton depicted the cosmic creative forces which emanated from the sun. This force was the sole god. In other words, we can say it was conceived to be a Universal Divine Intelligence.

Amenhotep IV abandoned Thebes and built a new city—Akhetaton—dedicated to the one God, Aton. He ordered the destruction of the temples of other gods and the expunging of their names and religious tributes to them. He called other gods in the pantheon false gods. At this point Amenhotep also changed his name to *Akhnaton*, literally meaning “glory to Aton.”

What great spiritual and philosophical lessons are our heritage from Egypt? There is the concept of resurrection, the idea that man can be reborn. There is the idea that all men can become immortal. Further, from the Egyptians we have inherited other ideas: that a divine essence exists in all men; that men can be judged for their earthly acts after death; that a unity underlies all nature and that the universe—creation—is divinely directed.

The Mystery Schools

The mystery schools of Egypt also left indelible impressions on the early minds of antiquity. Their beliefs and rituals continue to exist in several religions and metaphysical systems of our time. The Orphic school was one of the oldest of the mystery bodies. The school which Orpheus established was an initiatic one. Man was thought to be basically evil, but a divine element was said to exist in him also. Therefore, there is constant conflict between these two forces in man. Redemption and purification, the Orphic doctrines taught, can only be experienced through a series of rebirths of the soul. Reincarnation continues until the soul gains supremacy, a single life being insufficient for man to learn the necessary lessons.

[6]

The Orphic school's ritual dramas which depict these doctrines constituted the mysteries.

Here again we see demonstrated the duality of man. The struggle for illumination by man is also taught. Further stress is placed on the concept that reincarnation is a divine opportunity for man to attain perfection.

Beliefs of Hinduism

Hinduism came into existence about 1500 B.C. Today, Hinduism is a living religion and with its millions of adherents, it is one of the world's largest religions. The oldest records of Hinduism consist of the four Vedas. These sacred writings descended ancient Aryan times. There are, of course, variations within Hindu theism just as there are within most all religions.

One of the four Vedas, the *Rig Veda*, is the oldest document among today's living religions. It contains 1022 hymns, consisting mostly of nature worship. The main theological belief in Hinduism is of an omnipresent divine intelligence called Brahma. The *Upanishads*, dating back to 800 B.C., are the philosophical works of Hinduism; in the *Upanishads* it is said that Brahma represents the Supreme Being. Brahma is an absolute, infinite, eternal, impersonal, and neuter being. Hinduism teaches there is one world soul and this universal soul is called Atman. In Atman the individual human soul is merged. To Hindu devotees the world is an *illusion* compared to absolute reality. The real world is not the world experienced by man. Salvation is regarded as a striving of the individual for realization of the real self, and this salvation consists of an eventual absorption of the individual soul into the One, Brahma. Therefore, in Hinduism we witness beliefs which have found their way into other religions and philosophies.

Contributions of Buddhism

Buddhism is less a religion than a philosophy. Perhaps its founder, Gautama Buddha, was also the world's first great psychologist. Buddha was born about 563 B.C. in what is now Nepal. He was a prince and his name was Siddhartha Gautama. The name *Buddha* (i.e. Enlightened One) is merely a title.

At age twelve the young Siddhartha studied the Vedas under learned Hindu priests. He was much impressed with their intellect and philosophical background. At sixteen years of age he married a princess and for thirteen years he lived amidst the luxuries of royalty. One day Prince Siddhartha left the palace grounds and went hunting in the outside world. The prince was shocked at the suffering he saw among the common people. It was his first such experience. He was so touched by what he saw that he abandoned his way of life and became a beggar. He then sought counsel from monks and practiced self-abnegation, denying the needs of the body. But all of this was to no avail because he still remained in a state of inner darkness. One day while seated in meditation under a Bo tree there came to Buddha the great awakening.

Buddha taught that sacrifice and prayer to the gods are useless. Only the *eight-fold* path and the four noble truths lead to wisdom. The four truths indicate that desire leads to suffering, and the truths which Buddha taught depict how this desire may be disciplined.

Buddhism has left a heritage reminding us that spirituality is but a state of consciousness. In other words, we create our own heaven and hell by our thoughts and actions. Buddhism stresses reincarnation. Buddha taught that perfection and absorption into the universal soul come through the lessons learned. Each incarnation provides these lessons.

Taoism

Taoism is said to have been founded by Lao-tzu (Lao-tse), a Chinese philosopher who lived in the sixth century B.C. Nothing is known of Lao-tzu's early childhood or education. It is stated that at an early age he was appointed archivist of the Imperial Library. At ninety years of age he decided to leave the Chou court and travel to the state of Ch'in. He was detained at the border because he had not first reduced his teachings to writing. Lao-tzu was told that if he did not leave his teachings in writing, they would be forgotten by man. Consequently, he wrote the *Tao-te Ching*, a metaphysical work consisting of 5000 characters. It became the basis of Taoism. Lao-tzu also



Dael Jordan

borrowed the doctrine of reincarnation from Buddhism.

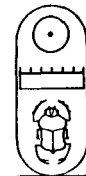
Taoism emphasizes the importance of duality. Each of our concepts gives rise to another, then its opposite. The cosmology of Taoism states that before heaven and hell there was something formless and undefined. It was called *Tao*, which literally means "the way."

Taoism has many aphorisms which are appropriate today: "The more prohibitions, the more poverty; the more laws, the more crimes; the more weapons, the more chaos."

Teachings of Zoroaster

Zoroaster was said to have been born about the seventh century B.C. in northern Persia, which is now Iran. Legend relates of his *virgin birth* centuries before Christ. The light from the god Ahura Mazda impregnated a girl who became Zoroaster's mother. Note the similarity to Christianity's concept of the Virgin Mary. Like Christ, Zoroaster as a young boy was said to have been wise in his conversation. At thirty years of age Zoroaster turned to religion. It is related that he was purified by Ahura Mazda, the god of light and goodness. He then felt appointed by a deity to be a Messiah.

(Continued on page 31)



THE PAST SPEAKS TO US

SOME OF THE OLDEST WRITING IN THE WORLD

Article prepared by Curt Schild, F.R.C., Museum Curator

THE MAIN FOCUS of the Rosicrucian Egyptian Museum is the outstanding collection of Egyptian antiquities. However, there is another aspect to our collection that is not as well known, but of equal importance to both the casual visitor and the scholar of ancient civilizations.

The Rosicrucian Egyptian Museum houses one of the largest collections of Assyrian and Babylonian cylinder seals, cones, and tablets on the west coast of the United States. The script on most of these tablets is known as *cuneiform*, or wedge writing.

The collection contained in the museum has been studied by several noted scholars and groups of scholars. The most recent working visitor to study the cuneiform tablets was Dr. Maureen Gallery, a former Associate Professor at the University of Chicago, and an Affiliate Research Associate at the University of California at Berkeley. Dr. Gallery is responsible for most of the tablet translations in this article. Another noted researcher in the field to study the tablets was Dr. John W. Snyder, former Executive Vice Chancellor at the University of California at Santa Barbara.

Because of the size of the museum's collection—several hundred tablets, seals, cones, and bricks—it would be impossible to list and describe the entire collection in this article. We have chosen instead to describe and discuss several of the more interesting and informative pieces in the museum's collection. One should keep in mind that these seals and tablets of several thousand years ago served the same purposes for ancient Mesopotamians as do our paper and computer filing systems today.

Let us begin with the large Nebuchadnezzar cylinder, *Figure 1*, translated by Dr. Snyder. This particular cylinder, dating from 630-562 B.C., is one of the more spectacular items in the collection. The proclamation on this cylinder begins: "I am Nebuchadnezzar, King of Babylon, the great, the mighty, the favorite of Marduk, the powerful prince, the beloved of Nabu, the ruler who knows not weariness, the protector of the temples of Esagil and Ezida." The text continues on, proclaiming the great works that were accomplished by Nebuchadnezzar for the restoration of the temples of the god Marduk.

THIS MONTH'S COVER features a cuneiform tablet from Drehem (Tal Duraihim), near ancient Nippur, in Mesopotamia. Cuneiform (wedge-shaped) writing originated c. 3000 B.C. in Sumer. The characters were inscribed with a stylus on soft clay tablets or bricks that were then baked. This particular tablet, now on display in the Rosicrucian Egyptian Museum, is of a literary character, and eventually found its way to the Grand Library of the Assyrian conqueror, Ashurbanipal—a library filled with the condensed literature and writings pillaged from nations conquered by the ruthless Assyrians.

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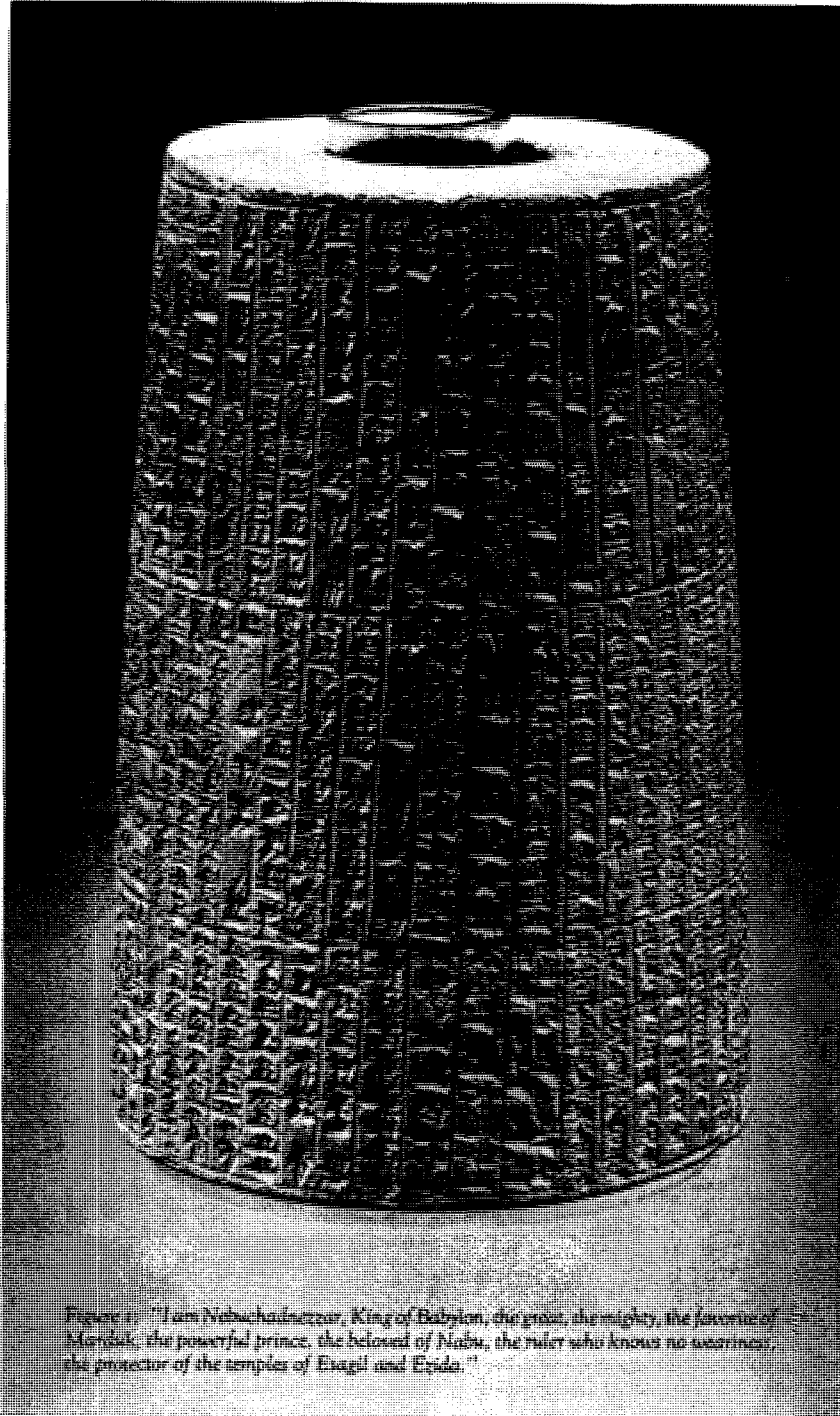
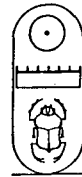
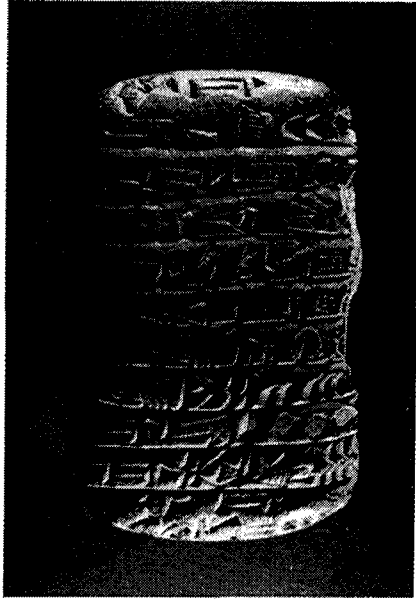


Figure 1: "I am Nebuchadnezzar, King of Babylon, the great, the mighty, the favorite of Marduk, the powerful prince, the beloved of Nabu, the ruler who knows no weariness, the protector of the temples of Esagil and E-sida."

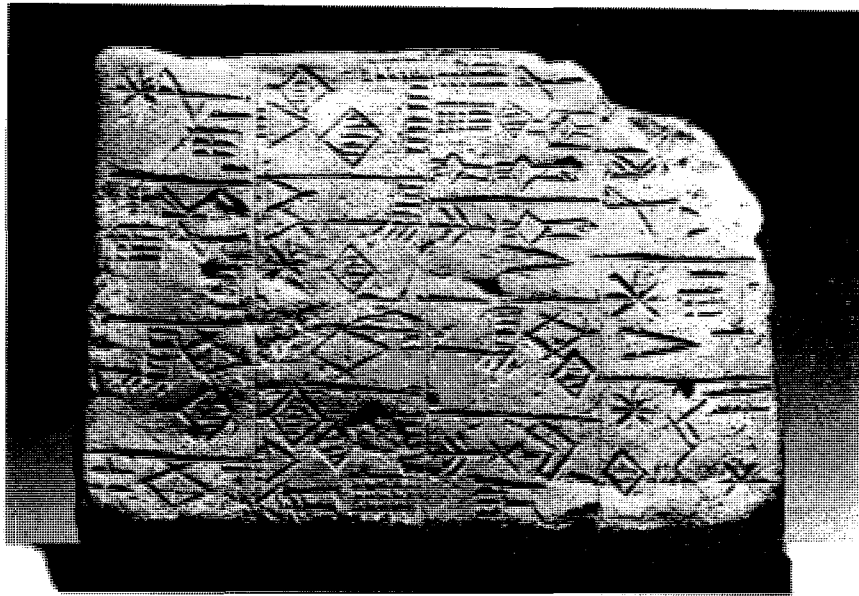




Other writings, such as those in *Figure 2* translated by Dr. Gallery, contain more mundane information. This is the oldest tablet in our collection, dating back to approximately 2350 B.C. It deals with the trade of aromatic oils and herbs from the city of Umma, in south central Mesopotamia.

The brick or slab tablet shown in *Figure 3*, translated by Dr. Snyder, contains an inscription composed by Entemena, Governor of Lagash, c. 2350 B.C. There are only two known copies of this inscription in brick format. It refers to the building of a temple by the governor for his personal deity Sul-utul.

