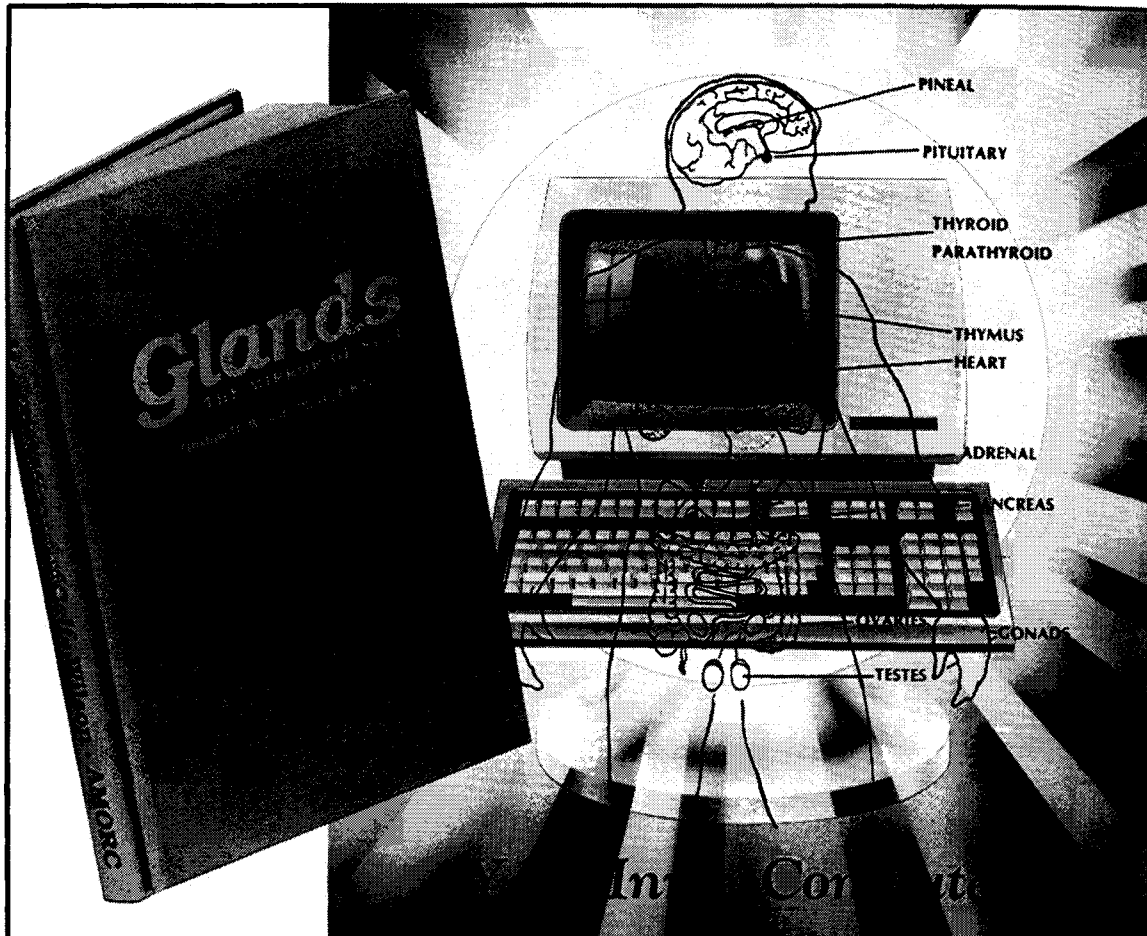


# Rosicrucian Digest

February 1985 • \$1.25



Mysticism • Science • The Arts



Mystics and metaphysicians have long recognized that certain influences and powers of a cosmic nature could be tapped; that a divine energy could be drawn upon, affecting our creative ability, personality, and our physical welfare. For centuries there has been speculation as to what area or what organs of the body contain this medium—this contact between the Divine and the physical. Now it is known that certain of the glands are governors which speed up or slow down the influx of cosmic energy into the body.

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**The ROSICRUCIANS (AMORC) • SAN JOSE, CALIFORNIA 95191, U.S.A.**

# Rosicrucian Digest

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## Temple of Love →

Aphrodite, goddess of love, occupies the center of this exquisite little Grecian style temple at Versailles, France. This charming temple is located on the little farm at Versailles that was set aside as a virtual playground for Marie Antoinette, Queen of France (1774-1793).

(Photo by AMORC)

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## The Paradox of Esoteric Mastership

THE paradox of esoteric mastership is that masters may be objectively perceived and yet others are affirmed to exist *unseen*. But regardless of their existence in this world or in another, one quality seems to unite them. That quality is *mastership*.

But why is somebody declared to be a Master? Is mastership an inherited attribute, or is it acquired? Further, does mastership consist of an excellence in achievement, or an accomplishment in which one exceeds all others?

Mastership is recognized in action, that is, in *doing*. And this doing is outstanding because of its superiority or because other people are incapable of this action. Yet such mastership is not a faculty limited to certain individuals. Nor is it bestowed upon someone. It may be potential in one, as an indwelling talent. Yet, until it is aroused or developed and *manifests* itself, mastership is not exhibited.

For example, a celebrated artist or musician may have an immanent aesthetic inclination, but mastership comes only in his expression of it—that is, in *action*. Everyone has the potential of being a master of *some kind*. Each of us knows that we have some quality or attribute which, to some degree, exceeds that of other individuals. It might be possible to develop it to a superior degree, thus winning general recognition, or in realizing a sense of inward satisfaction.

Man has established a hierarchy, or scale, of mastership in which mastership is ranked according to degree. Thus, for analogy, we may consider a master craftsman as greater than the prize-winning athlete, and the intellectual genius as above the craftsman—while

the philosopher, the moralist, and the spiritual adept are progressively greater in the hierarchy.

But should one type of mastership be rated above another? As said, mastership is the excellence of a *particular* kind of action or function. Each, in itself, is *good*. Each has its own merit and should not be compared to those which are unlike it.

Let us look at life in general. In an organized society the welfare of man is *dependent* upon a number of varied masterships. In other words, man depends upon mastery in the crafts, sciences, arts, literature, educational guidance, idealistic motivation, and enlightenment.

In this sense, no one of these masterships stands alone as the *summum bonum*, the highest good of all. In fact, they are all *interdependent*. No human can find the *holism* of personal happiness without drawing, to some degree, upon the mastership of others.

Consider the ascetic who resorts to exclusion from society. His reality, his world, is mostly one of his own mortal construct. Yet those who resort to such exclusion only express a *single* type of mastership. Even the simple things necessary for their mortal existence are the consequence of the mastership in skills and accomplishments of others.

What are Cosmic Masters? What designates them as such? Cosmic Masters are not immortal beings. That is, they were not especially so conceived; their potential for becoming immortals was the same as that assumed for every mortal. They are rather mortals who have acquired a demigod sta-

tus. First they experienced a mortal existence, like that of other humans. The life which they led on earth, the illumination they acquired, the inspiration they aroused in others, the ability to control and direct natural law beyond the capability of others, caused them to be considered as especially chosen divine creatures. They became, therefore, in the minds of other mortals, as seeming to be gods. What further contributed to this idea was the belief that they were to become Messiahs by divine decree. This notion was mostly engendered by the sacrosanct lives which they led.

### *Cosmic Masters*

Eventually legends of miracles were attributed to these distinguished, eminent persons, and they became known as Cosmic Masters. The content of many of these stories recounted about these persons was in fact quite contrary to their actual teachings.

If Cosmic Masters were initially mortals just as other men, how did they acquire this later distinction? The answer to this is to be found in the earthly lives they led. They were profound students not only of knowledge residing in the archives of their time, but also of the phenomena of nature. In their lives, they showed the acquisition of *mastership by doing*, by accomplishing. They acquired exceptional curative powers through their observation and study of mankind. They awakened and developed their latent powers. To other persons, their acts seemed to be imbued with some cosmic power which other men did not possess. Yet these men taught that what they did lay in the nucleus of power *resident within every man*.

These men, subsequently termed *Cosmic Masters*, admitted to other mortals that they drew upon cosmic forces for personal aid; they said in their teachings and expositions that such inner channels are accessible here and now to every human.

This aura of cosmic mastership which surrounds such persons did not *descend* to them as erroneously believed. We repeat: They became masters, as all men can, only by seeking a personal excellence of some quality in their own being, and by exhibiting it here and now in *performance*.

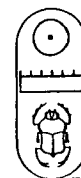
There is a certain parallel between one who is accepted as a genius and one who is said to be an esoteric or Cosmic Master. A genius is commonly so heralded because of the excellence of some performance, thus demonstrating his *mastery*. He may have had some latent talents, but they were consciously and *wilfully* developed. Or, succinctly, the Cosmic Master is one who exhibits enlightenment and moral idealism, combined with a practical application of it in *this world*.

The writer has traveled extensively in Africa and in Asia, filming documentary motion pictures. In certain places on those continents, the inhabitants' culture was very primitive. The professional motion picture equipment—the cameras, the lights, the motors—was quite mystifying to them. As is common with such people, where the *cause* of a certain thing or event is not known, they presumed that such are supernaturally used. Consequently, those people thought that we were conjuring a magic spell with our strange equipment.

### *A True Master*

Likewise, those who can practically demonstrate what they have learned through their training and study of the esoteric laws of nature are often thought by others to be endowed with a supernatural or spiritual power transcending that of other men. A *true* master of these innate powers would not deceive others. He would not try to impress them as being cosmically chosen and endowed. His main purpose would be to teach them and reveal to them their innate powers which are awaiting release and performance.

Rationally, does it not seem strange that those who are proclaimed as Cosmic Masters on this earth should assume or seem to have exotic, "other-worldly" manners? Are we to infer that the eccentricities and powers which they claim are unavailable here and have been acquired from another realm? Is it not strange also that most of the traditional Masters—that is, those commonly announced—seem to come from Oriental lands and have Asiatic names? Some of the greatest mystics, mystical philosophers, metaphysicians, and moralists were Occidentals and from the *Western World*. Why is



there this particular preference for those who come from Asiatic lands? Why do so many believe that these Asians alone have access to channels of power which others do not?

Remoteness has a fascination. Strange rites, customs, and practices lend an enchantment in their shrouded mystery. Exotic dress also arouses curiosity and heightens mystery. Turbans, sandals, and long gowns are *not* actual symbols of great enlightenment, spiritually or otherwise. These psychological elements are often used by individuals coming from Eastern lands who deceive the curious into believing that they, too, are the keepers of certain powers, which will be conferred upon others but only when paid a huge fee.

Often, while on the one hand such alleged "masters" may assume a sanctimonious attitude suggesting transcendence over the everyday mundane world, on the other hand they will resort to a great display of materialism in their possessions, which obviously contradicts what they expound.

#### **Masters From the East**

Nevertheless, *true* mystics and masters of esoteric knowledge have come from Eastern lands. Their classes, however, are *select* and relatively few in number, because they put aside all ostentation and exhibitionism that attracts the mass mind rather than the sincere seeker and scholar. They impose serious individual study upon their students. These students, or neophytes, are obliged to test and practice valid, archaic teachings. Many are connected with authentic esoteric schools.

The *true* Master of transcendent and mystical knowledge does not tend to portray himself as a personal guide of other mortals. He does not teach or imply that others must be *dependent* upon him. He does not advocate that they seek him out in meditation or in person whenever a problem arises.

The *real* Master knows whence came his wisdom and the labor of personal development which brought forth the powers he demonstrates. He advocates that the student call upon his own inner self to guide him, and this channel, as in all men, is directly related to the cosmic universal for-

ces. Simply, the real Master does not want to create a dependency upon himself, for he knows that each human has his own slumbering master within to be awakened and brought to the threshold of consciousness. This slumbering master is the *whole* of self of which most men are but partly aware.

Is it possible to contact those Masters that have passed on, whether they be of the Eastern or Western World? The hope, the belief in the survival of the self, of the personality, after death, has been immanent in man since the earliest time of his self-awareness. However, the *form* of that survival, its particular nature, has varied through the centuries in the evolving religious and philosophical beliefs.

This element of personal survival after death has been generally and traditionally termed *soul*. Yet soul, too, has no universal acceptance as to its substance or form. It is held, however, to be supernatural, or of a divine essence.

Do these departed Masters, that is, their soul personality, upon an appeal from earthly beings, directly guide them in their affairs? Do the masters thus deprive humans from becoming the masters of their own lives? And if they do guide humans, would such a practice really advance mankind? Would not such guidance be but a form of manipulation of one's life by another personality?

#### **Individual Path**

Meditation, an appeal for cosmic enlightenment, which consists of holding in mind the personality of a great Master, is often the act of bringing one in accord with *his own higher consciousness* of self and its yearning for expression.

Where an appeal is made to an idealized personality, the result is often a contact with one's own subconscious mind. The individual has the memory of what was once read or heard expressed by that idealized personality; or what he assumes would be the Master's guidance.

However, this is not to deny that mystical experience can have the reality of communication with an intelligence termed a *Cosmic Master*, or entity. The experience may well



be accepted by the recipient, yet such an experience cannot be proven to one who has not yet had a similar one. Yet neither can the experience be objectively refuted.