◁ *Figure 2: The oldest tablet in the Rosicrucian collection, it deals with aromatic oils and herbs and reads, in part: 3 minas of aromatic salts, 7 minas of 'clay' herbs, 40½ minas of cedar, 5+ (pieces) of supalu wood, 1+ of murranu wood....'* It is unusual in that the amounts involved many minas (1 mina=about 1 lb.), very high for this type of product.



*The
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February
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Figure 3: This brick tablet reads: "For Inanna and Lugal-emos, Entemena, the Governor of Lagash, son of En-annatum, the Governor of Lagash, the Emus, their beloved temple he built for them. Entemena, the cherished one of (the gods) the man who built the Emus Temple, his personal deity is Sul-utul.

[10]

The antiquity shown in *Figure 4*, translated by Dr. Gallery, is a clay cone, also of Entemena, Governor of Lagash. What makes this inscription important is that it contains the first “international cooperation accord” in history.

The tablet shown in *Figure 5*, translated by Dr. Jones and Dr. Snyder, is an eighty-line text from Umma, dating from the third year of King Amra-Suen’s reign, c. 2092 B.C. This is a record showing the cumulative income and expenditures for wool in the bureau controlled by the official named Ur-e-e over a two-year period.

As one can see from these ancient records, things appear to change, but actually remain basically the same. In a study of history, and particularly the study and preservation of historical writing and record-keeping, in ages past—back to the very beginning of recorded history—man faced many of the same challenges and experienced many of the same conditions as we do today.

We invite you to visit the Rosicrucian Egyptian Museum in the near future, to have a look into the past, and, who knows ...to even see a reflection of the future. Δ

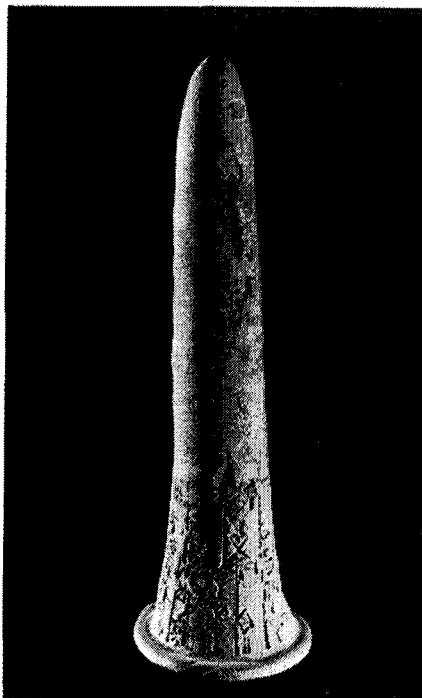
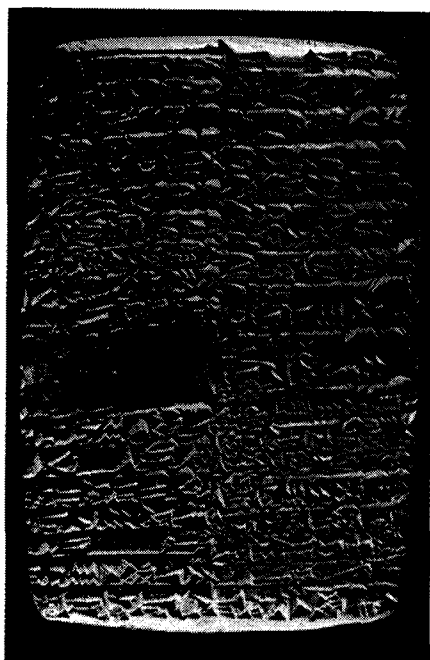
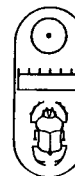


Figure 4: Clay cone of Entemena, Governor of Lagash, c. 2350 B.C. The inscription is notable in that it is the first “international cooperation accord” in history. It reads, in part: “At that time, Entemena, the Governor of Lagash, (and) Lugal-kinesdu, the Governor of Uruk, ‘made brotherhood’” (i.e., made an agreement or alliance).



◁ *Figure 5: This tablet records the cumulative income and expenditures for wool in a particular government bureau in 2092 B.C. Divided into 4 columns (2 sides of tablet), it tallies up the debits and credits much like a modern computer, and ends with a final outstanding balance of unprocessed wool in this bureau: “Total: 249 talents 40 minas 10 shekels of wool, disbursed; remainder: 44 talents 1 mina 10 shekels of wool on the balanced account for wool of Ur-e-e, the IS official. Year: The throne for the (Chief God) Enlil was fashioned.”*



A Colorful Train for A Colorful Resort

The Practical Application of An Age-Old Principle

by Joel Rosenbaum, F.R.C.

No matter what business you may be in, or for whom you may be working, you will better the interests of the firm, and incidentally yourself, if you try to give every customer, every patron, every client, more than he pays for.... If your competitors are beating you in the game of giving plus in every deal, you have got to go one better with them and add plus to plus. It is not a matter of the survival of the fittest, but a survival of the best giver; and again I say, the things that count most with the customer, client, or patron in any line of business are the things he did not pay for, did not expect, and which do not have any material price attached to them.

—Dr. H. Spencer Lewis, F.R.C.

IN AN EFFORT to capture a greater share of the railroad passenger traffic between New York and the Atlantic City resort community, Central Railroad Company of New Jersey created one of the most colorful and innovative trains of the twentieth century. The year was 1929, and Central Railroad's competition was the huge and well-situated Pennsylvania Railroad which possessed a number of distinct advantages over the Central Railroad of New Jersey.

The Pennsylvania Railroad provided passengers with direct service into New York City via its Hudson River tunnels. Central Railroad passengers had to use a ferry between its Jersey City terminal and New York. The Pennsylvania provided passengers with a much larger selection of through and connecting trains to Atlantic City. The Pennsylvania also ran a large number of long-distance trains which also provided a

source of convenient connections to its Atlantic City trains.

Central Railroad President R.B. White mentally conceived of a train that would be pleasing to the eye as well as providing passengers with conveniences that the competing railroad either *charged for* or didn't even offer. The vision became actuality, and a new train, known as *The Blue Comet*, sped between New York and Atlantic City. Its color scheme—Jersey Cream, Packard Blue, and Royal Blue—represented the sand, sky, and sea of New Jersey's seashore. In a day of drab-colored trains, *The Blue Comet* was a flash of color. A cream-colored band, bounded by Packard Blue, ran the length of the train, so that when the train sped past it resembled a comet streaking through space. Each passenger car was named for a comet, specifically a short-period comet—that fastest of comets!

Two complete trains were built by craftsmen at Central Railroad's Elizabethport, New Jersey, car shops. Each train consisted of a full baggage car, combine-smoking car, coaches, and an observation car. Only one train carried a diner.

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February
1984

Joel Rosenbaum is a member of the National Railway Historical Society and principal author of The Seashore's Finest Train, published recently by Railpace Co., Piscataway, New Jersey. He has authored numerous articles for railroad magazines

[12]



Joel Rosenbaum Collection

The Blue Comet pulls into Red Bank, New Jersey, on its pre-inaugural publicity run, February 17, 1929.

The luxury-oriented coaches featured bucket-type seats upholstered in rich Persian-blue figured mohair material. The carpeting was Persian Blue with a gold design.

The smoker and the observation car were open to all passengers without payment of any extra charges—something new and much appreciated by the passengers. The smoker seats were covered with blue leather. The observation car sported 48 silver-blue reed armchairs upholstered in Persian-blue Aralon plush. The floor featured a carpet of deep blue with a golden tinted meteor design.

Innovative Planning

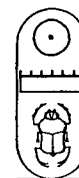
In the dining car each table was provided with a lamp that consisted of a silver base and a circular parchment shade painted with gold stars and comets. Above each window, hand etched in a panel of frosted glass, was a design representing a comet with stars and clouds. Table linen in a light tone of ultramarine contrasted with dark blue china and glassware. The setting was superb, and so was the food.

An innovative reserved seat coach plan was put into effect for The Blue Comet to prevent the popular train from being over-sold. There was no extra charge for the reserved seats, and this plan served as a model followed by other railroads years later.

Two Pacific-type steam locomotives were painted in a combination of Royal and Packard Blue for Blue Comet service. Their distinctive whistle sounded like a cross between a cathedral organ and foghorn. A plate carrying the train's name in gold letters on a blue background was attached to the front of the engine just above the headlight.

The date selected for The Blue Comet's inaugural run—February 21, 1929, Washington's Birthday weekend—was determined from past experience to be one of the most heavily traveled weekends.

Initially The Blue Comet was a success. Its competition for Atlantic City passengers caused concern among officials of the Pennsylvania Railroad. However, the great



economic depression of the 1930s resulted in a general decline in travel for pleasure—thus reducing the train's revenues. In 1933 the train was reduced from two daily round trips to one. Passengers and revenues continued to decline, and by 1941, with increasing competition from automobiles, buses, and improved highways, the train was eliminated. It was the end of a special era in Atlantic City travel.

While The Blue Comet had a short life-span, the principles it incorporated were copied by much larger and more powerful railroads during the streamline era. The men who conceived the innovative train—R.B. White and his assistant H.E.

Simpson—both later served as President of the Baltimore and Ohio Railroad, where they instituted innovations and improvements originally dreamed up for, and incorporated into, The Blue Comet.

In the story of *The Blue Comet*, Rosicrucians can recognize the application of correct ways to attract business, as explained by Dr. H. Spencer Lewis, F.R.C., in his book *Rosicrucian Principles for the Home and Business*. In giving the public more services for the same price as the competition, the smaller railroad was able to successfully compete with a much more powerful competitor. Δ

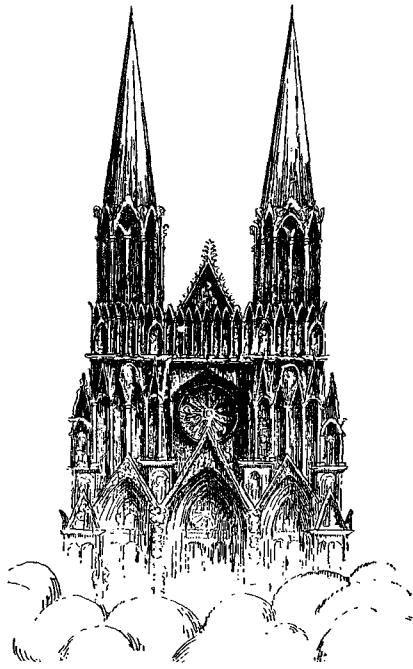
Please See AMORC's Directory

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

The Purpose of the Rosicrucian Order

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

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")



The Celestial Sanctum

Using Our Intuition

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

IT is in the use and development of intuition that we express the consciousness of the divine self within, and achieve mastery over the affairs of our daily life. The development and use of intuition, then, is an important part of our work as Rosicrucians, for it is the one tool which provides an insight into the spiritual and psychic spheres of consciousness.

The inner, spiritual self residing in the higher levels of consciousness normally manifests in our objective consciousness through the subtle intuitive thoughts and impressions that impinge upon our minds when called upon or needed in an emer-

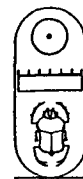
gency. The divine self also reveals itself when one's personal development and psychic attunement has reached the degree where a free flow of impressions is achieved between the objective consciousness and the divine self within. This is the goal sought by every student of mysticism. Through the practice of special techniques we develop our intuition to the point where we have a greater realization of the value and importance of our intuitive faculties.

Intuition consists of the subtle thoughts, impressions, and ideas of the psychic self expressing themselves in our objective consciousness. These subtle thoughts are impinging on our minds frequently each day, but they find acceptance only when we have developed an introspective mind—a mind that is equally receptive to both our objective thoughts and the incoming intuitive impressions during our daily activities. We train our minds to listen to incoming ideas, and as we develop this ability to listen within, to be still and receptive, then the divine inner self, the real self, can assist us in all our daily endeavors.

Inspiring Intuition

We need not enter into meditation to be intuitive. However, the regular practice of meditation develops our receptiveness to the inspiration and guidance of the inner self, and it is in meditation that we consciously set aside a period of time to attune to the God of our Hearts. Meditation is attunement with the real, inner self that is only known through a deep and loving period of communion, when we may sense the divine nature of our being. Intuitive ideas are fleeting impressions, strongly motivating ideas, or complete understanding of a particular situation.

The fleeting or subtle impressions we receive help us even in our everyday affairs, and an increase in these intuitive impressions is indicative of our developing Cosmic Consciousness. Our developing psychic consciousness will also allow the inner self to strongly impress us with useful ideas or urge us to a certain kind of action even against reasonable judgment. These strong impressions and urgings of the inner self often prove to be important to us. This is why we should strive to be receptive and



introspective, thereby allowing the wisdom of the inner self to guide and direct our lives.

It is not uncommon for the inner self, through our developed intuition, to inspire us with a complete set of ideas for a musical composition, a new invention, and many similar ideas for the benefit of man. The mystic can attune at will with his inner self to receive inspiration in dealing with the lives of others and in bringing forth a flow of creative ideas. However, the businessman, the secretary, or the housewife, can also be equally receptive to the flow of intuitive impressions, if they will listen within and use their intuitive ideas, thereby acknowledging the value and importance of this inner guidance.

Apart from practicing regular exercises to develop our intuition, we must realize that where we place the center of our attention is vital to the development of our psychic faculties and our mystical ideals. The function of intuition works by extending our consciousness and strivings ever higher—upward to the psychic self. If we closet our thoughts only in our objective consciousness, our range of awareness will be limited. But when we extend our consciousness to encompass an unlimited concept of universal consciousness and realize that through this contact with our inner consciousness there is nothing we cannot be aware of, we then have unlimited possibilities before us. A great fountain of knowledge lies within our grasp. The inner self is part of the divine Universal Consciousness which connects all human beings and unites us with all natural phenomena throughout the universe. Our task, therefore, is to extend our consciousness to make it receptive to impressions from a multitude of sources, wherever we direct our state of awareness; and to be inwardly conscious and sensitive to the problems and needs of others.

Thus, the goal of every true Rosicrucian is to serve, to be aware of the needs of others, and to minister to their needs through a deep cognition and inner attunement. Platitudes are of no help to those who suffer mentally and spiritually. However, through a fusion of the mind with the inner

psychic self, we become deeply aware of the needs of others, and through direct contact with the Divine we may then offer our service to them.

Sometimes we neglect to think where our evolving consciousness is leading us. Surely not into some interesting or diverting activities, or to fill our minds with encyclopedic knowledge to entertain and amuse. No, indeed, our consciousness is evolving precisely to prepare us for service to mankind in all fields of human endeavor—in the arts, sciences, and humanities. Once we accept this call to higher service, our mystical growth and psychic development will be accelerated, and our inner preparation will take on a new dimension.

We want to suggest that you try several experiments each day to develop your intuition. At various times throughout the day, say to your inner self, "What is the correct time?" Always accept the first impression you receive. Next try to determine who is calling on the telephone or knocking on the door, whether at home or at work. In fact, many occasions arise during which you will find genuine reasons to ask your inner self a question that can only be answered through the use of your intuition. Do not be discouraged if you are seldom successful in the beginning; persistence will produce excellent results.

The development of our intuitive faculties is of prime importance to our mystical development, as well as our success in many fields of endeavor. The cosmic powers to whom we look for guidance and inspiration are awaiting the opportunity to make contact with us so that we can work with them for the good we can accomplish. It is only through our developing psychic faculties that such contact is made possible.

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 attainments 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.

In Memoriam



Erwin Watermeyer

Erwin Watermeyer, I.R.C., F.R.C.

ON SATURDAY, November 12, 1983, Frater Erwin W. E. Watermeyer of San Jose passed through transition, experiencing the Great Initiation. Known to Rosicrucians throughout the world, Frater Watermeyer for the past 40 years taught and lectured for the Rosicrucian Order, AMORC. His specialty was symbolic systems—ways of understanding the universe through esoteric symbols. At the time of his transition he served as special consultant to the Supreme Grand Lodge, AMORC, and was a member of the Board of Directors, AMORC Grand Lodge of Germany, where he lectured twice a year at Baden-Baden.

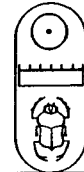
Erwin Watermeyer was born in Hamburg, Germany, where members of his family were prominent in music and the arts. The young Watermeyer prepared himself for a career as a concert pianist. However, due to a fractured wrist, he was unable to pursue this profession. He immigrated to the United States as a young man, earned bachelor's and master's degrees in physics at Columbia University, and then taught at Brooklyn College in New York. He became director of the science department at Rosicrucian Park in 1939.

Frater Watermeyer subsequently received a master's degree from Stanford University in theatrical illumination, and he also studied film-making at the University of Southern California. He was a guest lecturer in film editing at the University of California at Los Angeles. For many years Frater Watermeyer edited educational films for the Order.

Frater Watermeyer created a series of music and color productions that used "colored shadows with music and a script, which had to do with understanding symbols," according to his friend and former secretary, Louise Vernon. He recently performed his programs for health therapists to show them that "there's a little more to this world than meets the eye." He was working toward a doctorate in education by mail courses through Laurence University in Santa Barbara.

"He was a Renaissance man," Soror Vernon explained. "To be a professional accountant on the side, and a musician, and to be a scientist on top of that, was unusual. He wanted to touch the inner part of a person so that that person would grow in understanding of the universe. He was a dynamic speaker. Once he started, everyone fell silent. He said 'I cultivate my [German] accent like an exotic flower.' He made lecturing a theatrical profession."

Frater Watermeyer will be long remembered by Rosicrucians everywhere for his contributions to knowledge and a greater understanding of the mysteries about us. In honor of this great teacher a memorial service was held in the Supreme Temple on November 17.



The Mystical Significance of Symbols

by Erwin W.E. Watermeyer, M.A., M.Sc., F.R.C.

ONE ASPECT of mystical instruction which fascinates every student of mysticism is the subject of symbology, a study of symbols and their meaning. Throughout his studies the student of mysticism meets manifold symbols. They face him from books and from temple walls. Some symbols are representations of material objects, like the hourglass, the all-seeing eye, the descending dove, or the book with seven seals; others are composed of geometrical forms, such as the triangle, the square, the hexagram, or the circle. Symbols belong to manifold categories. The symbols of alchemy differ from those of the Kabala, and both—in turn—are different from the symbols of astrology. What are symbols? What is their significance to mystical philosophers?

Somehow a contemplation of symbols evokes new, strange, and responsive chords within a student. Their enigmatic shapes prove fascinating, and he knows not why. Symbols intrigue him; they challenge him. They seem to speak a language well understood by his inner self but foreign to his outer self. The student realizes that their shape and configuration is not accidental. His inner response suggests to him that symbols possess a hidden meaning and that they represent an esoteric language, a secret code, which he must decipher and whose meaning he must unlock.

As part of his mystical instruction the student is briefly told what each principal symbol traditionally signifies or what it "means." However, he realizes already quite early in his studies that the traditional meanings are merely provided in order to serve as starting points for his contemplations and meditations. Slowly he realizes that man's objective mind can grasp the meaning of a symbol only to a very limited extent. The few limited sentences which

comprise a proffered explanation are merely superficial gestures, and they reveal only the external, rational aspects of a symbol. A symbol must not only be understood by man's rational faculties, but its meaning must also be deeply felt by the heart; it must be experienced. A symbol is a highly differentiated product of man's subconscious mind. It represents a living force, the realization, comprehension, and experience of a cosmic truth.

Symbols: Ever-becoming

Just as all living organisms grow, mature, die, and are reborn, thus the meaning of a symbol grows, expands, changes, dies, and is reborn. Every symbol is multiple-valued. It is like a precious stone of many facets. Just think of a rose and what it signifies to you! Every symbol covers an extended region of thought and feeling. The extent of its domain is grasped only after long years of study, meditation, and experience. A living symbol evokes new meaning and significance at each renewed acquaintance-ship.

As the student's consciousness evolves, he will contemplate not only the traditional symbols of the past but during his meditations there will also arise from his subconscious mind some new and unique symbols. These are expressions of his inner self, the inner voice made manifest, to guide him in his development. When symbols arise from the depth of his unconscious, the student must pay particular attention to them, for they may serve as a warning, admonishment, or as signs of encouragement, or as mileposts in his development.

Thus to the student of mysticism, symbols are of greatest importance; they teach esoteric truths, and they are instruments in his development. Because of this importance, this article will consider their signifi-

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cance and how this differs from the so-called symbols of mathematics and physics.

Figures and Concepts

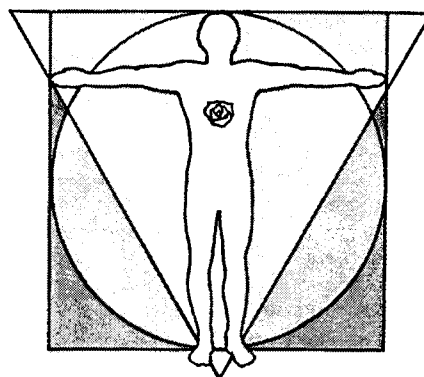
At the outset consider the external, superficial aspects presented by a symbol. What constitutes a symbol? If you were to ask this question of a group of students, you would receive a great variety of answers. However, there would probably be agreement upon several points. First, most students would agree that a symbol is a figurative image of some kind. It might be that of an object which exists in nature: a lion, a dark cloud, or perhaps an object fashioned by the hands of man. On the other hand, such a figurative image might consist merely of points, lines or surface: a triangle, square, circle, or pyramid.

Second, the students would agree that a symbol does not stand for itself but that it is a figurative representation or a substitution for something not itself, such as a concept, an idea, an operation, or a relationship. Thus the figurative image of a lion may serve as a substitute for courage; a dark cloud may signify impending disaster; the triangle may mean perfection; the square may stand for solidity, and the circle for infinity or eternity.

Lastly, there would be agreement that the figurative image is related to the mental abstraction for which it is the substitute, by means of resemblance, association, or suggestion. A lion suggests to the mind a ferocious animal, strong, brave, aggressive; it suggests courage. A dark cloud is associated with lightning and thunder; impending disaster. I need not dwell here upon the associations aroused by a triangle, a square, or a circle. A sincere student knows them well.

It is also important to realize that there exist so-called symbols, which—due to the different manner in which they originate—should perhaps not be referred to by the name of symbols. I refer to those figures whose significance is entirely arbitrary and which bear no psychological relationship to the concept which they represent. Examples of such representations are the symbols of mathematics or physics: the plus and minus signs, the signs for multiplication, division, and the square root sign. Such

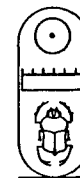
images are different in their origin and significance. Perhaps we should not call them *symbols*, but should label them as “signs.” In this case, the association pattern between figure and concept is not psychological but is arbitrary. The word *sign*, when used in this sense, signifies a rational product of man’s objective mind, accepted by general agreement.



The words which compose the sentences of a language also belong in this category. Words are signs or signals, not symbols. A word is a sound or a mark which, fundamentally, signifies a thing, and of which the meaning has been arbitrarily agreed upon by a certain cultural sphere. The average word does not suggest by itself that which it signifies. It is not identical with a thing—it arbitrarily stands for a thing. Different languages have agreed upon different sounds or marks for the same object, relationship, or abstraction. It follows that words may be called *visual signs*, but should not be called *symbols*.

Word signs may signify objects, experiences, relationships between objects, or, also, abstractions derived from the perception of objects, relationships, or experiences. In this article, we shall neither discuss the *subject* of language nor consider the *problem* of signs. We shall confine our discussion to the problem of the symbol.

What, then, shall we mean by a “symbol”? A symbol to us shall signify a *figurative* representation of a concept, idea, operation, or relationship, the figure and the concept being related through resemblance, association, or suggestion. ⇒



At this point it might be asked: "Are symbols necessary? Why use a symbol? Why not use words and sentences instead? Words can be descriptive, brief, and concise. Why use symbols, if words may suffice?"

Words Not Adequate

In answering this question, the ancient mystics were centuries in advance of their time. It is only now, in the twentieth century, that men of science are beginning to grasp a simple, basic truth, realized long ago by the mystical philosophers. The mystics of old realized with impressive clarity the simple truth that words are quite inadequate to describe certain experiences and realizations, especially those which involve an interplay of sensation, human feeling, thought, and intuition. They realized that words are limited in their scope of expression and that they constrict the objective consciousness. Words circumscribe that which they desire to express; they enclose within a narrow limited fence the very experience which they desire to describe—a fence steadily constricting, constructed of grammar, syntax, and rhetoric. Words are totally inadequate to describe certain realizations of consciousness.

After all, we do not live in a mechanistic world; we live in an organismic world instead, a world of living experience. We live not only within a world of logical thought, but also within a world of emotions, feelings, and intuitive perceptions. Man does not only think, he also experiences. Man is not only rational, but he is also

nonrational. Man is a binary being in every respect, a synthesis of conflicting opposites. The experience of the presence of a living God, the limitless domain of the subconscious mind, the sensation of freedom experienced by an expanding consciousness unshackled from the limitations of space and time, the constructive and destructive nature of power: try to describe these experiences in words! Words will fail you, and recourse must be sought in a symbol in order to convey these experiences to others.

Words restrict the circle of consciousness. They cannot say everything about anything—they can only circumscribe. That which is to be described occupies a greater area of meaning than the context of any assemblage of words, no matter how great. Words fail when they are to convey feelings, emotions, or subtle implications. On the other hand, a symbol is superior to a word. Words restrict, symbols do not. The ancient mystical philosophers knew this well. They used symbols to convey the living force of their realizations and to preserve them for posterity.

In summary: To the student of mysticism a symbol shall signify a figurative representation that describes certain experiences and realizations, especially those which involve an interplay of sensation, human feeling, thought, and intuition. Symbols free man from the tyranny of words. Symbols, when properly used, may lead man to a state of balance between his inner and his outer self, and may aid him to attain that Peace Profound which is the goal toward which all aspire. Δ

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When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.



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REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

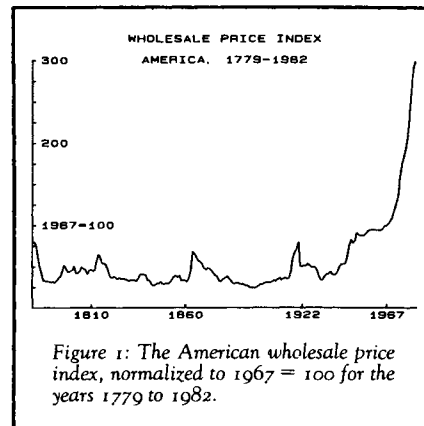
Economic Cycles

IN HIS BOOK *Self Mastery and Fate with the Cycles of Life*, Dr. H. Spencer Lewis shows how cycles permeate our lives and work. Much has been written about physiological, environmental, and business cycles. Can modern methods of analysis offer some substantiation of these ideas in the economic sphere?

An individual who forecasts or brings bad news is generally treated rather poorly by the recipients of such bad tidings. In ages past messengers of bad tidings were sometimes actually put to death. This rather severe treatment for the bearer of bad news has even persisted into the 20th century.

In the 1920s a Russian economist, Nikolai D. Kondratieff, suggested that the capitalist economies were subject to long cycles of economic activity characterized by periods of boom and depression. According to Kondratieff, the time for a boom and depression to occur was roughly fifty years. According to Kondratieff's theory, the Western economies were due for a major recession or depression. This news was avidly welcomed by the Russian communist government; but Kondratieff then made the major mistake of saying that after a long period of depression the Western economies would recover. His theory of the Western economies' eventual recovery was not welcomed by Kondratieff's communist superiors. They promptly sent him to a prison camp and he disappeared from history. One story has it that somewhere in a prison camp Kondratieff encountered the famous writer Solzhenitsyn.

Apparently, Kondratieff knew that politicians were only bit players and there were tides in the affairs of humans that could



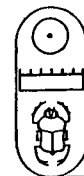
only be measured and not controlled. This latter part of his theory strikes a familiar chord as we recall such lines as these:

To everything there is a season, and a time to every purpose under the heaven.¹

There is a tide in the affairs of men which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries. On such a full sea are we now afloat; and we must take the current when it serves, or lose our ventures.²

The stars shew naught but trial, and test, by air, fire, and water, which we hold to be the elements of the crucible from which the precious stone will bring forth its own.³

Kondratieff derived his theory of economic cycles by studying the price movement of the wholesale price indexes of France, England, and the United States. Figure 1 presents a graph of the U.S. wholesale price index from 1779 to 1982. Kondratieff studied a similar type of information



index covering the years up to approximately the mid-1920s. The great depression, remembered by many readers, was predicted by Kondratieff, as was the subsequent recovery. At the current time, many economists are giving serious consideration to the Kondratieff cycles. However, not all economists believe in these cycles and some refer to them as "mystical" nonsense.

According to Kondratieff's theory, the Western world is due for a major recession or depression. Many people would probably say that we are already in a major depression, particularly those formerly employed by the basic industries such as steel and heavy manufacturing. The authors are not trained economists and have no intention of making any prediction; but we feel that many readers will be interested in the following analysis.

The wholesale price index, shown in Figure 1, was subjected to a type of mathematical analysis known as Fourier transformation—named for the French mathematician Jean Baptiste Joseph Fourier. This method of analysis breaks the fundamental curve into its component cycles, sometimes called harmonics. This analysis is shown in Figure 2, where the harmonics are plotted as relative intensity versus cycles per 203 years (1779-1982). There is a strong harmonic at a cycle length of approximately 51 years.

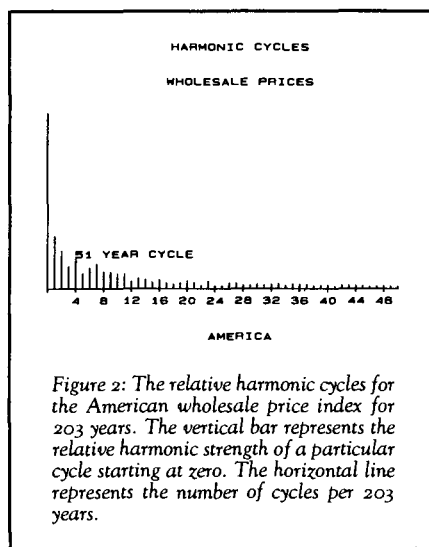


Figure 2: The relative harmonic cycles for the American wholesale price index for 203 years. The vertical bar represents the relative harmonic strength of a particular cycle starting at zero. The horizontal line represents the number of cycles per 203 years.