However, a person who *continuously* seeks guidance, by whatever method from a Cosmic Master who has transcended this earth, is *forfeiting* his own *personal* *mastership*. He is actually opposing the *true*

purpose of those esoteric teachers, which is to provide us with the means of attaining our own personal mastership, here and now.

To follow the *ideals* and *teachings* of a truly enlightened being is one thing; but to desire only to be led by him is a false concept of mastership. For mastership in any role is *active*, never *submissive*.

***Philosophy is the organization of human experience so as to better serve the individual's life.***  
—Validivar

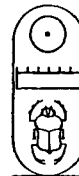
### **Please See AMORC's Directory**

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, Greek, 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**.

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# Thutmosis III

## *The First World Hero*

by Kristie Knutson, F.R.C.

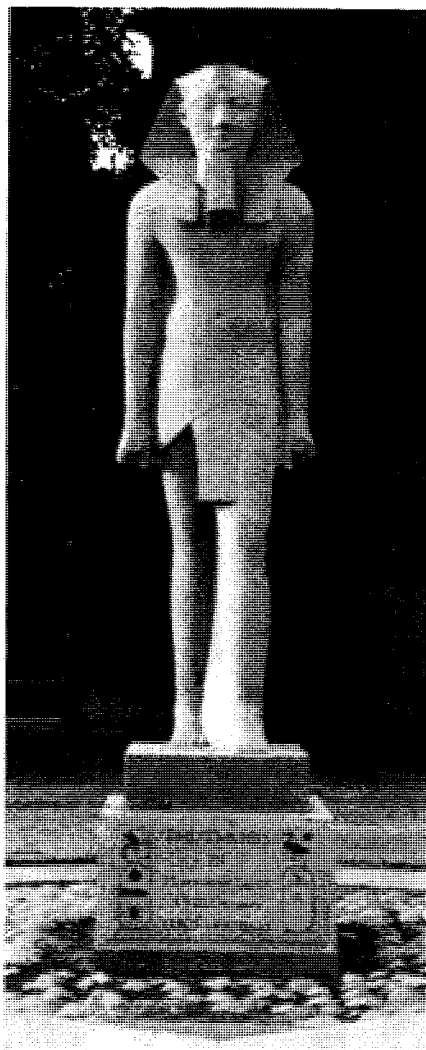
ALMOST 3500 years ago on the day of the spring equinox, a special feast took place in the Temple of Amon in the Great Temple of what is now Karnak at Thebes. As was the custom, Thutmosis III, then a humble priest of Amon, was present with the other priests at the ceremony.

Seated in the Northern Hall of the Great Temple, he watched as the chief priests slowly paced around the colonnaded hall carrying an image symbolic of the god Amon. As the Hm-Ntr or High Priest walked, he peered into the face of each person present searching for the one whom the gods had appointed Pharaoh. Each time he shook his head, indicating he had not found the chosen one.

The High Priest passed without a sign the brother of Thutmosis III, who was lawful heir to the throne. Then, reaching Thutmosis III, he suddenly reacted—here at last was the one for whom he searched! So finding, the High Priest placed the image of Amon at the feet of Thutmosis III, signifying that he had been chosen by the gods from among all others to be Pharaoh. As Thutmosis III slowly rose to his feet acknowledging the appointment, those assembled cheered mightily.

Years later, Thutmosis III had engraved upon the walls of the Temple what he experienced during this great initiation. According to what is written, Thutmosis III was overwhelmed by the High Priest's unexpected action. As the image of Amon was placed at his feet, Thutmosis III recounts that he felt "raised," as though his feet hardly touched the ground and as though he had ascended into the heavens. And it was during this mystical attunement that God appointed him Pharaoh and solemnly charged him to serve his people. So divine was the ordination that Thutmosis III knew it was not necessary to make the journey to Heliopolis for a formal coronation in the Sun Temple, as was the custom.<sup>1</sup>

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*The  
Rosicrucian  
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1985*

Shane Peterson

This remarkable experience marked the beginning of the 54 year reign of Pharaoh Thutmosis III, a most remarkable man. Knowing that the political and economic conditions of his country required that he maintain the traditional external forms of religion, Thutmosis III was instead led to secretly develop the traditions which laid a firm foundation for the future mystical growth triggered by Pharaoh Akhnaton, and nurtured by later generations.

At the beginning of his reign, the most advanced thinkers of the time, the true philosophers, sages, and scholars gathered informally in his chambers to discuss the mystical doctrines as taught by Thutmosis' predecessors. It became clear to Thutmosis III that the development of mystical thought would be more easily and permanently accomplished if a secret school of philosophy was established where sincere students could develop the inner discipline

*(continued overleaf)*

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## This Month's Cover

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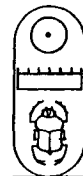
The statue of Pharaoh Thutmosis III, featured on this month's cover, was commissioned by the Supreme Grand Lodge of the Rosicrucian Order, AMORC, to commemorate the great accomplishments of this renowned Pharaoh. The Rosicrucian Order, AMORC, has its traditional roots in the ancient Brotherhood established by Thutmosis III in 1489 B.C., and is devoted to the study and application of natural laws. Thutmosis III decreed definite rules and modes of procedure, all of which have come down to our Order today without material change.

The statue of Thutmosis III reflects the impressive formality and austere beauty typical of ancient Egyptian art, and was built to authentic canons of proportion for art of the 18th dynasty, by Rosicrucian artist Dale Jordan, F.R.C. The statue is based upon a small statue of Thutmosis III, currently in the Luxor Museum in Cairo. Standing thirteen feet tall, the modern statue shows the Pharaoh in the god stance, with the left foot slightly forward. This position indicates that he is Pharaoh and he is a god. It is symbolic of his role as an active, positive and potent principle. In his hands he holds sealed scrolls, symbolic of hidden wisdom. The hieroglyphs inscribed down the column at his back offer his royal names and official titles—*Horus, victorious Bull arisen in Thebes, The Good God, Lord of the Two Lands, Master of the Ritual (Lord of Action), King of Upper and Lower Egypt, Men-Khepher-Ra, Son of the God Ra, Thutmosis, given life, stability and dominion like Ra forever and ever.*

The cartouche upon the belt of Thutmosis III reads "Men-Khepher-Ra," which is his throne-name. He signed most of the decrees of the Brotherhood with this cartouche. It was similarly used over the centuries and is now the authentic Seal of our Order.

The walkway surrounding the sculpture is in the form of an ankh, symbol of everlasting life, which is inscribed with the hieroglyphs of Light, Life and Love. The base of the statue of Pharaoh Thutmosis III stands upon a pedestal which forms the hieroglyph of Maat or Truth. Traditionally, only the gods stood *directly* on Maat. Just as his great work has come to be symbolic of the Rosicrucian Order, AMORC, so too is the placement of his statue on Maat symbolic of the foundation of our Order on Truth.

The Statue of Thutmosis III, cast in sandstone-colored concrete and weighing 6 tons, was formally unveiled in a ceremony at Rosicrucian Park on December 8, 1983, the day being proclaimed *Rosicrucian Day* by the City of San Jose.



needed to explore and learn to apply mystical principles.

On Thursday, April 1, 1489 B.C., a meeting was held to formally establish a secret Order devoted to the study and application of natural laws and principles. Thutmosis III decreed definite rules and modes of procedure, all of which have traditionally passed down to the Rosicrucian Order, AMORC, today without material change.

Called variously "it," "the school," "the brotherhood," or "the council," this group was *not* Rosicrucian as we know the Order today. Rather the Rosicrucian Order, AMORC, has its traditional roots in the ancient Brotherhood. It derives its principles and objectives from the organization first established by Pharaoh Thutmosis III.

<sup>1</sup>*History of Egypt*, by Dr. James Breasted, and other texts

## New Museum Curator

Rosicrucian artist Dale Jordan was recently appointed Curator of the Rosicrucian Egyptian Museum. Frater Jordan comes to the Museum with a solid background in the fine arts. A graduate of the California College of Arts and Crafts (1975) with a Bachelor of Fine Arts (B.F.A.), majoring in sculpture, Frater Jordan was later apprenticed in wooden Buddhist sculpture with a 40th generation Master of the art in Kyoto, Japan. His father-in-law, a museum curator in Osaka, Japan, acted as an adviser in his studies, which consisted of Japanese forms of painting, architecture, and also Buddhist tradition. In the late 1970s Frater Jordan began studying, researching, and applying the ancient Egyptian canons of art. His latest accomplishment has been the fine sculpture of Pharaoh Thutmosis III, set in beautiful Rosicrucian Park.

—Editor

## Intend To Visit Rosicrucian Park?

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

### ADMINISTRATION BUILDINGS:

Mon -Fri., 9:00 A.M.-Noon  
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### 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. 18—May 14  
(for members only)

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1985

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

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## The Celestial Sanctum

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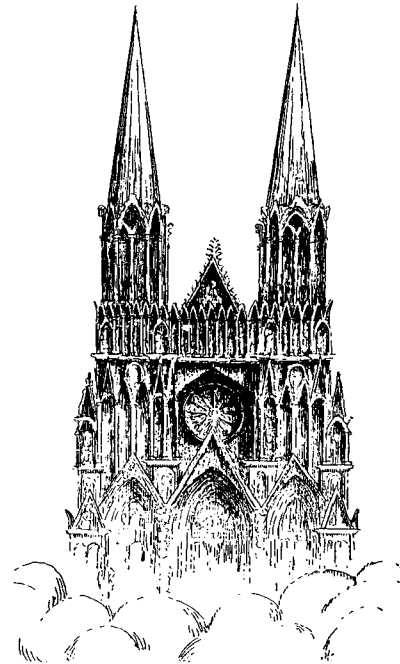
# Is Mysticism Rational?

by Gary L. Stewart, F.R.C.

ONE of the many popular misconceptions concerning mysticism claims that since the mystical experience is an inner experience, it cannot be logical. That is, mysticism is irrational and has no place in our "rational" society. This means that if an individual has a mystical experience, he or she would be unable to understand that experience on an intellectual level and would therefore be unable to communicate that experience to another person. If true, we could state that there is no logic to mysticism.

To further compound our difficulties in understanding true mysticism, our society has produced many organizations that profess to be mystical schools and whose leaders jump on the platform expounding a hodgepodge of alleged mystical doctrines, thereby creating what we may term a "mystical circus." It is here that many "seekers" go and pay to be entertained.

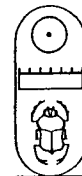
It is imperative that we first realize that mysticism is simply a doctrine that states that knowledge of the omnipotent Oneness may be acquired through a direct experience. The mystical experience, then, is an individual knowing of the Essence, Source, or God. As a result, mysticism is concerned only with Ontology (the study of the nature of Being). It does not deal with astral projection, telepathy, or any other form of psychic experience. It must be clear that such psychic experiences are merely tools which may be used by an individual to attain a



mystical state of consciousness. In other words, there is a distinct difference between mystical and psychic experiences.

The path that an individual may take to acquire a mystical understanding varies according to choice. It is not necessary that one possess psychic abilities, have a high degree of intellectual understanding. Each individual may choose a path that is in accordance with one's personality, and depending upon the individual's seriousness and sincerity of motive, he or she will be successful in attaining the goal.

Let us consider this point by first illustrating a methodology different from the Rosicrucian perspective—that is, a consideration of the four major schools of Tibetan Buddhism. The goal of all four schools is simply the enlightenment of all humanity. The path toward attainment of that goal is twofold—the Sutric and Tantric methods. Each school will use one or the other, and sometimes both methods. The Sutric method is, generally, a study of the written philosophy and is essentially an intellectual system. On the other hand, the Tantric method is the path of experience, where an inner wisdom is cultivated and applied practically to our lives. The point that



should be considered is that *both* methods, if sincerely and responsibly applied, can lead to attainment.

From a Rosicrucian perspective, we possess a system of study which combines the two methods. Our teachings are written in monograph form and are designed to be practically *applied* to our lives through experience and *knowing* that what we are studying works. However, *we*, as individuals, must *apply* what we read. Otherwise, we are doing nothing more than wasting our time.

### **Rosicrucian Method to Enlightenment**

By illustrating the two perspectives, we can see much similarity in both methodologies used and results attained. However, the systems vary in an important and subtle way. Rosicrucianism is a Western method designed for the Western temperament, whereas Tibetan Buddhism is designed for the Eastern mind. The Eastern path, as exemplified by Tibetan Buddhism, is extremely difficult, complex, and especially alien to the Western temperament. For the Westerner, unless extreme precision and discrimination is practiced by the adherent, it is very easy to digress on a dangerous tangent without even realizing it. Such is further exemplified by the Western preoccupation with the sensational entertainment of "strange and faraway places."

On the other hand, the Rosicrucian path also presents its dangers if one has a preoccupation with the sensational. However, since the methodology is more familiar to the Western way of thinking, we are not as easily fooled by various temptations. Both "true" schools place an emphasis on a well-rounded understanding, but the departure point on the Rosicrucian path emphasizes the development of a rational, objective logic of proof of the mystical experience, and we approach the ultimate end by always having this aspect ever apparent in our lives. This is not to say that the Eastern path does not also do the same, but since the two social and cultural structures are different, there is a subtle difference as to where the emphasis is placed.