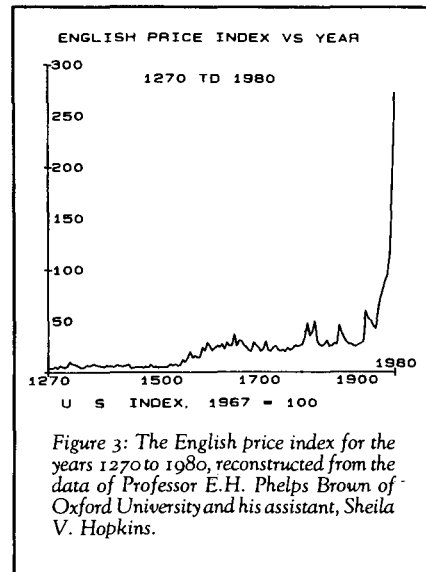


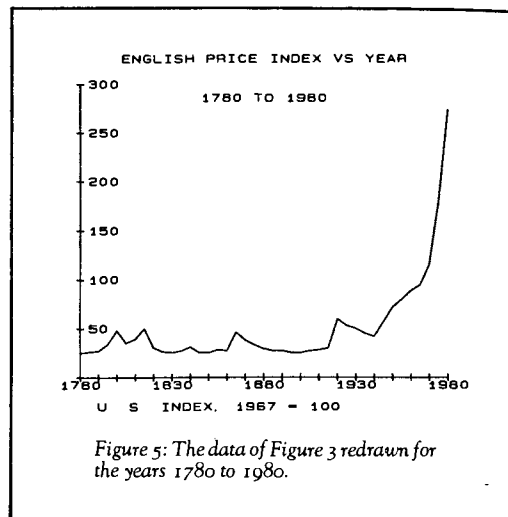
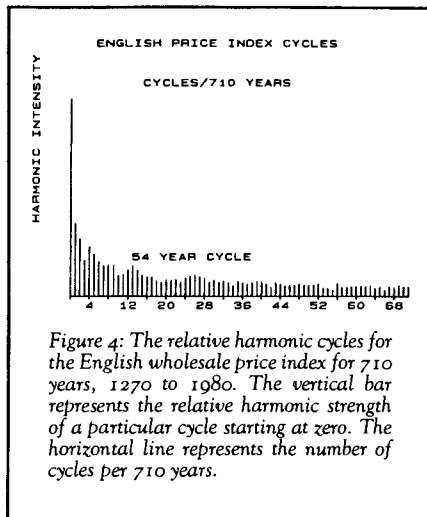
Figure 3: The English price index for the years 1270 to 1980, reconstructed from the data of Professor E.H. Phelps Brown of Oxford University and his assistant, Sheila V. Hopkins.

This is apparent from a study of Figure 1 with its peaks and valleys separated by approximately 50 years.

In an attempt to corroborate this theory, we show in Figure 3 a reconstructed version of the English consumer price index from 1270 to 1980.⁴ The index is normalized to the American price index of 1967 = 100. The English index was also subjected to a Fourier transformation, and these results are shown in Figure 4. A relatively strong harmonic is present at a cycle length of 54 years; but it is weaker than the comparable one for the American index.

In order to compare the indexes of England and America in a similar fashion, we have redrawn the price index of England from 1780 to 1980 in Figure 5, and in Figure 6 we show the relative harmonics of this graph. As was the case for the American index, there is a relatively strong harmonic at a cycle length of 50 years.

The reason why the Western economies have such severe swings from boom to depression is explained by this type of theory on the peak and valleys of a number of different cycles coinciding at approximately 50-year intervals. This type of analysis is certainly not satisfactory or sufficient for many economists, and so we could say that the final answer is not known at this time.



This type of theory presents a problematical question: Exactly when does the cycle begin or end? Some economists say that the great depression of the 1930s actually began in the 1920s—the collapse of the 1930s being foreshadowed by feverish stock market speculation in the late 1920s. In a similar fashion, other economists theorize that the Western economies actually started downward in the 1970s, coinciding with the OPEC price increase in oil, and that the feverish speculation in commodities of the late 1970s was again foreshadowing a Kondratieff-type collapse in the Western world economy.

Regardless of whether our economic outlook is gloomy or optimistic for the next few years, most of us will agree that we are in an exciting time and that great change lies

ahead for the world. The Rosicrucian who understands the cyclic nature of the economy can flow with the cycles and achieve mastery of life.

—Robert G. Waggener, Ph.D., F.R.C.*;
and Rosemary Perryman, B.S., M.B.A.

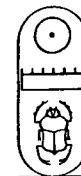
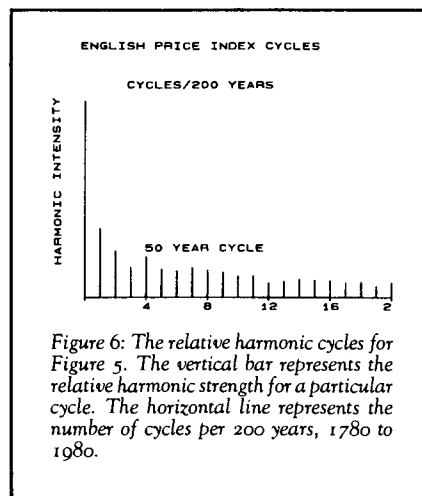
*Member, International Research Council, AMORC

Footnotes:

¹Bible (King James) Ecclesiastes, Chapter 3: (1)

²Shakespeare, William, Julius Caesar, Act IV, Scene 3

³Lewis, Dr. H. Spencer, Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order, Rosicrucian Order, AMORC, San Jose, 1929 & 1971, p. 66



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

The Creative Power of Mind

IT WAS common for ancient rulers to begin a manifesto with the words: "By the Power in me decreed, I direct, etc., etc." The idea back of this and similar phrases was that by the physical power resulting from the station they held, they directed or commanded certain things to be done.

It is a notable fact that in most cases these rulers possessed no power to force their issues or command results from their decrees other than that residing in their armed forces; and individually and personally they seldom possessed sufficient mental or physical prowess to combat the attacks of the least of their serfs. But so great was the power of station, position, and authority that nations often trembled in fear at a proclamation.

Such autocrats, serenely safe in their guarded environment and omnipotent with a power foreign to their own beings, have at times found themselves conquered by the command and controlling influence of a master mind.

When Raymond VI, Count of Toulouse, himself a powerful ruler of the most progressive province of France, set his mind against the edicts of church and class rule, he conquered the formidable forces of military and political mastership, as his great forebear, Raymond IV (of Saint-Gilles), had done in the Crusades to Jerusalem.

All through history we find record of the stupendous achievements and marvelous victories of those men and women who have possessed and exerted a power not physical and not dependent upon physical constitution. They have mastered kings, potentates, and rulers, and have swayed nations and empires by their seeming magnetic personalities and an invisible power



coupled with that ability to assure a fulfillment of their desires.

What is this strange power? and how is it exerted?

Potent Spiritual Power

First of all, one must bear in mind that the greatest, most potent and formidable power this side of the cosmic circle is resident in the very spiritual being of man. Whatever physical power man may inherit through clean, wholesome ancestry, and whatever further power he may acquire or develop in his physical body, is after all dependent upon the mind in his body to direct and exert it.

In fact, the mind of man has the natural, endowed ability and function to attract to itself, to draw to its aid and need, such power at times as man little understands.

Man is, essentially, a counterpart of God—created in God's spiritual and divine likeness. God gave unto man the directive, creative power, to a degree that He possessed.

Let us look at the matter in an analytical way. Here we have the physical body of man: clay of clay, the "salt of the earth," a wonderful organization, a marvelous piece of mechanical design. Of and by itself, the body possesses not even strength enough to

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February
1984*

hold its individual cells together or to hold itself upright without the power residing solely in the spiritual consciousness or in the psychic body within the physical.

The psychic body, invisible to most, recognized by few, is the divine power, the only power that man possesses. The physical body is its mere tool, its gross mechanism, for the accomplishment of but a few of the activities that should be the occupation and devotion of man.

We may liken this combination to the great electrical motors which operate in large factories. The creator of these motors worked diligently and carefully in designing and evolving the mechanical and organic details, even adding grace and beauty to the outer form, ever mindful of two fundamentals—that it was to perform well and that it would be the tool of the power to be infused into it when it was completed.

But whereas man has learned that no motor is greater than the power operating through it, he has come to look upon his own body, and its demonstrations of power, as a wonderfully independent creature possessing in its physical constitution a power unrelated to the divine source of all power.

Truly, man has learned that his personal abilities and his physical activities depend upon life, that mysterious force which distinguishes the animate from the inanimate. But he seldom realizes that life, as a vitality of the flesh, is not the directing power that gives him the other powers he enjoys. Think, if you will of the body of man in an unconscious state! Life, as a vitality, an energy, a chemical action, is still there; but the man is a helpless being. Life, as a vitality in the flesh, is not sufficient to make the man mighty in all that is his Divine Heritage.

Mind, the inseparable segment of the Divine Will, resident in man as the creative principle, must function in order that man

may utilize and demonstrate the real power that is his.

Man has the ability to direct his marvelous creative power in invisible waves to all points within his body and to all points outside the body. When man decides to pick a lead pencil from the desk, his mind directs to the muscles of his arm and fingers the power to make those parts move. More power is directed to the same parts when he decides to lift from the floor fifty pounds of lead.

When man thinks, meditates, images, visualizes, and mentally pictures, he is directing waves of creative power to his mind centers. These waves are waves of energy and power. They can be directed to a point outside the consciousness more uniformly and more truly than radio waves can be directed from the antenna of a broadcasting station today.

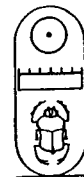
But, again, only a few know and appreciate this fact, and hence the false belief that the physical power demonstrated by the body is the only power man possesses and the only way in which personal power can be made manifest.

When man comes to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, he will think more carefully, more constructively, and more efficiently. Then, the likeness unto the image of God will dawn upon the consciousness of man to his greater glory and the eternal worship of his Creator.

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

ROSICRUCIAN CONCLAVE

ENGLAND, BRIGHTON—United Kingdom Southern Regional Conclave—April 6-8, The University of Sussex, Falmer, Brighton. For more information, please contact Soror Pamela Haywood, 94 Erroll Road, Postslade, Brighton, Sussex, BN3 4QE, England; telephone: Brighton (0273) 413169.



THE IMPERATOR PROCLAIMS

Tuesday, March 20

Beginning of the Traditional

Rosicrucian New Year 3337

A SUGGESTION is an idea which arises out of certain general knowledge which we already possess. A suggestion may seem to embody a new idea, but it is related to elements of our experience, or it would not be comprehensible to us. Though in its entirety the suggestion may appear new and original, neither the idea conveyed by suggestion nor the one which is related to it may be reality. Nevertheless, much of man's knowledge which he cannot empirically, objectively prove, is suggestive in nature.

Many of man's *beliefs* have arisen from suggestion. They seemed plausible because he could relate them to those experiences which he accepted as being reality, as truth. Nature has been a principal cause of many religious doctrines and philosophical concepts that are still accepted and revered by man. Such ideas as infinity, immortality, retribution, and the supernatural were in part or entirely born out of the suggestions arising from natural phenomena.

A Supreme Mind

Certainly the vastness of the heavens represented an unlimited area to early man. The recurring seasons suggested a regularity and order. Lightning, thunder, and earthquakes gave rise to the notion of retribution, punishment, and moreover an underlying mental causation by a Supreme Mind, a Supernatural Being.

Man saw a parallel between his own mortal existence and death, and the seeming death of plant life and its eventual rejuvenation in the spring. This suggested idea, related to man's personal experience, was the notion of *rebirth* and *immortality*. The sun seems to rise in the east and set in the west. It was thought to travel beneath

the earth at night and to appear again in the morning. It was reasonable to think that if man is also reborn, he must have a habitat after death where he, or his soul, resides until rebirth.

Though much archaeological evidence suggests that prehistoric men thought about these things, it was not until ancient Egypt that man began to explore these "mysteries." This mental exploration on the part of the Ancient Egyptians resulted in the formation of the mystery schools; the first of which we have any knowledge is the Osirian school, dating back many millennia.

The mystery schools, with their rites and ceremonies, spread from Egypt to Greece and Rome. They were in fact mystical dramas. The great mysteries—life, death, resurrection, the meaning of life, and immortality—were dramatically enacted as well as being verbally explained.

An Initiation

The combination of drama and instruction constituted an *initiation*, which was an introduction to a gnosis, that is, a cherished and secret knowledge. The initiation also exacted secrecy from the *mystai*, the seekers of such wisdom. Why should there be secrecy regarding such enlightening knowledge? Simply, so that it would not be profaned or perverted by those who would attempt to misuse it.

The teachings of the great and renowned mystery schools were often contrary to the theology and principles of the powerful and intolerant priesthood. An example of this is in the great hatred expressed by the Theban priesthood for Pharaoh Akhnaton and his declaration of monotheism—a sole god—in contrast to the prevailing polytheism.

From Egypt and the Eleusinian, Orphic, and Pythagorean mysteries of Greece and Rome, this wisdom and freedom of thought, and its rites, spread elsewhere in Europe. It must be understood that these mystery schools were not exclusively concerned with spiritual and abstract concepts. They also initiated an exploration into natural phenomena and what we would consider the basic sciences, such as mathematics, surgery, therapy, astronomy, and anatomy. These subjects were being taught in an age when the masses were still steeped in superstition.

In general, such teachings were known as the *Hermetic philosophy*. They were incorporated into the corpus of the Rosicrucian doctrines. The name *Rosicrucian* did not originate until centuries after the emergence of the ancient mystery schools. However, the Rosicrucian Order traditionally respects and honors the Egyptians as being the first to explore with an open mind the external world and the one within man.

Today, the Rosicrucian Order, AMORC, perpetuates throughout the world a ceremony that had its roots in the ancient mystery schools. It is the coming of spring, when in the Northern Hemisphere plant life awakens from its dormant state. In the mystery schools of yore, this event was commemorated by a great festival. It was in particular symbolic of man's birth, death, rebirth, and immortality.

Each year, in the Northern Hemisphere, on the occasion of the vernal equinox when the sun, in its celestial journey, enters the sign of Aries, on or about March 20, this ceremony is perpetuated in Rosicrucian Lodges, Chapters, and Pronaoi throughout the world. The ritual is a dramatic allegory depicting the ancient rites and the lessons they convey. The *Rosicrucian New Year Ceremony*, as it is known, is not of a religious nature, but symbolic of cosmic phenomena suggested to man in his early observations.

The February issue of the *Rosicrucian Digest* contains a Worldwide Directory of

Lodges, Chapters, and Pronaoi. Members are requested to consult this directory, select the affiliated body nearest them which they would like to attend, then write to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A.; and ask for the address of the affiliated body they have selected. After receiving an answer, they may address a communication to the Secretary of that Lodge, Chapter, or Pronaoi—as the case may be—and ask for the specific date and time when the ceremony will be held. There are no fees or admission charges. Only the presentation of one's *active* membership credentials is required.

Supreme Temple

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 23*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All *active* members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony, because of distance or some other reason, may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

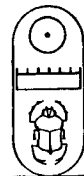
Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A.; and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$1.45*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

*Other Currencies:

£1.02 A\$1.58 NZ\$2.20
₦1.05 R1.73 CA\$1.81

Nothing worthwhile is attained easily. If it is, it is not fully appreciated, because it has not a part of the self in it. —Validivar

[27]



The Dangers of Prophecy

*How it affects our thinking
and behavior*

by Ruth Phelps, F.R.C.

THERE ARE SO many prophets in the world today and they are so well publicized that it seems to be time to take a good look at the dangers of prophecy. These dangers are not always a matter of being right instead of wrong, and they apply to anyone engaging in prophesying.

I do not mean by what I say to deny the possibility of accurate prophecy and prediction. Obviously these remarks present only one side of the question. However, it is a side seldom considered from either a psychological or a mystical point of view.

Neither the points I wish to make, nor any examples used, are aimed at any particular individual or group. Rather, they are aimed at prophecy in general and especially at the misunderstanding and misuse of the function of prophecy. It does not matter either what method is used, whether it is intuition, tea leaves, astrology, or what.

It is useful, first, to make a distinction between prophecy and prediction. Anything as brief as this discussion, of course, is an oversimplification.

Let us say, however, that prediction is based on a study of available facts, on reason, analysis, and experiment. It may also use intuition, cosmic impressions, and imagination but in prediction these are not dominant.

Prophecy, on the other hand, is based primarily, if not exclusively, on intuition, cosmic impressions, and imagination, whether it is with or without reason and analysis.

In both prediction and prophecy, there may be other objective or subconscious

functions such as imagination and fantasy, and these may be based on egocentricity and wishful thinking, that is, on one's own emotions and desires.

Most of the points I wish to make apply particularly to prophecy, and it is with prophecy that I am primarily concerned. The difference between prediction and prophecy may be illustrated by earthquakes. A seismologist may predict an earthquake, but he does so on the basis of careful study and examination of the facts available. A prophet may use this sort of information once it is available, but he is basing his prophecy of a destructive earthquake primarily on other impressions than does the scientist.

The most obvious danger in prophecy is that human nature prompts the prophet to receive impressions of disaster, of terrible events, rather than the pleasurable ones, or the ones that are really more or less neutral in effect. Also people, in general, remember the prophecies of doom and destruction better than the others, and people remember the prophecies which come true and forget those that do not. There have been prophets of doom foretelling the end of the world for centuries.

What We Want To Believe

People *do* prophesy good things sometimes, and these are even easier to believe than the prophesied disasters. Semantically and psychologically speaking, human beings tend to believe what they want to believe. This applies to things we don't seem to want as well as to the pleasant things.

This believing what we want to believe has a companion problem. Often both individuals and groups believe prophecies and predictions because they want someone to make their decisions for them, someone to tell them how to live their lives. This is related to responsibility, about which I will speak presently. Prophecies of an avatar or a savior are both made and accepted partly because we want someone to solve our problems for us; this relieves us of doing anything about them ourselves.

With these basic psychological dangers in mind, let us examine some other dangers. *First*, even if the prophecy is based on what the prophet considers to be fact, the sup-

posed facts may be partially or completely wrong, no matter who the prophet is. Just because a prophet has been right before does not mean he will be right this time or always. We cannot *assume* that the prophet will be correct in any given instance.

It is true that people are human, and facts often turn out *not* to be facts. Nor is this always a simple matter of true and false. Facts are not always either right or wrong. They may be both right and wrong.

One danger in prophecy is that it is very easy for prophets to be unaware of the factual basis just because they are mainly intuitive or imaginative.

Interpreting Impressions

Second, prophecies, like all psychic or cosmic impressions, are received through the subconscious and made objective; that is, they are received by the subconscious, and then they are translated into objective images, words, or symbols. The process of reception may garble the original impression. Furthermore, the interpretation of the impression may be wrong. More likely, both reception and interpretation of the impression may be both right and wrong.

Third, in receiving and interpreting an impression, inevitably it is colored by the individual's own ideas and emotions. And inevitably there are conclusions based on the original impression. Frequently, neither the prophet nor those hearing the prophecy separate the basic impression, the associated ideas and emotions, and the conclusions.

These associations and conclusions are even more susceptible of error than the original impressions, and they are more unconscious.

There is a kind of corollary to this. Our ideas and emotions are affected by and depend on the environment and culture in which we live to some extent. If we could put the same prophet in different cultural environments at different times, his prophecies would differ somewhat. He might keep on prophesying Armageddon from his own psychological make-up, but it would be a different kind of Armageddon.

Fourth, prophets—and ordinary people like ourselves too—do not always under-

stand that much of what comes out of our subconscious has been put there in the first place by us as a reaction and response to our daily experience. We put suggestions into the subconscious or accept suggestions from without, but we do this and do not realize it. These come back into the objective later as what seem to be brand-new ideas straight from the Cosmic.

Fifth, psychologically, we project to the world around us our own repressed ideas and emotions. Because we have repressed them, we are unconscious of them in us. We see them only in the life, the environment in which we find ourselves.

We tend also to project our own desires and fears to the past or the future. What has apparently happened and what we think will happen is at least partly—and sometimes mostly—a picture of part of ourselves.

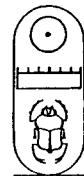
At the very least, what is prophesied is affected by the individual's own unconscious ideas and emotions. The world—past, present, or future—is largely a projection of our own *rejected* ideas and emotions. Atlantis and Lemuria as well as the next century look sometimes very much like the world today, partly because this is what we see and project.

Annulling Creativity

Sixth, the prophet, by accepting his prophecy, does away with his own initiative by assuming that the event will happen, that it is inevitable and predestined. Fundamentally, the prophet is a fatalist, not a creator, and what we need in this world is creative people. The prophet is putting the responsibility on someone or something else.

A prophet seldom says the world *may* come to an end, or a city may be destroyed by an earthquake. He says it *will* happen; there is no doubt, no possibility of changing the event. If it does not happen, then something interfered, or the magnanimous efforts and meditations of certain people or masters prevented the doom.

Seventh, obviously if *we* accept and believe a prophecy, we too preclude doing anything about the event-to-come. We, along with the prophet, abrogate or annul our responsibility and our creativity.



Even if we do not go that far, accepting a prophecy affects our thinking and behavior whether we realize it and admit it or not. Often this effect is something we are unconscious of. We think we have not accepted a prophecy or even a suggestion, and all the time it has gotten into the subconscious and is affecting our ideas, emotions, and behavior.

Eighth, a prophecy constitutes a suggestion to people to behave in certain ways, to think and feel in certain ways. It does not matter whether this suggestion is accepted consciously or unconsciously, except that the unconsciously accepted suggestion is many times more dangerous. Most suggestion of this type is unconsciously accepted. In this way, it is like much advertising.

Visualization

Ninth, the prophet and those who accept prophecy *help to bring it about* by visualizing what they accept. We all visualize our desires and fears. We do this without realizing it, and we do it without being trained in Rosicrucian principles. One thing our studies should do is to make us, or help us make ourselves, more skillful and efficient in the art of visualizing.

When we accept a prophecy or a suggestion, we automatically and perhaps unconsciously visualize it; hence, we help to bring it about. As we said earlier, prophecies are usually of undesirable, if not disastrous events; when we accept a prophecy, what we are often doing is *accepting and visualizing something we do not want*.

This puts at least part of the responsibility for the event, if and when it does happen, on both the prophet and those who accept it. Certainly we do not want responsibility for helping to bring about unpleasant and disastrous events either for ourselves, another person, or a group. But do we really want responsibility for creating even pleasant events in that way?

Of the dangers outlined, the last one—the responsibility for helping to create and bring about events—is the most important. It is, for instance, one thing to meditate on peace in the world, but it is quite another to prophesy that two nations will *either* go to war or stop fighting at a particular time. When we begin to do this, we

begin to work out details as to how this is going to happen as well as when. We put a limit on what can be done and how it can be done, simply by limiting the time. Do we want the responsibility and consequently the karma involved?

For the sake of illustration, it is one thing to say that man *may* destroy himself with nuclear bombs—this is serious enough. It is quite another thing to say that mankind *will* destroy itself by nuclear bombs. It is still another matter to say that mankind *will destroy itself at such-and-such a time* or within a particular time.

We are, first of all, predicting and visualizing something specific in this last example. We have stated it in such a way that we have accepted it as inevitable. We have begun working out in our minds—perhaps unconsciously—details of how this will happen. And we visualize these details. We have also put a time limit on it. And we visualize this too. All this we have ourselves unwittingly and unknowingly accepted and released to the Cosmic. Whether or not the Cosmic acts on destructive suggestions is beside the point. We have released it on lower levels than that, on the level of our own emotions and ideas.

The Individual's Choice

What can and should we do? Whether you accept prophecy is up to you; that is, you must decide whether it is possible to prophesy in the first place. I am not going to answer that for you.

If you accept prophecy in principle, then certain things should be kept in mind. Find out the facts; use reason, and analyze both the prophet and yourself. Why has the prophet made the prophecy in the first place? Why have you accepted it, or why should you? In other words, what are the motives on both sides?

Ask yourself whether any useful purpose is served in accepting a prophecy. Is it worth spending time and effort on it to think about it? Ask yourself whether this is something you want to happen. Do you want part of the responsibility for the event? Basically, we must question the motives, the purposes served, and our own responsibility.

The answers you give to these questions must go deeper than the surface responses of which you are aware. When you are concerned about something, there is usually a deep-seated reason for the con-

cern, aside from but connected with the thing itself. We cannot understand the dangers of prophecy unless we make a serious, persistent effort to do so. Δ

Lessons From The Past

(From page 7)

The scriptures of Zoroastrianism are called the *Zend Avesta*; literally, it means "Law of Commandments." This sacred work was originally arranged in five main parts. These works teach monotheism, the recognition of a sole deity. This sole god is declared to be supreme, a power of light, life, and truth. In Zoroastrianism we find evil and good personified and juxtaposed. In other words, Ahriman, god of darkness and evil, engages in conflict with Ahura Mazda, god of light and goodness.

Zoroastrianism exercised a great influence upon other religions. Fire, to Zoroastrians, became the symbol of zeal, light, and goodness. The Zoroastrian idea of satan was adopted by the Jews while they were captives in Babylon. The ideas of angelology and demonology were likewise borrowed by Judaism from Zoroastrianism. The word *paradise*, used by Jesus, etymologically originated in the *Avesta*, the sacred book of the Zoroastrians.

Judaism

Although the word *Judaism* was first used about 100 B.C. in Greco-Judaean literature, the Jewish religion is the oldest of the five living religions. It is based on divine revelations to Abraham, and later to Moses. The sacred literature of Judaism consists of a collection of ancient documents which are arranged into three groups: the laws, prophecies, and hagiography, that is, sacred writings. These are widely known to us as the *Old Testament*.

Judaism is the first of today's living religions to have sprung from the primitive beliefs of the Semitic tribes. The importance of Judaism is in its advocacy of a sole god. However, the belief in monotheism did not originate with Jews of Moses' time. In fact, Moses did not even deny the exist-

ence of other gods, but he forbade Jews to worship any other but Jehovah.

Another striking feature of Judaism is its belief in a Messiah. The word *Messiah* means the anointed one. The Jews wanted a Messiah to establish a theocracy, that is, a spiritual kingdom or a kingdom of God on earth. In the Judaic faith God is a paternal being—a father who forgives, loves, and is devoted to His kind.

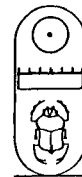
Judaism's moral codes are thought to have originated among earlier beliefs, but they are a foundation for self-discipline. Judaism holds out salvation and forgiveness for all who live a moral life. God, as a paternal being, is thought to be personally interested in each human who obeys His laws.

Development of Christianity

Christianity gained its greatest development in the Western world. Actually, the distinctive part of Christianity is the *New Testament*. The Old Testament was received from the Jewish faith. In his teachings, Jesus taught no cosmological principles or doctrines regarding the beginning of the world or man himself. Consequently, Christianity adopted such principles from Judaism to provide the concept of creation.

By A.D. 200 Christian writings were being compiled. In A.D. 325 Emperor Constantine ordered these writings to be combined into a book. Therefore, this first book, or Bible, was created three centuries *after* the time of Christ. The Bible is really an *anthology*, a collection of diverse writings. It was influenced by the Zoroastrian teachings and Greek philosophies, and even the earlier Egyptian and Babylonian concepts.

Christianity is a monotheistic belief in one god. Christianity's concept of god is almost identical with that of Judaism. God is continually confirmed to be a loving, merciful, paternal being. He is conceived to be a just judge of the world. The forgiveness of God is a principal doctrine of Christian-



ity. However, this principle advocates that the aim is to forgive those of His own kind.

Christianity contends that man originally was a spiritual being. However, man fell from grace and then sinned against God. It is not necessary to summarize the principal theological doctrines of Christianity. It is obviously an eclectic religion. This is noticeable in its relation to religions which preceded it.

Islam

Islam, next to Christianity, is the world's fastest growing religion. It is also the most recently founded of the world's great religions. Mohammed, its founder, was born in the sixth century A.D. on the Arabian Peninsula. He was a camel driver and tradesman, and a very religious man. At this time the numerous tribes of Arabia worshiped many separate tribal gods and local deities. In his caravan travels Mohammed discoursed with other camel drivers around evening campfires in the desert. From these other drivers he learned of other religions—Judaism and Christianity—which had grown considerably by that time.

In a twelve-year period of mental questioning and meditation Mohammed experienced visions. He became firmly convinced that there really is but one god. In his preaching Mohammed denounced the various tribal gods. At the age of fifty-two Mohammed was finally forced to flee for his life because of the antagonism he aroused.

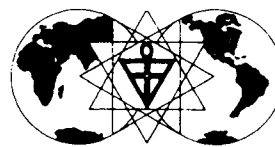
During a period of meditation God appeared to Mohammed. This Supreme Being he called *Allah*.

Mohammed's doctrines are contained in the Koran, which are the sacred works of Islam. The word *Islam* means submission to the will of Allah, and *Moslem* means those who submit. Mohammed was strict in the pursuit of his religion. However, he claimed no miracles for himself, although later devotees attributed many miracles to him just as have been attributed to the founders of other religions. The Koran contains many references to the Old Testament, and Abraham, first of the Jewish Patriarchs, is venerated by Moslems as well as Jews and Christians.

The Koran teaches a belief in angels, as well as in satan, whose name is pronounced the same as in Hebrew. The Koran states that Mohammed was the last of the greatest prophets. It teaches a belief in judgment after death, and a paradise and hell. Islam paints a gruesome picture of hell. Prayers must be directed toward the sacred mosque at Mecca four times a day.

In conclusion, let us look upon all these lessons as a beacon. Let them become a light which further pierces the shadows of the unknown. However, no matter how appealing these lessons may be, we must never permit them to become a bondage to the human intellect. Δ

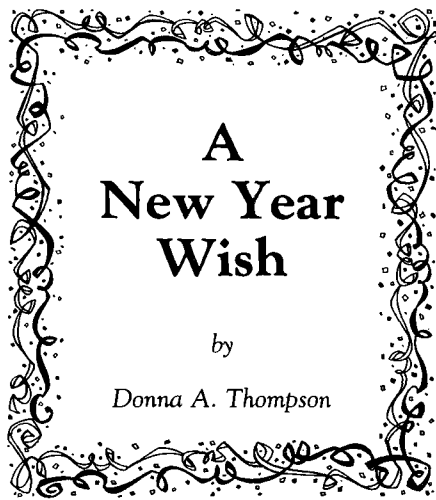
Medifocus



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

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

The
Rosicrucian
Digest
February
1984



A
New Year
Wish

by
Donna A. Thompson

“HAPPY NEW YEAR,” we say, as the old year goes its weary way into the past, and a New Year comes joyously toward us, bringing with it hope for a better tomorrow. It is a time of beginning, of looking forward.