To further elaborate on the "common" definition of mysticism, it is stated that a

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mystical experience is the result of "vague" thinking. In other words, there is no logic behind it. We are then led to believe that mysticism is a deviation of the accepted norm and is, therefore, unreliable as a source of knowledge. How untrue that statement is to the mystic! The very foundation of the mystical experience is in *knowing*. There are no doubts and there is no deception. What is perhaps irrational to the non-mystic is very rational to the mystic.

### **What Is Logic?**

It is unfortunate that many diverse schools of thought tend to confine logic to a limited framework of communication. That is, logic is a means of communicating an idea to others that can be objectively understood. Naturally, such communication necessitates that all parties concerned have a common denominator that is related. Does this necessarily mean, then, that predicate calculus is illogical if communicated to someone with a first-grade education? In the same manner, is mysticism illogical if a mystical experience is related to someone who has never had such an experience? Two brief examples can, perhaps, illustrate this point.

Recently, in San Jose, California, a series of lectures was given by a fundamentalist Christian who also happened to be a lawyer possessing an excellent ability to apply logic to justify her contentions. The intention of her lectures was to expose those individuals and organizations who taught mysticism as being workers and followers of Satan. Naturally, AMORC and two or three other legitimate schools were included in the attacks. So, too, were many schools of "sensational mystical fantasy," one in particular to which the lecturer confined most of her comments and on which her logical arguments were built. After a basic premise was established, then all mysticism was lumped into one preconceived definition, and then logically twisted to conform to a specific purpose. Most of the attendees of the lecture agreed with the basic premise, and therefore unequivocally accepted the conclusions. However, those who knew otherwise easily saw the fallacy in the logic.

On a more positive nature, we can ask if love is logical. If two people experience love, then indeed a system of logic is com-

municated and understood. But, if a person who felt love tried to explain love to an individual who had never experienced it, that person lacking the experience could argue that love was illogical and irrational.

When we understand the relative values of logic and realize that logic itself is a tool of communicating knowledge, then we can easily see that there is a logic to mysticism and that it is rational since the very path of mysticism is the path of knowing.

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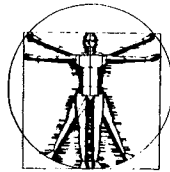
***There is nothing greater in life than a wholesome happiness, but it has to be created. It is not to be found, nor is it a caprice of the mere act of living.***

—Validivar

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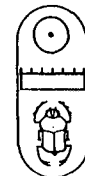


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Other new courses will be described in future issues of the *Rosicrucian Digest*. To receive the complete list of 18 courses that will be offered this coming summer, write to: The Registrar, Rose-Croix University Rosicrucian Park, San Jose, CA 95191.



# Mermaids

*An Age-old symbol luring man to  
adventure, danger, the unknown.*

by Clara Elderkin Campbell, F.R.C.

IN HERALDRY AND STORY, in painting and song, throughout European history, we can find the graceful figure of the mermaid. No other member of man's imaginary menagerie has shown this kind of lasting feminine charm. If shown a picture of a wyvern or a mantichore, few, except for scholars of mythology, could name them, but the unicorn and the mermaid, which would have been listed with other fanciful beasts in a medieval bestiary, are easily recognized today. Their modern descriptions, however, might puzzle the authors of those quaint books. Like the unicorn, which has been romanticized into the familiar form of a delicate small horse with flowing tail and mane (the original unicorn was a composite beast made up of stag, goat, and stallion), the modern mermaid is painted in terms of today's romantic fantasies. She is often represented as a suitable seaside playmate for children, or a sexy, fun-loving companion of surfers and beach boys, and sometimes she is still portrayed as a beautiful cold-hearted seductress.

"Teach me to hear the mermaids singing." So sang Englishman John Donne as he listed all the incredible deeds he would believe possible before, he claimed, he expected to find a woman both "faithful and fair." As the 17th century began, this poet-clergyman expected his readers to concur with him in the acceptance of mermaids as creatures of myth.

Nonetheless, proving that folklore commands a stubborn belief, two centuries later, a curate wrote to the *London Times*, telling of a mermaid he sighted at water's edge from the vantage point of a cliff-top

path. One suspects, if the letter was in earnest, some trick of perspective that seemed to give a resting seal a head of glinting dried vegetation—perhaps nearby seaweed or dried grasses hanging from a projection on the cliff face.

Scholars suggest that most mermaid sightings can be attributed to dugongs or manatees. These hulking sea beasts sometimes lift themselves above water, cradling their young under a flipper, but usually suckle their babies at their two nipples while under water. It would have to be a very foggy day for even the most imaginative seaman, long denied the sight of womanly charms, to translate these awkward and undeniably ugly water creatures into the beautiful mermaids of legend! That such encounters would have resulted in considerable good-natured shipboard banter about the "mermaids" they had seen is reasonable, and that banter might well have been the basis for some of the tall tales with which seamen traditionally entertain any credulous audience.

In any case, if it was a manatee that was sighted, it would have had to occur along the Atlantic shores of North and South America (Florida to Brazil) or off the coast of West Africa. And if it was a dugong (sea cow) that was mistaken for a beautiful mermaid emerging from the deep, the sighting would have had to be in the Indian Ocean. But legends of mermaids go back far into the distant past, long before Europeans ventured into these waters.

Interestingly enough, at a very early period, the dugong, which now ranges no

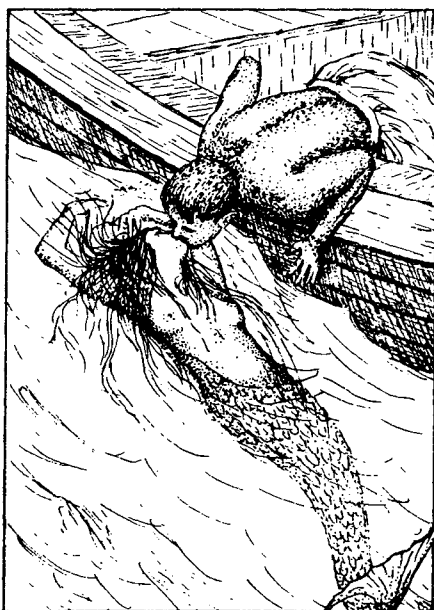


farther north than the Red Sea, *was* found in Mediterranean waters, and memories of such a mammalian water dweller might well have been ancestral to the mermaid myth. Indeed, in the 1st century A.D., Pliny, an indefatigable collector of strange bits of information and misinformation about all aspects of natural history, reported the sighting of a mermaid which, he explained, was not so much like a woman in the upper parts of its body as previously believed since these parts were covered with scales like those on the mermaid's tail. Dugongs, we may note at this point, are not scaled.

#### **Strange Sea-Woman**

Neither manatee, dugong, nor sun-bathing seal is the source from which this next mermaid story is derived. In 1403, in Holland, a breach occurred in one of the dikes and a wild female creature was washed into Purmerlake. She was found by Edam milkmaids and was eventually given into the charge of a good woman of Haarlem. The sea-woman was never able to learn to speak to her rescuers, but she evidenced an immediate recognition and reverence for the Cross. The good-wife who sheltered the strange sea-woman was able to teach her to spin, some say to weave as well. We may imagine the lonely mermaid, twisting the wool into thread and looking out at the tame waters of canals while remembering the wild waves of her home. Alas for romance, the oldest version of this story was written by a monk who died a century after the event. In *his* version it was a wild *woman* whose language no one could understand (perhaps the shocked survivor of shipwreck and piracy?). It was later repetitions that transformed her wholly into the mermaid of legend.

To those for whom mermaids and mermen were realities, the sea people were sometimes considered helpful, but more usually they represented the attraction and danger of seafaring life. The mermaid, although she might, in some stories, be wooed and wed, taking on a full womanly aspect, had no soul and might either return to the sea if her husband or children entered a church or, in other versions, she could gain a soul if her human husband would remain faithful to her for only a year—

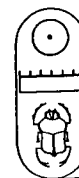


seemingly an impossible condition since such stories always had a tragic ending.

#### **The Beautiful Temptress**

In the older tales, the mermaids of the northern seas were often of wholly female form, but woe to the man who succumbed to the mermaid's charms. In cold Baltic waters, as legend has it, a man might see these sea-women with their white breasts of exaggerated size, tending their herds of cattle in pastures at the bottom of the briny deep. Should the sailor be overcome with lust and greed, he would leap into the waves and thus become victim to his intended prey.

A seaman's tale that cannot be so readily dismissed is the account by Richard Whitbourne in *Discourse and Discovery of Newfoundland*, first published in 1620. The author was a commander in England's sea battle against the Spanish Armada (1588), and later, as a merchant mariner, made numerous voyages to Newfoundland, the large island in the icy North Atlantic off the eastern edge of North America. A capable and practical man, Whitbourne even served as governor of the colony at St. Johns in the earliest stages of Newfoundland colonization. His account of a mermaid cannot be



attributed to tropical sea mammals, nor could a man of his experience mistake a seal for something else.

He spied, in his own words: "A strange Creature . . . in a morning early as I was standing by the River side, in the Harbour of St. Johns, which very swiftly came swimming towards me, looking cheerefully as it had been a woman, by the Face, Eyes, Nose, Mouth, Chin, Eares, Necke and Forehead, it seemed to be beautiful, and in those parts well proportioned, having round about the head many blue streaks resembling hair, but certainly it was no hair . . . it did often look back towards me; whereby I beheld the shoulders and back down to the middle to be so square, white and smooth as the back of a man; and from the middle to the hinder part it was pointing in proportion something like a broad hooked Arrow . . . the same came shortly after unto a Boate, wherein one William Hawkridge, then my servant, was . . . and the same Creature did put both his hands upon the side of the Boate, and did strive to come in to him and others then in the said Boate; whereat they were afraid, and one of them struck it a full blow on the head, whereby it fell off from them. . . . Whether it were a Maremaid or no, I know not; I leave it for others to judge."

In other tales, men might trick mermaids into submitting to their demands. In his *Nibelungenlied*, Wagner makes use of old beliefs when he has Hagen forcing the mermaids to tell his future when he found the tails they had set aside in order to dance upon the sands. Folklore has many versions of the man who gained a submissive wife by stealing and hiding the mermaid's cap, comb, or mirror—but once it came again into her hands she left at once for the freedom of the seas, often cursing her captor as she fled.

#### *Japanese Sea Folk*

We find the magical water creature who will fulfill human wishes not only in European folklore, but as far away as Japan. Here we find tales of the dangerous green folk, the *kappa*, from the waters of ponds or the sea. According to legend, if a *kappa* attempts to pull a person into the water, and if the victim can manage to spill the water from

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the depression on the *kappa*'s head, his strength will be depleted. Among the legendary gifts derived from the mythical *kappa* was the art of bone-setting. While this ugly creature is far different in appearance from the Western mermaid, it too, warns of the dangers of drowning.

The mermaid's hair has always been described as either green or golden, and she is frequently depicted as using comb and mirror. Like the Greek sirens, she sings, an attribute that she may have inherited from the sirens when they were transformed in legend from their earliest form of woman-headed birds to that of women seated on the rocks and possessing the power to wreck any passing ship.

It is just those qualities which men list as accusations against women who don't respond favorably to their attentions that have become the negative attributes of the mermaid: vanity, heartlessness, soullessness, cruelty—but not deceit, since the mermaid openly personifies these qualities.

Like other inhabitants of the land of faerie, the mermaid does not always exhibit the same aspect. She can be loving, leaving the freedom of the ocean to live on land until her husband deceives her.

Indeed, a mermaid has been entered into the calendar of saints. In the 6th century, at Bangor, Northern Ireland, off the point where ships turn inland toward Belfast's harbor, a mermaid was captured by fishermen. They found a vat for her to swim in, and carried her to the church to be baptized. She then had a choice: to live for 300 years (merfolk are traditionally long-lived), or be translated immediately into heaven. The mermaid unhesitatingly chose the joys of paradise rather than length of life, and for that choice was made a saint under her baptismal name of Murgan ("Sea foam"). A modern skeptic might note that since no mention is made of any offer to allow the mermaid to spend the 300 years anywhere except in the vat, Murgan's saintliness is not extremely edifying.

The equating of water with the feminine freedom and danger in these tales symbolizes, in Jungian terms, the waters of the unconscious and the *anima* that may be

found there. The *anima*, the hidden aspects of self as opposed to the *persona*, the outer mask of self, is considered to be the feminine component of man's soul-image—and a fisherman catching a mermaid is one symbol of this idea. (The *animus* image in woman's unconscious would have a different symbolism.)

### Deep Waters

In a social context, the mermaid symbolism, as well as evoking the idea that, for those who earn their living upon the seas, the sense of freedom associated with the open sea is attended by constant danger, also dramatizes the warning that to seek out a woman outside those that the culture designates as proper mates and child-bearers is perhaps very perilous. After all, such a woman will endanger—threaten—the community structure because she may at any time flee from, or cast aside, the rules by which that social structure is held together. Some of the mermaid tales directly caution against the attractions of strange women, as dangerous as the ocean. As *Proverbs* puts it, "Deliver thee from the strange woman, even from the stranger who flattereth with her words."

In symbolism, the positive mermaid image has been used, according to Bayley in *The Lost Language of Symbolism*, to represent both the Sea as the Great Mother of All Creation and the Water-Mother as the source of Wisdom. Folklore, too, presents the positive aspect of the mermaid. She can bestow gifts of supernatural powers on man—such as the power to offset the

dangers of witchcraft or the ability to catch a thief. She can be the protectress of a human to whom she has given her loyalty, but woe betide any who harm her charge.

The "mer-" in mermaid (from the Latin *mare*, sea) may not only signify *sea* maiden, but also *lake* spirit. Although the word *mere* is little used except in verse today, it has had the meaning of lake or pond since at least Chaucer's day. One may note its use in *Windermere*, the famous English lake so loved by the poets. In this context, the Lady of the Lake in the Arthurian legend carries some of the positive aspects of mermaid symbology; she is the maiden of the Mere.

The seductress with an unattainable beauty who in legend typified the women who preyed on sailors and also formed a human image for the sea itself, that "harsh mistress" who men both loved and feared, but never conquered, is, in mermaid form, the woman-fish archetype. She epitomized, in her oldest persona, both peril and its attraction. Today that symbol loses its strength and we value the idea of mermaid for its visual appeal. She is, for the land-dweller, no more than the personification of the beauty where wild waves crash on the rocky shore.

But the fishermen who ply the Atlantic waters off North America and Europe have a saying, "There are stranger things in the sea than ever came out of it."

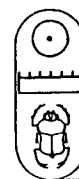
No matter what her history or her mythological origins, the mermaid remains an inspiration to artists and poets, as well as a shapely figure of romantic fantasy. △

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# AGING

## The Riddle of the Theban Sphinx

by Michael Kell, M.D., Ph.D., F.R.C., I.R.C.

OEDIPUS CAME UPON THE SPHINX, perched high upon a crag, guarding the footway crossing Mount Phicium. The half woman-half winged lioness asked the following riddle of Oedipus: "What is it that goes on four legs in the morning, two at midday, and three in the evening?"

Oedipus answered: "Man, who crawls in infancy, walks erect in his prime, and leans on a cane in old age." The monster, chagrined that one had at last penetrated her query, flung herself onto the rocky plains below.

The process of birth, development, maturity, and senescence has intrigued, inspired, and frightened man since the dawn of self-awareness.

This fear of the universal cycle of life may be seen today in our obsession with youthfulness, disregard for the elderly, and endless pursuit of physical pleasure. As Rosicrucians, we understand the immortality of the soul personality and the transient nature of its physical vehicle. In this article we discuss what modern science has to offer on understanding the aging processes apparent in all forms of life. In particular, we will consider the question: Are there practical limits to the span of a single earthly lifetime?

In answering such a question, it is necessary to consider the cyclic nature of the visible universe. At all levels of manifestation, we observe progression and change.

Science speaks of the fiery birth of the physical universe in one, stupendous explosion, approximately 20 billion years ago. Many scientists believe that our expanding universe will succumb eventually to its intrinsic gravitational fields and slow its expansion, stop, and eventually collapse back upon itself—then again explode, expand, and collapse in an endless cycle of life.

Aging can be studied on two basic levels: the single cell and the whole organism. In other words, we ask, is aging intrinsic to each cell, or is it the result of changes occurring at the supracellular, or whole organism level? This is a subtle, though important distinction, since it will establish the upper limits to the human lifetime. For example, if single, isolated cells invariably demonstrate functional decrements influencing their capability to proliferate and divide, then how can the whole organism not express a maximum period of functional capacity?

### **Increase in Life Span**

Another important distinction is the difference between the life expectancy of individuals in a certain society and the actual, immutable limit of the life span for a single individual under ideal circumstances. The apparent increase in the human lifetime seen over the centuries is the result of improvements in hygiene, elimination of

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The author is a Rosicrucian and member of the Order's International Research Council. He is a medical doctor currently doing physiological research at Wood's Hole, Mass. Dr. Kell is interested in Mind-Brain interface and its mechanism of action. He is interested in the physics of extracorporeal thought transference and the nature of information transfer.

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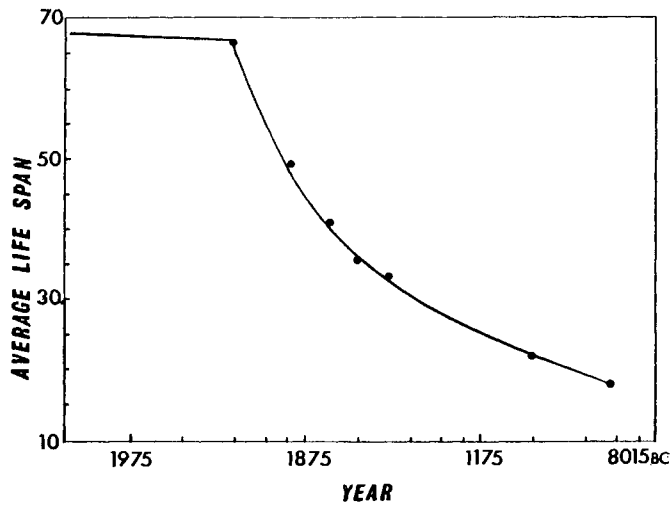


Figure 1: Increase in average life span over the past eight thousand years. The rapid increase in average life span since the Bronze Age in ancient Egypt (approx. 5000 B.C.) is the result of gradual improvements in health care, nutrition, and hygiene. Little improvement has occurred over the past forty years. Application of Rosicrucian health principles can be expected to provide the student with extended years beyond the common man.

childhood ailments, and more efficient treatment of adult disorders. The actual potential human lifetime probably has not changed significantly. This fact can be appreciated from Figures 1 and 2, which show the effects of the elimination of premature causes of death and attainment of the ultimate rectangular survival curve. This curve represents how long an organism can expect to live once the causes of premature death are eliminated, assuming the existence of immutable decrements in normal physiological functions leading to eventual death, or *transition*, as it is called by the Rosicrucian.

The question that really interests us is the possibility of shifting the survival curve towards the right by modifying the physiological decrements now operating in our lives. To succeed in this endeavor requires that we determine those factors important at the single cell and multicell level. It is quite conceivable that aging is intrinsic to the expression of each cell and is not a modifiable element. First, let us discuss modern concepts of aging at the single cell level.

(continued overleaf)

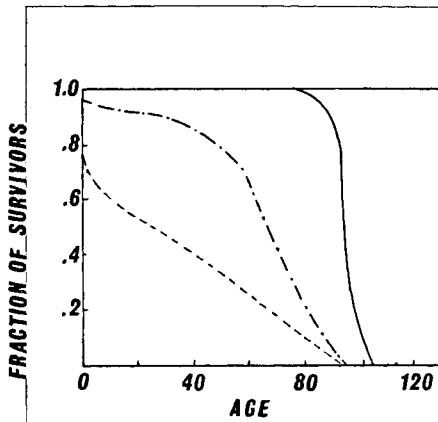
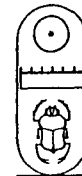


Figure 2: Standard life table changes as a function of living conditions. Decreases in death during early childhood and adulthood results in life tables becoming more rectangular, e. g., causes of transition come to depend more strongly upon natural decrements in normal physiological functions rather than premature causes: ---=Mexico 1930, ···=New Zealand 1934, —=ultimate curve based on estimates of modern science. Rosicrucian teachings state that the maximum human life span is about 140 years. This disparity represents further changes that modern man should make in his style of living.



A number of investigators have demonstrated in the last quarter century that single cells maintained in *in vitro* cell cultures, or individually identifiable cells which have been serially transferred into inbred hosts eventually lose their ability to proliferate and subsequently die. This is not due to problems involving cell culture technique, but is apparently an inherent property of the cell itself. The only cells which can be maintained indefinitely in tissue culture have been somatic cells (cells other than sperm or eggs) that share many properties with cancer cells. These results suggest that even in ideal conditions, there is an upper limit to the expression of normal, productive life. It would appear that the process of aging is intricately enmeshed with the cellular processes underlying differentiation and growth of normal cells.

Experimental support for a gradual increase in cellular functional changes detrimental to a cell survival are numerous. It has been shown that over 125 functional changes occur in cultured normal human cells long before they lose their ability to replicate. Changes in cellular genetic material (DNA and RNA), protein synthesis, cell lipids and carbohydrates, cell cycle dynamics, cell morphology, and cellular degradation processes have been found. It is not unreasonable to postulate that such changes are responsible both for the expression of aging in the intact organism and its increasing susceptibility to disease with time. The question is whether it is possible to stop these clock-like decrements after a human being has attained maturity at about the age of 30.

The results of single cell decrements upon the whole organism can be studied by observing changes in the functional states of complete organ systems, such as decreases in the filtration capacity of the kidneys with increasing age following attainment of maturity. While different body systems functionally decline at different rates, the overall process appears to be a slow, linear decline from 30 years of age at a rate of about 0.8% to 0.9% per year in otherwise healthy individuals (see Figure 3).

Based solely on the above evidence, as well as additional evidence for aging in the [20]

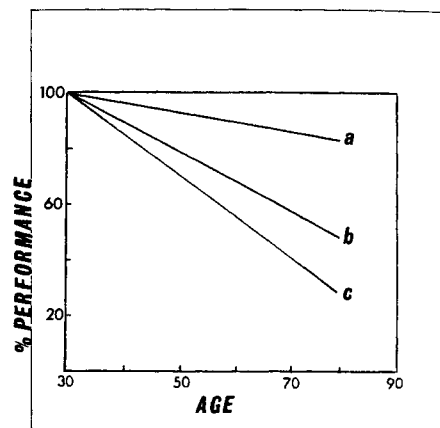


Figure 3: Physiological decreases in performance after the age of 30. Thirty represents the age in which the building up processes of life begin to be overcome by natural functional decrements: a= efficiency of cellular enzymes, b= efficiency of renal function, c= maximum work output.

intact organism which we have not discussed, it is evident that there is presently an inherent limit to the human life span even in cases where premature death is eliminated. Man's life truly reflects the law of cycles of birth, growth, maturity, and senescence seen in all of nature. However, this does not mean that man, as the incarnate representative of the Creator in our universe, cannot significantly slow down this process through the application of nature's laws. Whether this increase in life span is desirable is a question that needs to be considered by all.

#### Cycles of Nature

Contrary to popular belief, cognitive functions do not significantly decline in normally aging people. Neither is it true that significant decreases in the number of neurons in the brains of several animals, including man, occurs. Although evidence of biological age can be found in neural tissue, such as increases in cellular degradation products, they do not correlate with decreased functional capacity. Apparently, neurons are arrested in a functional steady-state demonstrating a very slow rate of decline of function. The stability of neural tissue suggests that whatever genetic factors are maintaining an individual cell for eighty, ninety, or one hundred years could possibly be used to similarly maintain more rapidly

declining tissues. After all, every cell contains the exact genetic material. It is conceivable (and this would be particularly exciting) that the glial tissue supporting and maintaining the neural tissue is producing a single, transcellular protein or hormone that is responsible for allowing neural tissue to exist stably for such a long time. If this were true, it might be possible to isolate this ingredient and induce other somatic cells to become responsive (e.g., develop the necessary membrane uptake systems if not presently available).

In summary, we have seen that aging is intrinsic to all cells and expresses the cyclic nature of the total universe as discussed in the Rosicrucian teachings. In addition, we have speculated briefly upon the possibility of modifying these aging processes by intel-

ligent application of nature's laws. Let us always realize the importance of observing our own behavior in light of those universal processes operating in nature, for through understanding comes progress.

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SPECIAL ACTIVITIES FOR NON-MEMBER PARTNERS





Kim Ruffene

**TRIUMPH** *The whistling wind ruffles the snow, clouding the landscape and powdering the faces of the trees. It twirls itself around the tree trunks, whistling as it frolics along, and then suddenly stops as quickly as it begins*

*A ghostly stillness seizes the land. The snowy owl sits in a pine tree silently surveying the landscape. All is still. All is quiet. No creature dares to desecrate this sublime moment.*

*The awesomeness of this stillness infuses all matter and coalesces with the Infinite. Beauty incomplete in its completeness suddenly assumes perfection when He who conceived it looks at and admires the reality of its being.*

*And then, as if in triumph, a sunbeam unmasks itself. The glittering snowflakes dance with the beam and reflect its shadow on the land.*

*The wind arises from its sleep, whips up clouds of dancing snow, and again obscures and clothes the trees in a mantle of purity.*

*The newly fallen snow sparkles as the sunbeam's life-giving warmth kisses the face of the snowscape, then continuing on, the sun looks back on the scene before resuming its endless journey.*

—Clive S. Campbell, Sr., F.R.C.

**The  
Rosicrucian  
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February  
1985**





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## The Art of Compassion

THE WORD "compassion" derives from the Latin words *com-* (together) and *pati* (to suffer). This has generally been taken to mean the feeling of sorrow or deep pity for the suffering of others. Compassion is an uncommon word and an uncommon experience in Western culture. As a word, it is difficult to define. As an experience, it is often confused with pity and sympathy. The reader may wish to refer to the Mindquest article "Sympathy and Empathy," found in the January 1985 issue of the *Rosicrucian Digest*, for a discussion of sympathy and empathy in relation to compassion.