As the old year passes, cards expressing New Year’s greetings arrive at our doorstep, wishing us everything we might desire in the fast approaching year. But last year a dear friend gave me a different viewpoint: “If I could wish a wish for you, it would not be that ‘all your dreams come true,’ as the old songwriter penned. This might not be the best wish, after all.”

After considering my friend’s viewpoint, I thought she might be right. We all do dream foolish dreams and wish for foolish things, or at least things that would not add to our happiness. We wish for wealth, and though there is pleasure in the things that money will buy, along with pleasure come great responsibilities. Great wealth is often a burden.

Most of us would wish for a new and larger house, a new car, a boat, jewels, clothing, time to spend traveling, and other things of this sort. I used to dream of a thousand-acre farm with a house in the middle of it. I know now that it would not have been a wise investment for me. These are material things and are not necessarily always the best for us.

What, then, would I wish for you, my friends—those of you with much and those of you with little?

When I analyzed my wishes, I found no material things among them. Material things vanish in a flood, a tornado, or a fire. A thief can take them away. We may become ill and not be able to use them. They can go out of our lives and leave nothing behind except memories. Why are they so important that we would sacrifice friends, health, and even our lives for them?

What, then, would I wish for you? Two things—and money cannot buy one at all, and it can only help buy the other. For the coming year I would first wish you *health*—the most prized of all gifts and the most valuable thing in the world. Money can help buy health in a measure, but not entirely. My other wish for you is *happiness*, and this money will not buy. It is something that comes from within, in the way you look at life and face the things that happen to you. Happiness is really strength of character, which is without price.

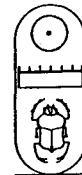
So for the New Year, I do not wish you all the things you have dreamed about—all the things you may want. Life would be dull if you had them all. But I do wish you hope and courage. I wish you friends, health, and happiness. All these have no price.

As you evaluate your life at the beginning of another year, be thankful for what you have learned in the year that has passed. Learn from the mistakes you have made, and profit by them in the future. Count the new friends you have come to know and give thanks for those old and dear ones you have had through the years.

The New Year is a new beginning, a time of making resolutions, if you like to do that. Among other things, resolve to make it a better year than last.

I do not wish for you all the things you think you might want today, but I do wish you abundant health and with it lasting joy.

Happy New Year!



Rosicrucian Activities

SERIOUS handicaps need not deter an individual from playing an active and fulfilling role in society. Sydney E. Wall, of Canberra, Australia, is a good example of how a person can overcome physical limitations and provide help and inspiration to his fellow man. Mr. Wall, now 78 years of age, was struck with polio when only six months old. Over many years he faced a number of operations to correct the resulting crippling—the first when he was five years old and the last when he was fifty-three. Yet he received a good education at home and at vocational school and university, and has been employed as a clerk, telephone operator, and youth employment and vocation guidance officer.

Acting as a counselor, Mr. Wall has been especially instrumental in providing guidance to the handicapped. He and his wife Edna (who was a nurse and has likewise taken an active role in aiding the handicapped) have helped children and adults overcome feelings of isolation and futility. The Walls have brought hope where there was despair and encouraged personal achievement and independence where hopelessness was the only horizon. For many children they have been "Dad" and "Mum."

In recent years the Walls have remained active in helping the handicapped. Their



Past Master Gretel Natterer, of Canberra Pronaos (left) presents Humanitarian Awards to Edna and Sydney Wall.

latest effort was in 1981 when they helped organize a committee for the Year of the Disabled in Canberra. Sydney acted as Secretary and Edna served on the Non-Government Committee. For this work they were awarded a certificate by the Australian Capital Territory government.

The Rosicrucian Order is likewise proud to have recently presented the Humanitarian Award to Sydney and Edna Wall, and we wish them many more years of inspirational service to their fellow man.

THE Rosicrucian Order, AMORC, is proud of its fratres and sorores, as their many achievements bring enlightenment and happiness to mankind. For instance, in late July the Officers and members of St. Christopher Lodge in Kingston, Jamaica, were pleased to learn that a fellow member, former Regional Monitor Frank Davis, received the Order of Distinction for services rendered to the Jamaica Constabulary. Congratulations, Frater Davis!

The high cosmic vibrations and grandeur of America's Rocky Mountains inspired Frater Dalton Hudson to compose a major

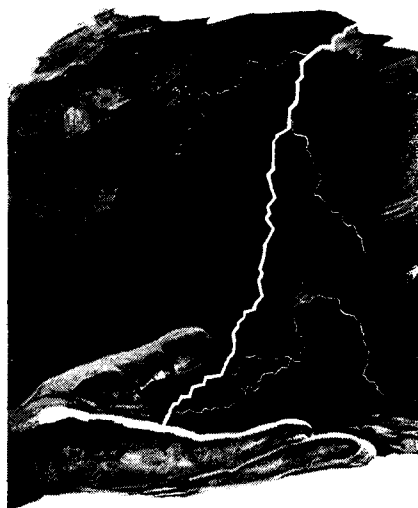
symphonic work, *Ode to the Rockies*. This work will be premiered on March 17 by the Casper Symphony Orchestra in Casper, Wyoming. The Casper Symphony is Wyoming's only resident professional symphony as classified by the American Symphony Orchestra Association. This premiere is the first of a major symphonic work in Wyoming's history and is being hailed with statewide publicity. The *Ode* will be broadcast at 8:00 p.m. on April 4 by the Casper, Laramie, and Aspen (Colorado) FM radio stations.

IN SEPTEMBER, Soror Lisa Sporer of AMORC's Department of Instruction was guest speaker at a Convocation held by Robert Fludd Lodge, Sacramento, California. Soror Sporer addressed the members on the principle of Mental Suggestion, conducted an experiment, and answered questions during the social period following Convocation. She also had the pleasure of meeting several members whose names she recognized through their correspondence to the Instruction Department.

Soror Sporer and her husband, Rusty, congratulated the group, formerly Clement B. LeBrun Chapter, on its newly achieved Lodge status. Robert Fludd Lodge offers a

variety of Rosicrucian activities, including Degree Forums, Roundtable Discussions, Temple Degree Initiations, and Junior Convocation for children. In addition, the Lodge served as host affiliated body for the 1983 Central California Regional Conclave and assisted Frater Edward Lee, AMORC's Director of Advertising, in presenting a Harmony Seminar.

Frater and Soror Sporer were particularly impressed by the fraternal spirit expressed by the members and the aura of harmony pervading the Lodge, as well as the members' work on behalf of the Order. Special thanks to Master Marian Fuhrman, Deputy Master Linda Stanley, and "the frater from Alaska" for the warm welcome.



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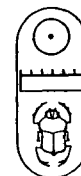
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WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC, as of December 1, 1983

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ANY MEMBER of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of the body. Inquiries 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

‡ANGOLA

Luanda: Luz Pronaos

ARGENTINA

Bahia Blanca, Buenos Aires: Bahia Blanca Pronaos

Ballester, Buenos Aires: Ballester Pronaos

Buenos Aires, D. F.:

*Buenos Aires Lodge

El Esenio Pronaos

Córdoba, Córdoba: Córdoba Chapter

Desamparados, San Juan: San Juan Pronaos

Ituzaingó, Buenos Aires: Ituzaingó Pronaos

La Plata, Buenos Aires: La Plata Pronaos

Mar del Plata, Buenos Aires: Excelsior Chapter

*Mendoza, Mendoza: Mendoza Lodge

Quilmes, Buenos Aires: Quilmes Pronaos

Resistencia, Chaco: Resistencia Pronaos

Rosario, Santa Fe: Rosario Pronaos

San Miguel, Tucumán: Aconquija Pronaos

San Pedro, Buenos Aires: San Pedro 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.: Ra-y-Ma Chapter

Brisbane, Queensland: Brisbane Chapter

Canberra, A.C.T.: Canberra Pronaos

Gold Coast, Queensland: Gold Coast Pronaos

Katoomba, N.S.W.: Katoomba Pronaos

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

*Ormond (Melbourne), Victoria: Harmony Lodge

Perth, Western Australia: Lemuria Chapter

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

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

Whyalla, S.A.: Aton-Rose Pronaos

Wollongong, N.S.W.: Illawarra Pronaos

§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 Chapter

‡Bruxelles:

Prométhée Chapter

*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

*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).

Dassa Zoumé: Lux Vitae Pronaos

Djougou: Agni Pronaos

Lokossa: Chephren Pronaos

Ouidah: Copernic Pronaos

Parakou: Spinoza Chapter

*Porto Novo: Pythagore Lodge

Savalou: Akhenaton Pronaos

BOLIVIA

Cochabamba: Tunari Chapter

La Paz: La Paz Chapter

Santa Cruz de la Sierra: Santa Cruz Chapter

Trinidad: Trinidad Pronaos

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Grand Lodge of AMORC of Brazil, Ordem Rosacruz,

Caixa Postal 307, 80000 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 Lodge

Salvador Lodge

Vitória da Conquista: Vitória da Conquista Pronaos

Ceará

Fortaleza: Fortaleza Chapter

Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal

*Brasília: Brasília Lodge

Taguatinga: Taguatinga Pronaos

Espírito Santo

São Mateus: São Mateus Pronaos

Vila Velha: Vila Velha Chapter

Vitória: Vitória Chapter

Goiás

Anápolis: Anápolis Pronaos

*Goiânia: Goiânia Lodge

Gurupi: Gurupi Pronaos

Pires do Rio: Pires do Rio Pronaos

Maranhão

São Luis: São Luis Chapter

Mato Grosso

Barra do Garça: Barra do Garça Pronaos

*Cuiabá: Cuiabá Lodge

Diamantino: Diamantino Pronaos

Sinop: Celeste Pronaos

Mato Grosso do Sul

Aquidauana: Aquidauana Pronaos

Bonito: Bonito Pronaos

*Campo Grande: Campo Grande-MS Lodge

Corumbá: Corumbá Pronaos

Dourados: Dourados Pronaos

Jardim: Jardim Pronaos

Nova Andradina: Nova Andradina Pronaos

Ponta Porã: Ponta Porã Pronaos

Rondonópolis: Rondonópolis Pronaos

Três Lagoas: Três Lagoas Pronaos

Minas Gerais

Barbacena: Barbacena Pronaos

***Belo Horizonte:**
 Belo Horizonte Lodge
 Vila Rica Lodge
Contagem: Contagem Pronaos
Divinópolis: Divinópolis Pronaos
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
Nanuque: Nanuque Pronaos
Pirapora: Pirapora Pronaos
Poços de Caldas: Poços de Caldas Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Pronaos
Pará
***Belém:** Belém Lodge
Marabá: Marabá Chapter
Paraíba
Campina Grande: Campina Grande Pronaos
João Pessoa: João Pessoa Chapter
Paraná
Apucarana: Apucarana Pronaos
Cascavel: Cascavel R+C Pronaos
Cornélio Procopio: Cornélio Procopio Pronaos
Curitiba
 Agua Verde Chapter
 *Curitiba Lodge
Fóz do Iguaçu: Fóz do Iguaçu Chapter
***Londrina:** Londrina Lodge
Maringá: Maringá Chapter
Ponta Grossa: Ponta Grossa Pronaos
Santo Antônio da Platina: Santo Antônio da Platina Pronaos
Umuarama: Umuarama Pronaos
União da Vitória: União da Vitória Pronaos
Pernambuco
Jaboatão: Jaboaão Pronaos
Olinda: Olinda Pronaos
Petrolina: Petrolina Pronaos
Recife
 Boa Viagem Chapter
 *Recife Lodge
Piauí
Teresina: Teresina Chapter
Rio de Janeiro
Barra Mansa: Barra Mansa Chapter
Barra do Pirai: Barra do Pirai Pronaos
Cabo Frio: Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: Duque de Caxias Chapter
Macaé: Macaé Chapter
***Nilópolis:** Nilópolis Lodge
***Niterói:** Niterói Lodge
Nova Friburgo: Nova Friburgo Chapter
***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
 *Méier Lodge
 *Rio de Janeiro Lodge
***São Gonçalo:** São Gonçalo Lodge
São João de Meriti: São João de Meriti Chapter
Valença: Valença Pronaos
***Volta Redonda:** Volta Redonda Lodge
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 Lodge
Itajaí: Itajaí Pronaos
Joinville: Joinville Chapter
Lages: Lages Pronaos
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos
São Paulo
Americana: Americana Pronaos
Araçatuba: Araçatuba Pronaos
Barretos: Barretos Pronaos
***Baurú:** Baurú R+C Lodge
***Campinas:** Campinas Lodge
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: Guarulhos Chapter
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré R+C Chapter
Jau: Jau Pronaos
Jundiaí: Jundiaí 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 Lodge
São Carlos: São Carlos Chapter
São Joaquim da Barra: São Joaquim da Barra Pronaos
***São José do Rio Preto:** São José do Rio Preto R+C Lodge
São José dos Campos: São José dos Campos Chapter
São Miguel Paulista: São Miguel Paulista Chapter
São Paulo:
 *Santana Lodge
 *São Paulo Lodge
 Tatuapé Chapter
 Tucuruví Chapter
São Vicente: São Vicente Chapter
Sorocaba: Sorocaba Chapter
Taubaté: Taubaté Chapter
Sergipe
Aracaju: Aracaju Chapter
CAMEROUN
 †Bafoussam: Philadelphia Chapter
 †Bertoua: Le Sentier Pronaos
Buea: Fako Pronaos
 †*Douala: Moria-El Lodge
Douala: Wouri Pronaos
 †Ebolowa: Reflexion Pronaos
 †Edéa: Salomon Chapter
 †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
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 †Alma, P.Q.: Jeannois Pronaos
Barrie, Ont.: Barrie Pronaos