Compassion is neither an emotional nor a mental state, but a quality of consciousness beyond ordinary awareness. Yet it operates through ordinary awareness. It can be likened to emotions, or rather to qualities of consciousness which relate to the emotions of passion, sympathy, or love . . . feelings of regard for or toward another. Compassion is an attribute of the higher self, the soul personality.

### The Western Tradition

In Western culture, the connotation of compassion has developed out of the tradition of the Old and New Testaments.

*None of the devoted things [spoils of a conquered city set into the city square to be burned as an offering to the Lord] shall cleave to your hand; that the Lord may turn from the fierceness of his anger, and show you mercy, and have compassion on you.*

—Deuteronomy 13:17-18

*He does not retain his anger for ever because he delights in steadfast love.*

*He will again have compassion upon us, he will tread our iniquities under foot.*

—Micah 7:18-19

*And when Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without shepherd.*

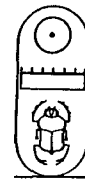
—Matthew 9:35-36

In more contemporary terms:

*Compassion lets the other person know they are not alone, that we are connected, not isolated, that there is another person who understands, who is not judging us or other people involved, and that no matter what we do, they will be here for us, supporting us to be where We most want to be, that is, where We (the Inner Self) most wants to be. Those who have compassion for me, support me to be free of regrets and guilt, resentments and blame, all fears that hold me locked into fixed and compulsive attitudes and behavior. Compassion supports genuine freedom, growth and evolution, unity with self and others, love.*

—A Rosicrucian Frater

Sympathy and its refined cousin empathy are the basis for a caring regard for other people. We may feel consoled by sympathy



and empathy. To a degree, the distress felt in a painful situation may be cushioned by sympathy and empathy, but the distress remains. The essence of compassion, however, is that of a truly extraordinary quality of "emotion." Compassion transforms and makes whole the narrow and often painful personal experience. The recipient of compassion finds the experience virtually divine, as it were, a "gift from God." We can pray that we might be blessed with such a divine grace. Can we ever hope to exhibit toward others this exalted quality of love?

### **The Art**

Implicit in the connotation of compassion is the idea of the divine source of this emotion. Therefore, to achieve the capacity for compassion toward others, we ourselves must in some way become more fully affiliated with the Divine. In practice, conventional wisdom dictates that affiliation with the higher self and the Divine is achieved by becoming more religious. In mystical tradition this is accomplished through identification with the Cosmic.

It may be observed that the outward act of pity or of cultivated empathic behavior does not assure attainment of the quality of compassion. The conscious desire to be exalted in our emotion and dignified in our behavior does not necessarily result in the attainment of these goals. With practice we may become quite skillful in simulating the appearance of a spiritual demeanor and compassionate regard. But the experiential result is still short of the desired level. As the aspiring artist may desire to achieve greatness but finds his creative strokes burdened by that desire, we too, as aspiring mystics, are burdened with the self-consciousness of our imperfection. This same burden of imperfection is what we would hope the blessing of compassion would relieve.

### **The Higher Source**

Art, in its basic sense, is a joining together. In the art of compassion the human consciousness must find a means of joining itself with its higher source. Yet, in mystical tradition it is known that human consciousness is already inseparable from its divine source. Rather, ordinary human conscious-

ness suffers a contraction of awareness which is better known as *self-consciousness*.

Self-consciousness is the reflection of the ego, of Objective Individuality, upon itself. Within this level of our identity, the capacities to evaluate and judge—instruments necessary to manage one's life in the objective world—are turned upon one's subjective realities. Automatic assessments are made by the ego of the ego's ability to do, have, and be. As objective reality is but a limited reflection of our vastly greater subjective reality, the ego always comes up finding itself wanting; Objective individuality is eternally incomplete; the Divine is eternally inaccessible.

Self-consciousness can yield to an expanded awareness. The means for achieving this is through another aspect of awareness called *witnessing*. Witnessing is the reflection of the Self, of soul personality, upon its manifestations. Within this level of our identity, we subjectively experience the nature of all the domains of our existence. The innate coherence of all consciousness and life is realized: soul personality is eternally complete; all reality is inherent in the divine. With self-mastery, the capacity to witness becomes fully established in even the most painful situations. Self-consciousness is no longer the narrow focus of individual identity. "Self"-consciousness truly becomes the awareness of the entire Self, freed of the illusion of separation.

Sympathy is a natural response to the condition of others. Empathy is a cultivated attitude in which we may regard others with mature understanding. Compassion, however, is a state of being, a reflection in the beholder's experience of someone who has attained Selfhood. In this reflection, the beholder finds the opportunity to experience himself as more nearly whole. It is in the nature of compassion for all within its compass to be more completely in harmony with the nature of life. As we become established in our own growth in the Cosmic Harmony, we too may become masters in the art of compassion.

—Richard A. Rawson, M.D., F.R.C., I.R.C.

# Tigers and Tunnel Vision



***Is our biological reaction to stress  
maladaptive in an urban society?*** by Ralph Strauch

**I**T'S A BEAUTIFUL summer day. You're walking through a tropical forest, feeling the sun on your back and the breeze brushing your face. A gurgling brook accompanies the birds in the trees. You are one with your surroundings in a soft, unfocused way.

*A tiger steps in front of you, less than fifty yards down the path!*

The world suddenly changes. Your heart pounds; your muscles tense. The sun on your back disappears, the brook and the birds go silent. Your awareness now narrows sharply, focusing only on the tiger. Your entire being is poised and ready; to run if you have a chance, to do battle otherwise.

That transformation, known as the "flight/fight" response, is an automatic reaction to sudden stress. Facing the tiger, this response is highly adaptive; it heightens your chances of survival. But in our sedentary urban society it may be maladaptive, contributing to individual and social ills

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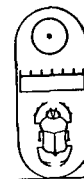
*Ralph Strauch is a teacher of self-awareness training in Pacific Palisades, California. He has a Ph.D. in Statistics, was formerly a Senior Mathematician with the Rand Corporation, and is the author of The Reality Illusion: How We Create the World We Experience.*

from hypertension and backache to environmental pollution and the arms race.

How could this simple biological response contribute to such a diverse range of problems? The connecting thread is the perceptual narrowing it induces, and the resulting generalized *tunnel vision*. This article will examine that narrowing, and look briefly at ways of reversing it and rediscovering the broad understanding which is our natural due.

In a threatening situation, your body responds dramatically. Digestion slows, and bloodflow to the large muscles used for movement increases. Muscles tense, as surges of stress hormones ready the body for action. Perception narrows, directing all attention to the threat and the need to meet it. Dealing with a threat such as the tiger will require intense activity and utilize these preparations, burning up the extra stress hormones in your bloodstream. When it's over you can return to a relaxed and unfocused state, again feeling the sun and hearing the birds in the trees.

In contemporary urban society, however, "threats" are often chronic, not acute. They trigger the same physiological responses as the tiger, but do not call for similar physical reactions.



"Am I getting old and unattractive? Will someone younger get my job or my mate?"

"Is my boss dissatisfied and getting ready to lay me off?"

"Will my competitor bring out a better product next year? Will new government regulations hamstring my business?"

"Will the Russians bomb us? Will a burglar kill me in the night?"

Evolving in environments where physical threats required physical reactions, we developed automatic ways to prepare for those reactions. We now live differently, but our automatic responses remain unchanged. We secrete stress hormones we will not use, we are ready for action we will never take. Stresses accumulate, blocking the relaxation which should naturally follow the intense reactions we never make. Harvard cardiologist Herbert Benson, author of *The Relaxation Response*, sees this as a leading cause of chronic stress and stress-related diseases, and prescribes a method of relaxation and mild meditation as a way of reversing those effects.

#### ***Narrowing Your Awareness***

Perceptually, the result is a chronic narrowing of awareness—a generalized "tunnel vision" where we focus on one thing at a time, ignoring most of our environment. Esthetically, our lives become shallower than necessary, because we fail to notice and appreciate the richness of the world around us. On a practical level, we base decisions on too narrowly defined grounds, excluding important considerations without realizing the consequences of that exclusion. It's like looking at the world through a cardboard mailing tube, without ever realizing what our peripheral vision could show us if we used our full visual capabilities.

Every aspect of our lives is affected, from our most fundamental physical movements to our most complex intellectual judgments. We act as though we live in simpler, less interconnected bodies than we really have, and in a simpler, less interconnected world than we really live in. Our interactions with our environment become less efficient than they could be at best, and sometimes even counterproductive.

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To see this at a fundamental physical level, look over your right shoulder and notice how far to the side you can see. How did you turn? Did your shoulders move, or just your head and neck? Many people conceptualize "moving the head" as involving only the head and neck, holding their chest and shoulders rigid. If you did that, sit quietly and become aware of your head, neck, and trunk as a unit. Now turn your head slowly to the right again, allowing your shoulders and trunk to turn as well. You should turn noticeably farther, with less effort.

Human movement *should be* smooth and fluid, with the body flowing as a single unit. We all have the inherent capability to move that way, though few of us do. Instead, we act as if we were a collection of separate pieces, trying to move one piece while holding the others still. We create internal barriers to our own movement, then expend energy fighting against those barriers. We fail to see the barriers because of our "tunnel vision," so we remain unaware of the role we play in creating our own limitations.

The same mechanism affects us on psychological and interpersonal levels. Our limited vision may exclude crucial aspects of a situation, making our attempts to cope futile and frustrating. We see only the other person's contribution to a dispute but not our own, for example. Even unpleasant personality traits such as excessive self-interest and greed may stem from the sense of isolation a restricted focus brings on, blinding people to their interconnectedness with those around them.

#### ***When the Tiger Appears***

Recall the path in the jungle. Relaxed and at one with your surroundings, your boundaries seem permeable and indistinct. You feel a part of your environment. But when the tiger appears your focus narrows, separating you from your surroundings. No longer a comfortable stream within which you flow, the world becomes a harsh and hostile place where the line between "us" (you) and "them" (the tiger) is clearly drawn. Alone now, no longer one with the larger world, you must fight for your very survival.



When the flight/fight response never reverses and you never return to that relaxed open place, this sense of “us-them” separation hardens. Narrow self-interest becomes a form of self-protection, and the idea of a broader, softer focus seems absurd. “Looking out for Number One” becomes a way of life.

“Us” may be an isolated individual or a larger entity—a corporation (“What’s good for General Motors is good for the country”) or even a nation (“My country right or wrong”). However “us” is defined, though, dividing the world into “us” and “them” encourages “us” to look out for only “our” interests, viewing “them” with distrust and hostility.

Those most affected by this narrowing, unfortunately, include our most responsible decisionmakers—society’s “movers and shakers.” The hard-driving executive—the intense “man of action”—is someone whose flight/fight response is continually activated, narrowly focused on “solving” his most immediate problem. This kind of narrowly focused decision-making gave us effective pesticides that poison the food chain, and continues to “solve” our national security problems with succeeding new generations of weapons, ignoring the risks brought about by the weapons themselves.

We seem caught on a treadmill where the faster and harder we run, the less we see, the more problems we create, and the harder we must run. Threatened by the problems our tunnel vision creates, we reinforce the tunnel. To really make things different we must learn to see them differently. If a way out of our dilemma exists, it must lie in the direction of reversing the narrowing process and allowing our vision to soften and broaden again.

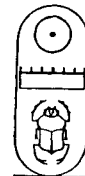
### **Expanding Your Awareness**

This can, fortunately, be done. We can take back responsibility for our own well-being, increasing our awareness of self and of the world around us. There are tools available to assist in this process, including biofeedback, meditation, and a variety of holistic health practices and body/mind awareness disciplines.

When we lived in jungles and the threats were tigers, the flight/fight response was biologically adaptive. It may still serve us in those increasingly uncommon situations when an intense physical response to a threat is needed. But in our day-to-day sedentary urban lives it has become maladaptive, leading to excessive stress and to perceptual tunnel vision with the ill-effects discussed above.

The real problem lies not with the flight/fight response, but with our abdication of responsibility for our responses to and interactions with the world around us. Stress and the accompanying perceptual narrowing are not unavoidable; they become serious only because we *choose* to ignore them and to not deal with them when they are small. We are each in control, if we choose to be. We can undo the stress and reverse the tunnel vision, and experience the richness of life that is our natural birthright. Tools such as meditation can help. But in the end, they are only tools. The real solution lies within each of us, in the decision to take the responsibility for broadening our vision and living a richer, fuller life.

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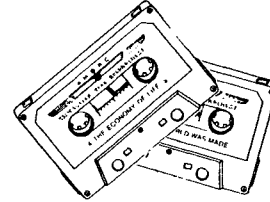


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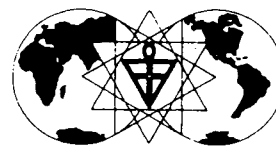
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## Medifocus



*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  
1985

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

# Rosicrucian Philosophy— An Art and A Science



**I**N MANY of the ancient manuscripts we read of "The Art of the Rosy Cross," and in others we read of "The Practice of the Rosicrucian Sciences." Nowhere do we read of any Rosicrucian religion, theology, or church.