†Beauharnois, P.Q.: Soleil Levant Pronaos
 †Cabano, P.Q.: Wissick Pronaos
 †Calgary, Alta.: Calgary Chapter
 †*Chicoutimi, P.Q.: Saguenay du Mont Verdone Lodge
 †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 Lodge
 †Hull, P.Q.: Rose de l'Est Chapter
 †Joliette, P.Q.: Ptah Pronaos
 †Kelowna, B.C.: Okanagan Pronaos
 †Laval, P.Q.: Maat Chapter
 †London, Ont.: Cosmos Chapter
 †Longueuil, P.Q.: Poséidon Chapter
 †Mont-Laurier, P.Q.: Kizis Pronaos
 *Montréal, P.Q.:
 †Atlas Lodge
 Mount Royal Lodge
 †Nouvelle Atlantide Lodge
 †Ottawa, Ont.: Trillium Chapter
 †Peterborough, Ont.: Peterborough Pronaos
 †Prince George, B.C.: Hope of the North Pronaos
 †*Québec, P.Q.: Pyramide Lodge
 Repentigny, P.Q.: Harold P. Stevens Pronaos
 †Rimouski, P.Q.: Grand Soleil Chapter
 †Roberval, P.Q.: Ouatichouan Pronaos
 †Saint-Georges-de-Beauce, P.Q.: Bennou Pronaos
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 Pronaos
 †Saint-Jérôme, P.Q.: Alban et Juliette Gueudet Chapter
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 *Barranquilla, Atlantico: Barranquilla Lodge
 *Bogotá, Cundinamarca: Nuevo Mundo Lodge
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 †CONGO
 *Brazzaville:
 Karnak Lodge
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 Impfondo: Nefertiti Pronaos
 Jacob: Rose Dorée Pronaos
 Kinkala: Ptah-Hotep Pronaos
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 *Pointe Noire: Paul Taty Lodge
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 *Copenhagen: H. Spencer Lewis Chapter
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 EL SALVADOR
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 *San Salvador: San Salvador Lodge
 Santa Ana: Santa Ana Pronaos
 Usulután: Luz de Oxelotlán Pronaos
 †FINLAND
 Helsingfors: Finlandia Pronaos
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 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 Chapter
 *Aix-en-Provence: Rose du Sud Lodge
 Ajaccio: Atlantide Pronaos
 Albertville: Athena Pronaos
 Albi: Edith Lynn Chapter
 Alès: Nicolas Roerich Pronaos
 Amiens: Samarobrive Pronaos
 *Angers: Alden Lodge
 Angoulême: Isis Chapter
 *Annecy: Amatu Lodge
 Antony: Udjat Chapter
 Arpajon: Sirius Pronaos
 Auch: Shakti Pronaos
 Auxerre: Melchisedech Chapter
 Avignon: Plutarque Chapter
 Avranches: Fiat Lux Chapter
 *Bagnolet: Lux Aeterna Lodge
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 Bayonne: Amaya Pronaos
 Beauvais: Lumen Chapter
 Belfort: Eric Satie Pronaos
 Bergerac: Francis Bacon Pronaos
 Besançon: Akhnaton Chapter
 *Bessancourt: Niels Jensen Lodge
 *Béziers: De l'Epi Lodge
 Biarritz: Thalès Chapter
 Blois: Eurydice Chapter
 Bonneval: Franklin Chapter
 *Bordeaux: Léonard de Vinci Lodge
 Boulogne-Billancourt: Khépra Chapter
 Bourg-en-Bresse: Horus Pronaos
 Bourges: Nicolas Flamel Chapter
 Bourgoin: Iris Pronaos
 Brest: Amentet Chapter
 Brive-la-Gaillarde: Charles Dana Dean Pronaos
 *Caen: Sérénité Lodge
 Cahors: Harmakhis Pronaos
 Cannes: Amon-Râ Chapter
 Carcassonne: Imhotep Pronaos
 Castres: Arnaud Pronaos
 Chalons-sur-Saône: Le Verseau Chapter
 *Chambéry: Thot Hermès Lodge
 Charleville-Mézières: Espoir Pronaos
 Châteauroux: Paracelse Pronaos
 Chaumont: Demeter Pronaos
 *Clermont-Ferrand: Gergovia Lodge
 Colmar: Fidélite Chapter
 Colombes: Anubis Chapter
 *Dijon: Bernard de Clairvaux Lodge
 Douai: L'Eveil Pronaos
 Dunkerque: Martha Lewis Chapter
 Epinal: Lu-Vi-Am Pronaos
 Epinay-sur-Seine: Sphinx Pronaos
 Fetigny: L'Eau Vive Pronaos
 Foix: Esclarmonde de Foix Pronaos

Fougères: Nefer Pronaos
Francheville: Maitre Philippe Pronaos
***Gagny:** Marie Le Roux Lodge
***Grenoble:** Louis-Claude de Saint-Martin Lodge
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Le Mans: Jacob Boehme Chapter
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***Le Perreux:** Ankh Lodge
Le Puy: Air Pronaos
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***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
Montargis: Amorifer 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
Nogent-sur-Seine: Eben Shatigals Pronaos
***Orléans:** Orphée Lodge
***Paris:**
 Giordano Bruno Chapter
 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
Rozay-en-Brie: Kheper Pronaos
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: Benjamin Franklin Chapter
Saint-Germain-en-Laye: Raymund Andrea Pronaos
Saint-Pourçain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Kut-Hu-Mi Pronaos
Sarrebouurg: Ponsaravis Pronaos
Sees: Sakkarah Pronaos
Sète: Thau Pronaos
***Strasbourg:** Galilée Lodge
Thaire d'Aunis: Osiris Chapter
Thonon-les-Bains: Ad Rosam Pronaos
Toulon: Hermès Chapter
***Toulouse:**
 Clemence Isaure Lodge
 Raymond VI Lodge
Tours: Blaise Pascal Chapter
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Pronaos
Varennes: Edith Piaf Chapter
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybèle Pronaos
***Villeneuve-Saint-Georges:** Robert Quillé Lodge
Viviers: Hugues de Payns Chapter

†FRENCH GUIANA
 *Cayenne: Pythagore Lodge

†GABON
 Lambaréné: Sossa Simawango Maurice Pronaos

Libreville: Anaxagore Chapter
Port Gentil: Amenhotep IV Pronaos

GERMANY
 Grand Lodge of AMORC of Germany, Der Orden vom Rosenkreuz, Postfach 1242, 7570 Baden-Baden, 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
Düsseldorf: Johannes Kepler Chapter & Pronaos
***Frankfurt am Main:** Michael Maier Lodge & Pronaos
Freiburg im Breisgau: Johannes Amos Comenius Pronaos
Fürth: Kelpius Chapter & Pronaos
Göttingen: Göttingen 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
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon-Studion Chapter & Pronaos
Ulm: Donau-Iller Pronaos
Witten: Heinrich Khunrath Lodge & Pronaos
Würzburg: Helios Pronaos

GHANA
Accra: Accra Chapter
Agona-Swedru: Agona-Swedru Pronaos
Akim Oda: Akim Oda Pronaos
Akuse: Akuse Pronaos
Bolgatanga: Bolgatanga Pronaos
Cape Coast: Cape Coast Pronaos
Ho: Volta Pronaos
Kumasi: Kumasi Chapter
Sunyani: Sunyani Pronaos
Takoradi: Takoradi Pronaos
Tamale: Tamale Pronaos
Tema: Tema Pronaos

GREECE
 Grand Lodge of AMORC of Greece, 16 Filellinon St., 185 36 Pireas, Greece.
***Athens:** Athens Lodge

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

†GUADELOUPE
***Basse-Terre:** Champollion Lodge
***Pointe-à-Pitre:** Parménide Lodge

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

GUYANA
Georgetown: Roraima Pronaos

†HAITI
***Cap-Haitien:** Jeanne Guesdon Lodge
Gonaïves: Akhenaton Pronaos
Les Cayes: Les Incas Chapter
***Port-au-Prince:**
 Gladys Lewis Lodge
 Martinez de Pasqually Lodge
Saint Marc: Saint Marc Pronaos

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

HONG KONG
Hong Kong: Hong Kong Pronaos

† ICELAND
Reykjavik: Atlantis Chapter

IRELAND
Dublin: Dublin 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 Guedet Chapter

*Abidjan:

Albert Ahouné Lodge
Cheops Lodge
Jeanne Guesdon Lodge

Aboho Garé: Sènèque Chapter

Aboisso: Amour Pronaos

Adzopé: Jean-Jacques Rousseau Chapter

Agboville: Jacob Boehme Chapter

Agnibilékrou: Rose Mystique Pronaos

Anyama: Hator Pronaos

Béoumi: Isaac Newton Chapter

Biankouma: Atlantide Pronaos

Bingerville: Epicure Pronaos

***Bondoukou:** Démocrite Lodge

***Bongouanou:** Lumière Lodge

Bouafilé: Paracelse Chapter

*Bouaké:

Joseph N'Guessan Bongo Lodge
Louis Koblan Diessy Hudson Lodge

Boundiali: Flambeau de la Bagoé Pronaos

Buyo: Terre d'Eburnie 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

Guiglo: Lumière de l'Ouest 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 Pédro: Felicité Chapter

Sassandra: Thalès Pronaos

Séguéla: Anaximandre Pronaos

Sérébou: Athéna Pronaos

Tiassalé: Vie Pronaos

Touba: Hermès Pronaos

Toumodi: Roger Bacon Pronaos

***Yamoussokro:** Edith Lynn Lodge

*Yopougon:

Empédocle Lodge
Mont Pico 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 Chapter

Okayama: Akhnaton Pronaos

Osaka: Ankh Chapter

Shizuoka: Nefertiti Pronaos

***Tokyo:** Validivar Lodge

‡MADAGASCAR

Antananarivo: Lemurie Mystique Pronaos

MALAYSIA

Kuala Lumpur: Kuala Lumpur Pronaos

‡MALI

Bamako: Harmonie Pronaos

‡MARTINIQUE

***Fort-de-France:** Amon-Râ Lodge

***La Trinité:** Fraternité Lodge

***Le Lamentin:** Amitié Lodge

Le Marin: Heliopolis Pronaos

Saint Pierre: Mont Pelée Pronaos

‡MAURITIUS

Rose Hill: Mahé de Labourdonnais Pronaos

MEXICO

Acapulco, Gro.: Acapulco Chapter

Aguascalientes, Ags.: Aguascalientes Pronaos

Chihuahua, Chih.: Iluminación Chapter

Ciudad Juárez, Chih.: Juárez Chapter

Ciudad Victoria, Tamps.: Victoria Pronaos

Cuernavaca, Mor.: Xochicalco Chapter

Culiacán, Sin.: Culiacán Pronaos

Durango, Dgo.: Durango Pronaos

***Ensenada, B.C.:** Alpha-Omega Lodge

Guadalajara, Jal.: Guadalajara Chapter

Hermosillo, Son.: Hermosillo Pronaos

León, Gto.: Guanajuato 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

Puerto Vallarta, Jal.: Puerto Vallarta Pronaos

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

Valle Hermoso, Tamps.: Valle Hermoso Pronaos

Veracruz, Ver.: Zoroastro Chapter

Villahermosa, Tab.: Tabasco Pronaos

Xicoténcatl, Tamps.: Xicoténcatl Pronaos

‡MONACO

Monaco: Monoecis Pronaos

NETHERLANDS

Grand Lodge of AMORC of the Netherlands, De Rozekruisers Orde, Postbus 53031, 2505 AA The Hague, Holland; street address: 36 Groothertoginnelaan, 2517 EH The Hague. 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

Drachten: It Ljocht Pronaos

Eindhoven: Horus Chapter

Groningen: Cheops Chapter

Haarlem: Aton Pronaos

Hengelo: Ankh Pronaos

Leiden: Amon-Re Pronaos

Maastricht: Maat Chapter

Nijmegen: Thot Chapter

Rotterdam: Spinoza Chapter

***The Hague:** Isis Chapter

Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES

Philipsburg: Ishtar Pronaos

St. Nicolas: Aruba Chapter

Willemstad: Curaçao Chapter

‡NEW CALEDONIA

Nouméa: Dokamo Chapter

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

Abak, Cross River: Abak Pronaos

Abakaliki, Anambra: Abakaliki Pronaos

Abeokuta, Ogun: Abeokuta Chapter

Abonnema, Rivers: Abonnema Pronaos

Abraka, Bendel: Abraka Pronaos
Afikpo, Imo: Afikpo Pronaos
Agbor, Bendel: Divine Pronaos
Ahoda, Rivers: Alga Pronaos
Akamkpa, Cross River: Akamkpa Pronaos
Akoka-Yaba, Lagos: Akoka Pronaos
Akure, Ondo: Akure Pronaos
***Apapa, Lagos:** Apapa Lodge
Arochukwu, Imo: Arochukwu Pronaos
Asaba, Bendel: Asaba Chapter
Auchi, Bendel: Auchi Pronaos
Awka, Anambra: Awka Pronaos
Bauchi, Bauchi: Bauchi Pronaos
Benin City, Bendel:
 *Benin City Lodge
 Roger Bacon Pronaos
***Bori, Rivers:** Ee-Dee Lodge
Brass-Okpoama, Rivers: Philosophers Pronaos
Burutu, Bendel: Burutu Pronaos
***Calabar, Cross River:** Apollonius Lodge
***Eket, Cross River:** Eket Lodge
Enugu, Anambra:
 *Kroomata Lodge
 Nkalagu Pronaos
Gboko, Benue: Gboko Pronaos
***Ibadan, Oyo:** Alcuin Lodge
Ibusa, Bendel: Ibusa Pronaos
Ife, Oyo: Ife Chapter
***Ihiala, Anambra:** Isaac Newton Lodge
Ikare, Ondo: Ikare-Akoko Pronaos
Ikeja, Lagos: Harmonium Chapter
Ikom, Cross River: Elijah Pronaos
Ikot Abasi, Cross River: Ikot Abasi Pronaos
Ikot Ekpene, Cross River: Ikot Ekpene Pronaos
Ilaro, Ogun: Jubilee Pronaos
Ilorin, Kwara: Ilorin Pronaos
Issele-Uku, Bendel: Eziani Pronaos
Jebba, Kwara: Jebba Pronaos
Jos, Plateau: Star of Peace Chapter
***Kaduna, Kaduna:** Morning Light Lodge
Kano, Kano: Kano Chapter
Koko, Bendel: Koko Pronaos
Kwale, Bendel: Illuminati Pronaos
***Lagos, Lagos:**
 Isis Lodge
 Memphis Lodge
Lagos Island, Lagos: Lagos Island Pronaos
Maiduguri, Borno: Maiduguri Pronaos
Makurdi, Benue: Makurdi Chapter
Mbaise, Imo: Mbaise Pronaos
Mbaitoli, Imo: Mbaitoli Pronaos
Mgbidi, Imo: Mgbidi Pronaos
Minna, Niger: Minna Pronaos
New Bussa, Kwara: New Bussa Pronaos
Nnewi, Anambra: Nnewi Pronaos
Nsukka, Anambra: Nsukka Chapter
Oghara, Bendel: Oghara Pronaos
Ogoja, Cross River: Amatu Chapter
Ogwash-Uku, Bendel: Aniocha Pronaos
Ohafia, Imo: Ohafia Pronaos
Oji River, Anambra: Oji River Pronaos
Okigwe, Imo: Solar Pronaos
Okpebho, Bendel: Ekpoma Pronaos
Okrika, Rivers: Okrika Pronaos
***Onitsha, Anambra:** Paracelsus Lodge
Orerokpe, Bendel: Ansata Chapter
Orlu, Imo: Orlu Chapter
Oron, Cross River: Oron Pronaos
Owan, Bendel: Owan Pronaos
***Owerri, Imo:** Plato Lodge
Oyo, Oyo: Oyo Pronaos
Ozoro, Bendel: Ozoro Chapter
Patani, Bendel: Patani Pronaos
***Port Harcourt, Rivers:** Thales Lodge
***Sapele, Bendel:** Nirvana Lodge
Sokoto, Sokoto: Sokoto Pronaos
Suleja, Niger: Suleja Pronaos
Ubijaja, Bendel: Ubijaja Pronaos
Ughelli, Bendel: Ughelli Chapter
Umuahia, Imo: Cagliostro Chapter
Umunede, Bendel: Umunede Pronaos
Uromi, Bendel: Uromi Pronaos
***Uyo, Cross River:** Aton Lodge
***Warri, Bendel:** Kut-Hu-Mi Lodge
Yenagoa, Rivers: Yenagoa Pronaos
Yola, Gongola: Yola Pronaos
Zaria, Kaduna: Osiris Chapter