It appears from comments made in public occasionally and in some modern writings that persons who are not correctly informed believe that Rosicrucian doctrine is a religious philosophy, purely and simply. This is a very *serious mistake* and is responsible for many of the erroneous conclusions reached by these persons.

Persons who think that the teachings and doctrines of Rosicrucian work are purely spiritual and deal more essentially with religious ideals are startled to learn that Rosicrucians are dealing with the practical problems of life. They are shocked when they read in an advertisement that the Order offers to help men and women meet their problems of life, and that members in the organization are studying for the purpose of improving their social, business, financial, or intellectual position, rather than their spiritual position exclusively.

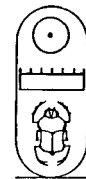
Many of these persons become critical and insist that "since the Rosicrucian organization is a spiritual organization, it

ought to conduct itself along purely spiritual lines." The mistake in this argument is the assumption that Rosicrucian philosophy is purely spiritual.

This sort of criticism has annoyed me at times, and I have spent days and weeks searching through the oldest Rosicrucian manuscripts available to find any warrant for this false belief. I have communicated with the oldest living representatives of the Order in various parts of the world. I have hunted through the writing of those members who were active in the days of its glorious achievement of the past cycle. Nowhere do I find warrant for this assumption that Rosicrucian work is a religious philosophy or a religious cult or movement.

## *Quest for Knowledge*

Nearly every one of the ancient masters spent much time in laboratories and workshops dealing with the arts and sciences. If we extract from the ancient records and writings all of the hours of labor devoted by the great Rosicrucian Masters to chemistry and alchemy, we will find only a few hours left which were devoted to philosophical speculation or religious meditation. Then at a previous period we find that most of the time spent by the Masters was devoted to the art of medicine, to astronomy, biology, and even to such sciences as botany. ⇨



While it is true that many eminent monks, friars, and even Jesuit priests were connected with the organization at one time and wrote much on the subject of Rosicrucian Philosophy, we find that these theologians and spiritual persons were attracted to the Rosicrucian Order not because of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucian teaching not because it could possibly add one iota of knowledge to the great wisdom he possessed along spiritual lines, but because it afforded him an opportunity to exercise some of his hobbies, and these hobbies dealt with chemistry, physics, and practical subjects. He found little or no opportunity to enlarge upon and develop them as sciences in connection with this theological and religious training.

Of course, Jakob Boehme is an outstanding exception to the general rule, and it is fortunate for us that there were notable exceptions. The exceptional men—and some women—were so steeped and absorbed in the material affairs of life in order to earn a living that spiritual meditation became their hobby and their relaxation. They became interested in Rosicrucian philosophy because they hoped it would afford an opportunity to add to their spiritual knowledge in a manner not otherwise available to them.

#### **Practical Workers**

These types of persons received from the Cosmic marvelous illuminations and revelations regarding spiritual laws which they added to the Rosicrucian storehouse of wisdom. But because these great lights of spiritual wisdom—easily counted on the fingers of two hands—became famous as Rosicrucians, there is no reason for us to ignore the thousands of others who were workers in the practical arts and sciences and looked upon Rosicrucian philosophy as a school of spiritual wisdom exclusively.

Even the famous pamphlets of 1610 and 1614 issued in Germany and other countries at that time and which startled the world into a realization of the existence of the Rosicrucian Order did not proclaim its plans of worldwide reformation along

exclusively spiritual lines. In fact, from our modern point of view these pamphlets proclaimed more of the socialistic philosophy than a spiritual or religious one.

If we take the book, *New Atlantis*, written by Sir Francis Bacon, we will find this eminent Rosicrucian following right in line with the pamphlets of 1610 and 1614 and promulgating a scheme for the salvation of the world or the advancement of civilization along socialistic, scientific, humanitarian lines, rather than purely spiritual or religious ones.

#### **Specialization**

The Rosicrucians who came to America in 1694 in accordance with the very plan outlined by Bacon in his *New Atlantis* did not come here to spiritualize America, but to bring many practical sciences and arts to the new country. In picking very carefully the limited number of specialized persons to compose the pilgrimage to America, they did not confine themselves exclusively to theologians, although they did add to the party two or three of the most eminent, reformed, modernistic theologians to be found in Europe. But they saw to it that they had men who were scientists and practical workers in every one of the practical occupations of the day. They saw to it that there was a man who could build organs, a man who could make paper, a man who could institute a botanical garden, a man who was an expert in chemistry, another who was an expert in physics, another in music, and so on down the entire line of distinctions of the very practical sciences.

Their first great work in America was to establish various trades and industries and to teach these and to show the new inhabitants of the New World how to begin their careers of practical work. Religious philosophy was but two percent of the great work accomplished by them while morals and ethics generally represented about twenty-five percent of their work; the remainder pertained to the practical work of living a useful life in the New World.

In the traditional history of the organization we read on each occasion of the opening of the "tomb" of "C.R.-C" that



instructions were found for the operation of the Order in its new cycle, and these instructions dealt far more completely with the doing of practical things than with any purely devotional service of a religious nature.

Nor was the Rosicrucian Order ever intended to be circumscribed by social or cultural standards. Its portals were open to everyone, and if we read the history of the Order, we find that everyone, regardless of social, financial, or ethical position in life, could enter those portals and become a welcome associate. How could it possibly be otherwise? Since the very teachings of the Order recognize only one universal soul existing in all beings, and recognize as the real part of man only the soul personality, there could be no serious distinctions or differentiations on purely material lines.

#### *Egalitarian Fraternity*

As stated above, the earliest pamphlets printed for public distribution by the organization proclaimed its ideals to be in favor of a worldwide reformation of all thinking persons. There was no attempt to limit the propaganda of the appeal to those who were of some superior worldly station. Most certainly, no humbler Neophyte ever crossed the threshold of the organization than Jakob Boehme, the very poor and very plebeian cobbler. Yet, he is idealized in the Rosicrucian literature and idealized in our hearts today. There are some at the present time outside of the Order and possibly inside of it, who would probably raise their hands in protest against the admission into the Rosicrucian Order today of such characters as Jakob Boehme.

It is true that we speak much of divine laws which we are studying in the Rosicrucian teachings. But when we come to analyze them, we find that from the Rosicrucian point of view every natural law is a divine law since God created it. We look upon the bursting of the seed in the soil and the process of reproducing itself as typical of divine law. Yet the study of botany belongs to the sciences and not to religion. Just because we are dealing with the soul and its incarnations and analyzing the process and finding duplicates of these laws in other parts of nature, it does not mean that we are study-

ing a spiritual science or a religious doctrine, but divine natural laws.

When the Rosicrucian pays adoration to God, prays to Him, and communes with Him, he is not doing so in a religious sense, but in the sense of a natural appreciation of his intimate association with God's universal direction and control of all of the laws of the universe.

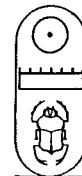
#### *Methods and Attitudes*

Some criticism has been made regarding dues connected with the Rosicrucian work, and the persons who make these criticisms bluntly proclaim "spiritual truths should not be sold or paid for, and a religious teaching should be given freely." That idea is entirely wrong and is based upon the assumption that Rosicrucian doctrine is a religious or a spiritual school of religious philosophy. The Rosicrucian institution is a practical university teaching the practical arts and sciences. It is dealing with the material welfare of life more completely and more intimately than it is with any phase of religious philosophy.

Furthermore, the dues do not pay for the teachings, but for the many other benefits of membership; the teachings are held as wholly independent of any fees or dues. But even if the teachings were put upon a tuition basis, it would not be a matter for criticism since the Order does not claim to be and has never attempted to be a school or seminary of religious or spiritual thought.

Neither Jesus nor any of the great Masters before or after him ever manifested any of this modern attitude of discrimination on social or material lines. To these Masters the least of our brethren was equal with all of us in the need for and the worthiness of receiving the practical help which such an organization as the Rosicrucian Order can give.

The parable of the ninety and nine is an old one and constitutes one of the foundation principles of the Rosicrucian Order. He or she who is so weak, so humble, so low in the scale of worldly recognition as to be a mark of pity or criticism is one who is truly worthy of all the help that our organization can give; and that is why we are proud of the fact that not only in the present cycle, but in



previous cycles, the work of the Order continued in asylums, institutions, prisons, and places where the so-called sinful and illiterate are to be found.

Another criticism made by those who do not understand the real principles of the organization is that today it is flooding the country with too much literature, too much propaganda, too much talk about itself, and its plans and ambitions. These persons forget that since the art of printing was made practical, the Rosicrucian Order was the first to use printing in a national sense, for the early pamphlets of 1610 and 1614 were translated into many languages and scattered broadcast like seeds blown over the entire continent of Europe. To these were added other pamphlets of explanation and endorsement.

For fifteen or twenty years the whole of Europe read and heard more about the Rosicrucian organization than it had ever read or heard about any other worldwide movement in the whole of the history of civilization. These pamphlets were addressed to all of the people of the world regardless of distinction or position. The pamphlets announced "a worldwide reformation," and these pamphlets undoubtedly constituted the largest individual system of propaganda ever instituted by man. Is that not a precedent by which we can gauge our present activities?

There was no attempt to hide the existence of the Order or the nature of its activities, hopes, and ambitions from the public mind. Everything was done to make the organization become talked about—over the breakfast cup of coffee and in the twilight hours around the fireside. The fact is that the fulfillment of the desires of the Rosicrucian organization can be added only by the worldwide publicity and by the enrollment of the interest, if not the active participation, of entire nations of people.

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America—is an astonishing violation of the supposed rules of conservatism will learn that it is nothing compared to the propaganda that will take place in this country before another twenty-five years have

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passed. By that time, even the most conservative churches will be carrying on similar forms of propaganda, and we will have entered into an age of nationwide discussion of existing organizations, with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

#### *Desire for Improvement*

Real Rosicrucians are never concerned with what an individual has been or may be at the time he makes application for membership into the portals of the fraternity. The primary thing to consider is his worthiness to enter because of his sincere desire to improve himself. If sincerity and honesty of purpose marks the motive back of his application, he is truly worthy, regardless of his social or financial position in life. The important thing for us to consider is what the individual becomes after being in the Order a certain length of time. If the individual becomes illuminated, reformed, redeemed, regenerated, reborn, and reestablished in the divine harmonious relationship with the Cosmic in which he was born into this life, then the organization can consider that it has done a noble work.

Too many of those who criticize the admission of the poor and humble into the Rosicrucian Order are in it themselves only because of the broad-minded, tolerant view that the Order takes of world distinctions; and if the organization were truly as conservative and restricted in its membership as some of these critics now insist it should be, they themselves would not be in it to find out what type of members it has, for they would probably have been the first to be rejected when their applications reached the Board. But we hope in time to change their viewpoint and to bring about a broadening of their vision and a widening of their consciousness, until they develop the true Rosicrucian universal spirit of love for all human beings under the Fatherhood of God.

The overemphasis of spiritual truths is merely a tendency toward religious cultism and finds no response in the heart of the Rosicrucian Order in any land.     △

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## Rosicrucian Activities

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*Shown at the presentation of the Rosicrucian Humanitarian Award to Dr. Nzume are left to right: T.M.E. Ndiba (Secretary, Kumba Pronaos), Clement Fon, Florence Teh, Mamfred Noto (Master, Kumba Pronaos), Peter Forngesack, Dr. Stephen Nzume, Mrs. Nzume, and Julius Awasume.*

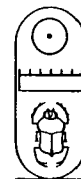
**W**HEN DR. STEPHEN N. NZUME finished his course of medical studies in Europe in 1973, he returned to his home village of Melongo, Cameroon, where he was troubled to find the area as economically stagnant as when he left it twelve years before. A successful medical practitioner in the nearby town of Kumba, he has been able to use his remarkable organizational skills to help the people of Melongo. This he accomplished by forming, in 1975, the Melongo Village Development Committee with the purpose of raising the standard of living of the townspeople by engaging in various communal projects.

In 1975 the development committee started a housing program whose goal is to help every villager to cover the roof of his house with corrugated iron sheets. Dr. Nzume, as chairman of the committee, divided the people into work groups of ten and asked every person to contribute 10,000 CFA francs a year for this and other proj-

ects. Using the money raised, the people have been able to build more than sixty houses with tin roofs and wooden walls.

The next major project—costing some 3.7 million CFA francs—was to supply Melongo with a good water supply. The townspeople worked under the supervision of the Government Community Development Department, which conducted the feasibility study and provided technical expertise. Through organized communal labor, the villagers transported by head load about 600 bags of cement, 2000 water pipes, and many other accessories over ten kilometers of winding forest footpath over hills and valleys.

Another project was to build a road linking Melongo with the motorable seasonal road at Mekom village, ten kilometers away. Through a voluntary subscription of 4.5 million CFA francs and communal labor, the people have finally bulldozed a



road to Mekom, a remarkable achievement for a village of only about 100 taxpayers.

The last project proposed by Dr. Nzume in 1981 was that Melongo should embark on building a social welfare center to house a primary school, community hall, recreation center, and medical aid post. After constructing several classrooms and a headmaster's office, the school started its operation in 1982 with government teachers.