†NORWAY

Brumunddal: Mjøsa Chapter
***Oslo:** Oslo Chapter
Stavanger: Rogaland Pronaos
Tønsberg: Jarlsberg Pronaos
***Trondheim:** Nidaros Chapter

PANAMA

Changuinola: Changuinola Pronaos
Chitré: Centrales Pronaos
Colón: Amon Raa Chapter
David: David Chapter
La Chorrera: La Chorrera Pronaos
La Concepción: La Concepción Pronaos
***Panama:** Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY

Asunción: Asunción Pronaos

PERU

Arequipa: Arequipa Chapter
Chiclayo: Chiclayo Chapter
Chimbote: Chimbote Pronaos
Iquitos: Iquitos Pronaos
***Lima:** AMORC Lodge of Lima
Piura: Piura Pronaos
Trujillo: Trujillo Chapter

PHILIPPINES

Manila: Philippine Chapter

PORTUGAL (under Grand Lodge of Brazil)

Lisbon: Lisbon Chapter
Porto: Porto Chapter

†REUNION

***Saint-Denis:** Maat Lodge
Saint-Pierre: Croix du Sud Pronaos

SCANDINAVIA

Nordic Grand Lodge, Gathes väg, S-43900 Onsala, 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

Albacete: Albor Pronaos
Badajoz: Angel Pronaos
Baracaldo: Acuario Pronaos
Barcelona: Ramon Llull Chapter
Cartagena: Mastia Pronaos
Ibiza: Ibiza Pronaos
***Las Palmas de Gran Canaria:** Alcorac Lodge
***Madrid:** Columbus Lodge
Málaga: Hathor Pronaos
Oviedo: Oviedo Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastián: San Sebastián Pronaos
Santa Cruz de Tenerife: Abora Chapter
Sevilla: Sevilla Pronaos
Teruel: Teruel Pronaos
Valencia: Sirio Pronaos
Villajoyosa: Isis Pronaos
Zaragoza: Zaragoza Pronaos

+SURINAME

Moengo: Kandra-Faja Pronaos
Paramaribo: Paramaribo Chapter

†SWEDEN

***Göteborg:** Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Svithjod Chapter
Västera: Västera Pronaos
Vetlanda: Smolandia Pronaos

SWITZERLAND

§Basel: Dr Franz Hartmann Pronaos

§Bern: Ferdinand Hodler Pronaos
‡Bienne: Maitre Kelpius Pronaos
‡Delémont: Crux Ansata Pronaos
‡Fribourg: Khnoum Pronaos
‡*Genève: H. Spencer Lewis Lodge
‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos
‡Lausanne: Renaissance Pronaos
‡*Lugano: Leonardo da Vinci Lodge
‡Neuchâtel: Khepera Chapter
‡Nyon: Pyra Pronaos
§St. Gallen: Pythagoras Pronaos
‡Sion: Gladys Lewis Pronaos
‡Vevey-Montreux: Neith Pronaos
§Zurich: El Moria Chapter & 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
Tabligbo: Kemit Pronaos
Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter
Scarborough: Tobago Pronaos

UNITED KINGDOM

England

Birmingham: Birmingham Pronaos
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter
Bristol: Bristol Pronaos
Chester: Chester Pronaos
Colchester: William Gilbert Pronaos
Coventry: Coventry Pronaos
Exeter: Isca Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
London:
*Francis Bacon Lodge
Highbury Pronaos
*London Lodge
Michael Faraday Pronaos
Robert Browning Pronaos
Wanstead Springs Pronaos
Wembley Chapter
Maidstone: William Harvey Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Newquay: Cornish Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Pronaos
Preston: Preston Pronaos
Reading: Lucis Pronaos
Saint Albans: Zanoni Pronaos
Sheffield: Sheffield Pronaos

Northern Ireland

Belfast: Belfast Pronaos

Scotland

Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos

Wales

Cardiff: Cardiff Pronaos

UNITED STATES

Alabama

Birmingham: Birmingham Pronaos
Huntsville: Huntsville Pronaos
Mobile: Gulf Coast Pronaos
Montgomery: Montgomery Pronaos

Arizona

*Phoenix: Phoenix Lodge
Prescott: Prescott Pronaos
Tucson: Tucson Pronaos

Arkansas

Little Rock: Evolving Rose Pronaos

California

Bakersfield: Temblor Pronaos

*Bell: Bell Lodge
Chico: Chico Pronaos
Concord: Concord Lotus Pronaos
Costa Mesa: Pronaos by the Sea
Fresno: Amen-Ra Pronaos
*Long Beach: Abdiel Lodge
Los Angeles:
*Hermes Lodge
Los Angeles Chapter
Modesto: May Banks-Stacey Pronaos
Monterey: Monterey Pronaos
*Oakland: Oakland Lodge
Pasadena: Akhnaton Pronaos
*Sacramento: Robert Fludd Lodge
San Bernardino: San Bernardino Pronaos
San Carlos: Peninsula Chapter
San Diego
*San Diego Lodge
Spanish Chapter
San Francisco
*Francis Bacon Lodge
San Francisco Chapter
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
Sunnyvale: Pacific Dawn Pronaos
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

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

Delaware

Newark: Wilmington Pronaos

District of Columbia

*Washington: Atlantis Lodge

Florida

Fort Lauderdale: Fort Lauderdale Chapter
Holly Hill: Sunshine Pronaos

Jacksonville: Jacksonville Pronaos

Jupiter: West Palm Beach Pronaos

Miami:

Hialeah Chapter

*Miami Lodge

Westchester Chapter

*Miami Beach: Mistes Lodge

Orlando: Orlando Pronaos

Pensacola: Pensacola Pronaos

St. Petersburg: Aquarian Chapter

Tampa: Peace Pronaos

Georgia

Atlanta: Atlanta Chapter

Hawaii

Honolulu: Honolulu Pronaos

Idaho

Boise: Boise Pronaos

Illinois

Chicago:
Chicago Chapter

*Nefertiti Lodge

South Chicago Pronaos

La Grange: Mystic Flame Pronaos

Indiana

Evansville: Evansville Pronaos

Hammond: Calumet Chapter

New Albany: Bluegrass Pronaos

Terre Haute: Franz Hartmann Pronaos

Iowa

Des Moines (Ankeny): Des Moines Pronaos

Louisiana

Baton Rouge: Acadian Pronaos

New Orleans: New Orleans Chapter

Maine

Freeport: Eastern Dawn Pronaos

Maryland

Baltimore (Towson): Chesapeake Pronaos

Massachusetts

*Boston: (Allston): Johannes Kelpius Lodge

Brockton: South Shore Pronaos

Springfield (Agawam): John Dee Pronaos

West Townsend: Emerson Pronaos

Michigan

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

Minnesota

Minneapolis: Essene Chapter

Missouri

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

Nevada

Las Vegas: Las Vegas Pronaos

New Jersey

Jersey City:
***H. Spencer Lewis Lodge**
 New Jersey Chapter
Metuchen: Marquis de Lafayette Chapter
Ridgewood: Garden State Pronaos

New Mexico

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

New York

Brentwood: Dove Pronaos
Bronx: Jakob Boehme Pronaos
***Brooklyn:** Kings Rosy Cross Lodge
Buffalo: Rama Chapter
Flushing: Tau Pronaos
Latham: Albany Pronaos
Mayville: Chautauqua Lake Pronaos
New York:
 Ephrata Pronaos
***New York City Lodge**
***New York Spanish Lodge**
Poughkeepsie: Poughkeepsie Pronaos
Rochester (Pittsford): Cromaat Pronaos
Staten Island: Staten Island Equinox Pronaos
Syracuse: Syracuse 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: Radiant Rose Pronaos
Cincinnati: Cincinnati Chapter
***Cleveland:** Aton-Ra Lodge
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
Portland: Enneadic Star Chapter

Pennsylvania

Allentown: Allentown Chapter
Altoona: Gladys Lewis Pronaos
***Philadelphia:** Benjamin Franklin Lodge
***Pittsburgh:** First Pennsylvania Lodge
Villanova (Ardmore): 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

Cranston: Ocean State Pronaos
North Cumberland: Roger Williams Chapter

South Carolina

Columbia: Palmetto Pronaos

Tennessee

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

Texas

Austin: Sa Ankh Pronaos
College Station: Alpha Draconis Pronaos
Dallas
 Dallas Chapter
***Triangle Lodge**

Del Rio: Amanecer Pronaos

El Paso: El Paso Pronaos
Fort Worth: Solering Chapter

Houston:

Armonia Chapter
***New Atlantis Lodge**
League City: Apollo Pronaos
Odessa: Permian Basin Pronaos
San Angelo: San Angelo Pronaos
San Antonio:
 Mystical Rose Chapter
 Universo Chapter

Utah

***Salt Lake City:** Utah Wasatch Lodge

Virginia

Falls Church: Thomas Jefferson Pronaos

Washington

***Seattle:** Michael Maier Lodge
Spokane: Spokane Pronaos
Tacoma: Tacoma Pronaos

West Virginia

Morgantown: Nile Pronaos

Wisconsin

Milwaukee: Karnak Chapter

‡UPPER VOLTA

Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Charles Coulibaly Chapter

URUGUAY

Maldonado: Del Este Pronaos
***Montevideo:** Titurel Lodge
Rocha: Rocha Pronaos

VENEZUELA

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

‡ZAIRE

Bukavu: Mapendo Chapter
Butembo: Sekmet Pronaos
Kalemie: Mwanganza Chapter
Kikwit: John Dalton Pronaos
***Kinshasa:**
 H. Spencer Lewis Lodge
 Tii Lodge
Kipushi: Umoja Pronaos
Kisangani: Honoré de Balzac Pronaos
Kolwezi: Tef Nout Chapter
***Lemba:** Uranus Lodge
Likasi: Zamiri Pronaos
***Lubumbashi:**
 St. Yves d'Alveydre Lodge
 Salama Lodge
***Matadi:** Henri Kunrath Lodge
Mbandaka: Isungi Pronaos
Mbanza-Ngungu: Grotte Dimba Pronaos
Mbuj-Mayi: Ntabaja Chapter
***Ndjili:** Louxor Lodge

ZIMBABWE

Harare: Flame Lily Chapter



Intend To Visit Rosicrucian Park?

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

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Mon.-Fri., 9:00 A.M.-Noon
12:45 P.M.-4:00 P.M.

EGYPTIAN MUSEUM:

Tues -Fri , 9:00 A.M.-4:45 P.M.
Sat -Mon., Noon-4:45 P.M.

PLANETARIUM:

June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept -May, weekdays, 1:00 - 4:45 P.M.

RESEARCH LAB TOURS:

Wednesdays, 11:30 A.M.

RESEARCH LIBRARY:

Tues , Thurs , Fri., Sat , 1:45-4:45 P.M.
(for members only)

SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.
Sept. 20-May 8
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(Photo by AMORC)

Ancient Throne (overleaf)

In the subterranean chambers of the great temple at Knossos on the island of Crete is this throne of the legendary King Minos. Knossos was the principal center of the once great Minoan civilization. Crete was the bridge between the early culture of Egypt and the beginning of Western civilization in Greece. The walls behind the throne are covered with brilliantly colored murals preserved for over 3000 years.

(Photo by AMORC)





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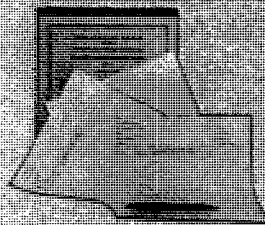
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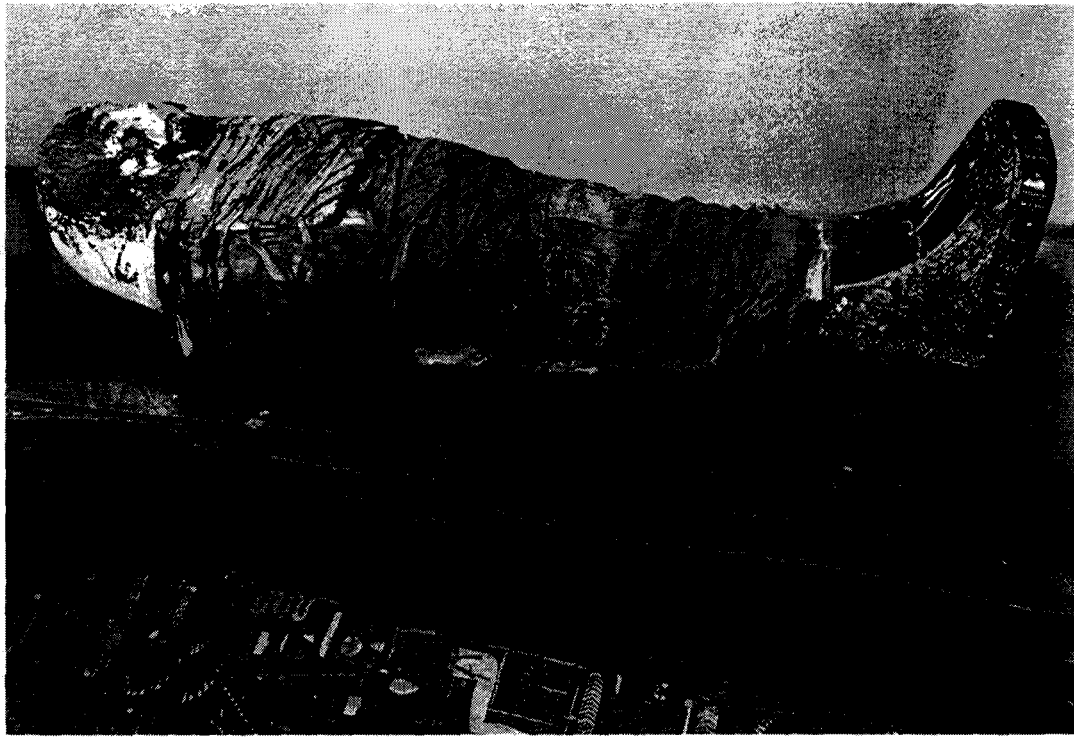
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TREASURES FROM OUR MUSEUM



Children of Ancient Egypt

Fathers and mothers of Ancient Egypt took great delight in their children. Parental affection was more open than among other ancient peoples. This devotion was often expressed in epitaphs dedicated to their young. An Egyptian father needed a son, not only to support him in his old age, but also to supply the necessary food offerings in funerary rituals after his death.

Girls were equally cherished as boys. Egyptian fathers even took their young daughters hunting with them. Pharaoh Akhnaton was a particularly fond father, often shown in tomb reliefs embracing his six daughters. His grief was also depicted after the premature death of one of his daughters.

Egyptian children found plenty of time for their own amusements. They played with dolls, fancy mechanical toys, and stuffed leather balls. But adult responsibilities were assumed earlier than for present-day youngsters. Long hours were spent in schools or learning a trade, and corporal punishment was common. One ancient adage states: "A boy's ears are on his back, and he hears best when he is spanked." Writing was the key to advancement, and both sexes shared the opportunity to read and write.

If an early death occurred, the child was mummified. Shown in our photograph is a rare example of a mummy of a child from the Ptolemaic Period (approximately 2300 years ago). This, along with other mummies, is on permanent display in the collection of the Rosicrucian Egyptian Museum. —Juan Pérez & Doni Prescott