Dr. Nzume's projects are still far from complete, however. Some people still live in thatch houses, and the road to Mekom needs more grading and proper paving. Thus, every Thursday communal work

continues, and money is contributed every cocoa season towards these projects. Dr. Nzume has instilled in the consciousness of his people the modern methods of farm work and a wish to help themselves through communal labor, a move that adjacent villages have emulated. All these achievements within so short a time have only been possible through the unselfish efforts and personal sacrifices of Dr. Nzume and the collaboration of his committees.

The Rosicrucian Order is pleased to present the Rosicrucian Humanitarian Award to a worthy Dr. Nzume, and we wish him and the people of Melongo further success in their worthy endeavors.

**A**MORC GRAND CHAPLAIN Edward Lee and his wife Lilo recently represented the AMORC Grand Lodge at two Rosicrucian Conclaves. The Lees first flew to the 1984 Pacific Northwest Conclave hosted by the Enneadic Star Chapter in Portland, Oregon. This exciting Conclave took place during the first weekend of October. Approximately 140 happy Rosicrucians met in Oregon's City of Roses for a weekend of inspiring and informative lectures, mystical Convocations, and a delicious banquet. Students from Northwest cities such as Boise, Idaho; Seattle, Washington; and Prince George and Vancouver, B.C., Canada, as well as many other places (including an intrepid Soror all the way from Anchorage, Alaska!) participated in the warm and loving atmosphere. Conclave Chairman Santo Pullera and all of his energetic committee workers are to be congratulated for their dedicated and selfless efforts. It was an excellent Conclave.

Then in late October the Lees traveled east to the East Central Regional Conclave, sponsored by Thebes Lodge of Detroit, Michigan. Conclave Chairperson Linda Bankston and committee, plus Lodge Master Diane Upleger, worked long and hard to produce a warm and harmonious gathering of Rosicrucians at the Sheraton Hotel in suburban Southfield. The program featured a good variety of AMORC exercises, lectures, an audio-visual presentation of Egyptian scenes, the Ninth Degree Initiation, a mystical Convocation, and a lively masquerade party.



*Edward and Lilo Lee*

The Lees had a wonderful time at both of the Conclaves, and they encourage all Rosicrucians to join their nearest AMORC affiliated body and discover the joy and inner benefits of participation in these fine AMORC activities.

LAST SUMMER the fratres and sorores of H. Spencer Lewis Lodge in New Jersey presented a very special event—the First Annual Colombe Regional Workshop. This very successful workshop provided a great opportunity for questions to be presented and answered concerning the meaning of *Colombe* and the Colombe's specific role during the Rosicrucian Convocation. But the workshop wasn't all serious. A play—or actually, it was more like a celebration, "It's A Small World"—was put on by the Colombes and Junior Order members of H. Spencer Lewis Lodge. And then in a very moving presentation, the Colombe tribute, Rosicrucians were reminded of the beautiful symbolism of the Rosicrucian Colombe—fire, light, life, love, conscience, and the dove of consciousness. Later, a luncheon was served and there was a special tape presentation from Grand Lodge in San Jose. The workshop was honored to have in



Colombes and Junior Order members of H. Spencer Lewis Lodge, New Jersey, present "It's A Small World" at the special Colombe Workshop held last summer.

attendance Grand Councilor Frederick J. Onucki, and Regional Monitors Gerald M. Stancil and Reginald Thomas. The coordinator of this special workshop was Soror-Margarita Ward.



### Free Discourse

A fascinating FREE discourse entitled "Primitive Reasoning and Magic" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$12.00\* a year. Simply request the discourse by name when subscribing.

This offer does not apply to members of AMORC who already receive the *Rosicrucian Digest* as part of their membership.

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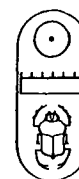
## Primitive Reasoning and Magic

Throughout the ages man has been fascinated by certain laws of the universe. Magic originated as an attempt to become more in control of the forces around us.

What exactly is magic? Are there specific formulae and methods by which man can influence nature? Is there any truth to the claims by magicians of control of the forces surrounding us? How are magic and superstition related?

#### Other Currencies:

£9 63	A\$14 37	NZ\$24 49
¥9 16	R20 00	CA\$15 80



# WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC, as of December 1, 1984

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

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

Cruz del Sur Chapter

Castelar, Buenos Aires: El Esenio Pronaos

Córdoba, Córdoba: Córdoba Chapter

La Plata, Buenos Aires: La Plata Pronaos

Mar del Plata, Buenos Aires: Mar del Plata Chapter

\*Mendoza, Mendoza: Mendoza Lodge

Quilmes, Buenos Aires: Quilmes Pronaos

Resistencia, Chaco: Resistencia Pronaos

Rosario, Santa Fe: Rosario Pronaos

San Juan, San Juan: San Juan Pronaos

San Nicolas, Buenos Aires: San Nicolas Pronaos

San Pedro, Buenos Aires: San Pedro Pronaos

Santa Fe, Santa Fe: Santa Fe Pronaos

Santiago del Estero, Santiago del Estero: Santiago del Estero Pronaos

Tandil, Buenos Aires: Tandil Pronaos

### AUSTRALIA

Ballarat, Victoria: Roy Eva Pronaos

Blacktown (Sydney), N.S.W.: Ra-y-Ma Chapter (S)

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: Vorarlberg 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: Mercure Chapter

\*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).

(S)Spanish-speaking affiliated bodies in United States and Australia.

### ‡BENIN

\*Abomey: Néfertiti Lodge

\*Cotonou: Cheops Lodge

Dassa Zoumè: Lux Vitae Pronaos

Djougou: Agni Pronaos

Lokossa: Chephren Pronaos

Onigbolo: Ptolémée Pronaos

Ouidah: Copernic Pronaos

Parakou: Spinoza Chapter

\*Porto Novo: Pythagore Lodge

Savalou: Akhenaton Pronaos

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Santa Cruz de la Sierra: Santa Cruz Chapter

Trinidad: Mamore Pronaos

### ‡BOURKINA-FASSO

Bobo-Dioulasso: Platon Chapter

Ouagadougou: Charles Coulibaly Chapter

### BRAZIL

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: Feira de Santana Chapter

Ilhéus: Ilhéus Pronaos

Itabuna: Itabuna Chapter

\*Salvador:

Mares Lodge

Salvador Lodge

Vitória da Conquista: Vitória da Conquista Pronaos

Ceará

Fortaleza:

Fortaleza Chapter

Marajaí Chapter

Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal

\*Brasília: Brasília Lodge

Taguatinga: Taguatinga Pronaos

Espírito Santo

Cariacica: Cariacica Chapter

Linhares: Linhares Pronaos

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

Rondonópolis: Rondonópolis 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  
 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 Chapter  
 Ipatinga: Vale do Aço Pronaos  
 Itajubá: Itajubá Pronaos  
 Ituiubata: Ituiubata 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**  
 Arcoverde: Arcoverde Pronaos  
 Jaboatão: Jaboatão Pronaos  
 Olinda: Olinda/Paulista 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 Bonito: Rio Bonito Chapter  
 Rio de Janeiro:  
 Bangú Chapter  
 \*Campo Grande RJ Lodge  
 \*Guanabara Lodge  
 \*Ilha do Governador Lodge  
 \*Jacarepaguá Lodge  
 Leblon Chapter  
 \*Leopoldinense Lodge  
 \*Madureira Lodge  
 \*Méier Lodge  
 \*Rio de Janeiro Lodge  
 \*São Gonçalo: São Gonçalo Lodge  
 São João de Meriti: São João de Meriti Chapter  
 Teresópolis: Teresópolis Chapter  
 Valença: Valença Pronaos  
 \*Volta Redonda: Volta Redonda Lodge  
**Rio Grande do Norte**  
 Mossoro: Mossoro Chapter  
 Natal: Natal Chapter  
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 Bento Gonçalves: Bento Gonçalves Pronaos  
 Canoas: Canoas Pronaos  
 Carazinho: Carazinho Pronaos  
 Caxias do Sul: Caxias do Sul Pronaos  
 Cruz Alta: Cruz Alta 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  
 Santana do Livramento: Santana do Livramento Pronaos  
 Santa Rosa: Santa Rosa Pronaos  
 Santo Angelo: Santo Angelo Pronaos  
 São Gabriel: São Gabriel Pronaos  
 São Leopoldo: São Leopoldo Pronaos  
 Taquara: Taquara 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  
 Guaratingueta: Guaratinguetá Pronaos  
 Guarujá: Guarujá Pronaos  
 \*Guarulhos: Guarulhos Lodge  
 Igarapava: Igarapava Pronaos  
 Itapetininga: Itapetininga Pronaos  
 Jacaré: Jacaré R+C Chapter  
 Jau: Jau Pronaos  
 Jundiaí: Jundiaí Chapter  
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 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  
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 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 Lodge  
 \*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  
 Aracajú: Aracajú Chapter
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 ‡Bertoua: Le Sentier Pronaos  
 Buea: Fako Pronaos  
 Douala  
 †\*Kut-Hu-Mi Lodge  
 †\*Moria-El Lodge  
 Wouri Pronaos  
 †Ebolowa: Reflexion Pronaos  
 †Edéa: Salomon Chapter  
 †Eséka: Mont Carmel Pronaos  
 †Garoua: Ra Ma Pronaos  
 †Kribi: Océan de Lumière Pronaos  
 Kumba: Kumba Pronaos  
 †Limbé: Sator Pronaos  
 †Makak: Aum Pronaos  
 †Ngaoundéré: Mont Sinai Pronaos  
 †Nkongsamba: Esoa Pronaos  
 †\*Yaoundé: Aristote Lodge
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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 Lodge  
 †\*Chicoutimi, P.Q.: Saguenay du Mont Verdone Lodge  
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 Edmonton, Alta.: Fort Edmonton Chapter  
 †Granby, P.Q.: Nefertiti Chapter  
 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  
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 \*Montréal, P.Q.:  
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 †Nouvelle Atlantide Lodge  
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 Peterborough, Ont.: Peterborough Pronaos  
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 †\*Québec, P.Q.: Pyramide Lodge  
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 †Rimouski, P.Q.: Grand Soleil Chapter  
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 †Saint-Jean-sur-Richelieu, P.Q.: Etoile du Matin  
 Pronaos  
 †Saint-Jérôme, P.Q.: Alban et Juliette Gueudet Chapter  
 †Saint-Raymond, P.Q.: Oasis Pronaos  
 Saskatoon, Sask.: Saskatoon Pronaos  
 †Sept-Îles, P.Q.: Rose du Nord Pronaos  
 †\*Shawinigan, P.Q.: Du Verseau Lodge  
 †\*Sherbrooke, P.Q.: Lumière de l'Est Lodge  
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 Surrey, B.C.: Light of the Fraser Valley Pronaos  
 \*Toronto, Ont.: Toronto Lodge  
 †Tracy, P.Q.: Le Goeland Pronaos  
 †Val d'Or, P.Q.: Ka Pronaos  
 \*Vancouver, B.C.: Vancouver Lodge  
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 †Victoriaville, P.Q.: Soleil des Appalaches Pronaos  
 Welland, Ont.: Niagara Pronaos  
 Windsor, Ont.: Windsor Pronaos  
 Winnipeg, Man.: Charles Dana Dean Chapter
- †CENTRAL AFRICAN REPUBLIC**  
 Bangui: Maitre Eckhart Pronaos
- CHILE**  
 Arica: Arica Pronaos  
 Chillán: Aton Pronaos  
 Concepción: Concepcion Pronaos  
 Punta Arenas: Punta Arenas Pronaos  
 San Carlos: San Carlos Pronaos
- \*Santiago: Tell-El-Amarna Lodge  
 Talca: Talca Pronaos  
 Temuco: Luz de Temuco Pronaos  
 \*Viña del Mar: Akhetaton Lodge
- COLOMBIA**  
 \*Barranquilla, Atlantico: Barranquilla Lodge  
 \*Bogotá, Cundinamarca: Nuevo Mundo Lodge  
 Bucaramanga, Santander: Bucaramanga Pronaos  
 Cali, Valle: Menfis Chapter  
 Cartagena, Bolívar: Cartagena Pronaos  
 Medellín, Antioquia: Medellín Pronaos  
 Pereira, Risaralda: Pereira Pronaos  
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 Karnak Lodge  
 Sylvestre Moutondia Lodge  
 Tani-Manasi Lodge  
 Impfondo: Nefertiti Pronaos  
 Jacob: Rose Dorée Pronaos  
 Kinkala: Ptah-Hotep Pronaos  
 Loubombo: Jeanne Guesdon Chapter  
 Loutete: Astro Pronaos  
 Makabana: Aton Pronaos  
 Makoua: Equateur Mystique Pronaos  
 Mindouli: Mont Carmel Pronaos  
 Mossendjo: Réintégration Pronaos  
 Ouesso: Surya Pronaos  
 Owando: Sérénité Pronaos  
 \*Pointe Noire:  
 La Lumière du Congo Lodge  
 Paul Taty Lodge  
 Sibiti: Jupiter Pronaos
- COSTA RICA**  
 San José: San José Pronaos
- CUBA**  
 Camagüey: Camagüey Chapter  
 \*Havana: Lago Moeris Lodge  
 Santa Clara: Santa Clara Chapter
- CYPRUS (under Grand Lodge of Greece)**  
 Nicosia: Alethea Chapter
- †DENMARK**  
 Alborg: Alborg Pronaos  
 \*Copenhagen: H Spencer Lewis Chapter  
 Odense: Odense Pronaos
- DOMINICAN REPUBLIC**  
 Santiago do los Caballeros: Luz del Cibao Pronaos  
 \*Santo Domingo de Guzman: Santo Domingo Lodge
- ECUADOR**  
 Guayaquil: Guayaquil Chapter  
 La Cuenca: Cuenca Pronaos  
 Quito: Quito Chapter
- EL SALVADOR**  
 San Miguel: San Miguel Pronaos  
 \*San Salvador: San Salvador Lodge  
 Santa Ana: Santa Ana Pronaos  
 Usulután: Luz de Oxelotlán Pronaos
- †FINLAND**  
 Helsinki: Finlandia Pronaos
- FRANCE**  
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France Other affiliated bodies of the Grand Lodge of France will be indicated under other countries by this symbol ‡  
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 \*Aix-en-Provence: Rose du Sud Lodge  
 Ajaccio: Atlantide Pronaos  
 Albertville: Athena Pronaos  
 Albi: Edith Lynn Chapter  
 Alés: Nicolas Roerich Pronaos  
 Amiens: Samarobrive Pronaos  
 \*Angers: Alden Lodge  
 Angoulême: Isis Chapter  
 \*Annecy: Amatu Lodge  
 Arpajon: Sirius Pronaos  
 \*Aubervilliers: Lux Aeterna Lodge  
 Auch: Shakti Pronaos  
 Aurillac: Gerbert Pronaos  
 Auxerre: Melchisedech Chapter



**Avignon:** Plutarque Chapter  
**Avranches:** Fiat Lux Chapter  
**Bastia:** U Lubeciu Pronaos  
**Bayonne:** Amaya Pronaos  
**Belfort:** Eric Satie Pronaos  
**Bergerac:** Francis Bacon Pronaos  
**Bergues:** Martha Lewis Chapter  
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**\*Bessancourt:** Niels Jensen Lodge  
**\*Béziers:** De l'Epi Lodge  
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**Blois:** Le Lys Pronaos  
**\*Bordeaux:** Léonard de Vinci Lodge  
**Boulogne-Billancourt:** Khépra Chapter  
**Bourg-en-Bresse:** Horus Pronaos  
**Bourges:** Nicolas Flamel Chapter  
**Bourgoin-Jallieu:** Iris Pronaos  
**Brest:** Amentet Chapter  
**Brive-la-Gaillarde:** Charles Dana Dean Pronaos  
**\*Caen:** Sérénité Lodge  
**Cahors:** Harmakhis Pronaos  
**Cannes:** Amon-Râ Chapter  
**Carcassonne:** Imhotep Pronaos  
**Castenet:** Raymond Béranger Pronaos  
**Castres:** Arnaud Pronaos  
**Cergy Pontoise:** Maitreya Pronaos  
**Chalons-sur-Saône:** Le Verseau Chapter  
**\*Chambéry:** Thot Hermès Lodge  
**Charleville-Mézières:** Espoir Pronaos  
**Châteauroux:** Paracelse Pronaos  
**Chaumont:** Demeter Pronaos  
**Cherbourg:** Mout Pronaos  
**Chevrières:** Lumen Chapter  
**\*Clermont-Ferrand:** Gergovia Lodge  
**\*Colmar:** Fidélité Lodge  
**\*Colombes:** Anubis Lodge  
**Digne:** Hemontis Pronaos  
**\*Dijon:** Bernard de Clairvaux Lodge  
**Douai:** L'Eveil Pronaos  
**Epinal:** Lu-Vi-Am Pronaos  
**Foix:** Esclarmonde de Foix Chapter  
**Fougères:** Nefer Pronaos  
**Francheville:** Maître Philippe Pronaos  
**\*Gagny:** Marie Le Roux Lodge  
**\*Grenoble:** Louis-Claude de Saint-Martin Lodge  
**Guingamp:** Kher-Cheta Pronaos  
**Ivry-sur-Seine:** Nout Pronaos  
**Laon:** Lumière Pronaos  
**La Roche-sur-Yon:** Rose Vendée Chapter  
**Le Havre:** Michael Maier Chapter  
**Le Mans:** Jacob Boehme Chapter  
**\*Le Neubourg:** Zanoní Lodge  
**\*Le Perreux:** Ankh Lodge  
**\*Lille:** Descartes Lodge  
**\*Limoges:** Cornelius Agrippa Lodge  
**Lons-le-Saunier:** L'Eau Vive Pronaos  
**\*Lyon:**  
     El Fayoum Lodge  
     Ménès Lodge  
     Moeris Lodge  
**Mâcon:** Abraham Pronaos  
**Maincy:** Albert Le Grand Pronaos  
**Mantes-la-Jolie:** Apollonius de Tyane Pronaos  
**\*Marseille:** Denderah Lodge  
**Massy:** Udjat Chapter  
**Meaux:** Kheper Chapter  
**\*Metz:** Frees Lodge  
**Miramas:** Nostradamus Pronaos  
**Montargis:** Amorifer Pronaos  
**Montauban:** Shambala Chapter  
**Mont-de-Marsan:** Karnak Chapter  
**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 Shatigah 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 Chapter  
**\*Poitiers:** Horus Râ Lodge  
**Puteaux:** Hotep Chapter  
**\*Reims:** Rosae Crucis Lodge  
**Rennes:** Graal Chapter  
**Roanne:** Jacques Cœur Pronaos  
**Rodez:** Maurice Durand Chapter  
**\*Rouen:** Renaissance Lodge  
**Rueil-Malmaison:** 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:** Raymond Andrea Chapter  
**Saint Pourçain-sur-Sioule:** Ta Noutri Pronaos  
**Saintes:** Terre de Saintonge Pronaos  
**Sarrebouurg:** Ponsaravis Pronaos  
**Sees:** Sakkarah Pronaos  
**Sète:** Thau Pronaos  
**\*Strasbourg:** Galilée Lodge  
**Tarbes:** Pays de Bigorre Chapter  
**Taverny:** Sphinx Pronaos  
**Thaire d'Aunis:** Osiris Chapter  
**Thonon-les-Bains:** Ad Rosam Pronaos  
**Toulon:** Hermès Chapter  
**\*Toulouse:**  
     Clemence Isaure Lodge  
     Edward Soesman Lodge  
     Raymond VI Lodge  
**Tours:** Blaise Pascal Chapter  
**Troyes:** Aurore Pronaos  
**Valence:** Sapientia Pronaos  
**Valenciennes:** Paix Profonde Pronaos  
**Vannes:** Verité Pronaos  
**Varennnes:** 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 Lodge  
**Oyem:** Vince Adama Pronaos  
**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 §  
**Baden-Baden:** Baden-Baden Pronaos  
**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  
**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 Lodge & Pronaos  
**Nürnberg:** Kelpius Chapter & Pronaos  
**Regensburg:** Regensburg 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 Lodge  
**Agona-Swedru:** Agona-Swedru Pronaos

**Akim Oda:** Akim Oda Pronaos  
**Akuse:** Akuse Pronaos  
**Bolgatanga:** Bolgatanga Pronaos  
**Cape Coast:** Cape Coast Pronaos  
**Ho:** Volta Pronaos  
**Koforidua:** Koforidua Pronaos  
**Kumasi:** Kumasi Chapter  
**Sunyani:** Sunyani Pronaos  
**Takoradi:** Takoradi Pronaos  
**Tamale:** Tamale Pronaos  
**Tema:** Tema Pronaos

**GREECE**  
 Grand Lodge of AMORC of Greece, 16 Filellion St.,  
 185 36 Pireas, Greece  
**\*Athens:** Athens Lodge  
**Ioannina:** Ellopia Pronaos  
**Thessaloniki:** Thessaloniki Pronaos

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

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

**GUATEMALA**  
**\*Guatemala:** Zama Lodge  
**Quezaltenango:** Mahatma Gandhi Pronaos  
**Retalhuleu:** 3333 Pronaos

**GUYANA**  
**Georgetown:** Roraima Pronaos

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

**HONDURAS**  
**La Ceiba:** La Ceiba Pronaos  
**Puerto Cortés:** Puerto Cortés Pronaos  
**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**  
**Carate di Brianza:** Giordano Bruno Chapter  
**\*Milan:** Gladys Lewis Lodge  
**Verona:** Serenissima Chapter

**‡IVORY COAST**  
**Abengourou:** Alban et Juliette Gueudet Chapter  
**\*Abidjan:**  
 Albert Ahouné Lodge  
 Cheops Lodge  
 Jeanne Guesdon Lodge  
**\*Aboho Garé:**  
 Galilée Lodge  
 Sèneque Lodge  
**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  
**Borotou-Koro:** Cohésion Pronaos  
**Bouafilé:** Paracelse Chapter  
**\*Bouaké:**  
 Joseph N'Guessan Bongo Lodge  
 Louis Diessy Koblan Hudson Lodge  
**Boundiali:** Flambeau de la Bagoé Pronaos  
**Buyo:** Terre d'Eburnie Pronaos  
**\*Dabou:** Moria El Lodge

**Daloo:** Hieronymus Chapter  
**Daoukro:** Solon Pronaos  
**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 Lodge  
**Lakota:** Ta Meri Pronaos  
**\*Man:** Harmonie Lodge  
**M'bahiakro:** Héraclite Pronaos  
**Odienné:** René Descartes Pronaos  
**Oumé:** Le Verseau Pronaos  
**\*San Pédro:** Félicité Lodge  
**Sassandra:** Thalès Pronaos  
**Séguéla:** Anaximandre Pronaos  
**Sérébou:** Athéna Pronaos  
**Soubré:** Eau Vive Pronaos  
**Tabou:** Khepry 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:** Validar Lodge

**‡LEBANON**  
**Beirut:** De l'Unité Pronaos

**‡MADAGASCAR**  
**Antananarivo:** Lemurie Mystique Pronaos

**MALAYSIA**  
**Kuala Lumpur:** Kuala Lumpur Pronaos

**‡MALI**  
**Bamako:** Harmonie Pronaos

**MALTA**  
**Valletta:** Zerniq Pronaos

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

**‡MAURITIUS**  
**Rose Hill:** Mahé de Labourdonnais Pronaos

**MEXICO**  
**Acapulco, Gro.:** Acapulco Chapter  
**Aguascalientes, Ags.:** Aguascalientes Pronaos  
**Azteca, D.F.:** Ecatepec Chapter  
**Chihuahua, Chih.:** Iluminación Chapter  
**Ciudad Juárez, Chih.:** Juárez Chapter  
**Ciudad Victoria, Tamps.:** Victoria Pronaos  
**Coyoacán, D.F.:** Coyoacán Chapter  
**Cuernavaca, Mor.:** Xochicalco Chapter  
**Culiacán, Sin.:** Culiacán Pronaos  
**Durango, Dgo.:** Durango Pronaos  
**\*Ensenada, B.C.:** Alpha-Omega Lodge  
**Gomez Palacios, Dgo.:** Del Silencio Pronaos  
**\*Guadalajara, Jal.:** Guadalajara Lodge  
**Hermosillo, Son.:** Hermosillo Pronaos  
**Irapuato, Gto.:** Irapuato Pronaos  
**León, Gto.:** Guanajuato Pronaos  
**Matamoros, Tamps.:** Aristóteles Chapter  
**Mazatlán, Sin.:** Mazatlán Pronaos  
**Mérida, Yuc.:** Mérida 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

†**MOROCCO**  
 Casablanca: Nova Atlantis Pronaos

**NETHERLANDS**  
 Grand Lodge of AMORC of the Netherlands, De  
 Rozekecrisiers Orde, 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 Pronaos  
**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 Pronaos  
**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: Do Kamo Chapter

**NEW ZEALAND**  
 \*Auckland: Auckland Lodge

**NICARAGUA**  
**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  
 Ahoada, Rivers: Arcane 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  
**Epe, Lagos:** Epe Pronaos  
**Ezunaka, Anambra:** Ezunaka Pronaos  
**Gboko, Benue:** Gboko Pronaos  
**Gombe, Bauchi:** Gombe Pronaos  
**\*Ibadan, Oyo:** Alcuin Lodge  
**Ibasa, Bendel:** Ibasa Pronaos  
**Ife, Oyo:** Ife Lodge  
**Ihiala, Anambra:**  
 \*Isaac Newton Lodge  
 Ogbahu Pronaos  
**Ikare, Ondo:** Ikare-Akoko Pronaos  
**\*Ikeja, Lagos:** Harmonium Lodge  
**Ikot, 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  
**Lafia, Plateau:** Lafia Pronaos  
**\*Lagos, Lagos:**  
 Isis Lodge  
 Memphis Lodge  
**Lagos Island, Lagos:** Lagos Island Pronaos  
**Maiduguri, Borno:** Maiduguri Pronaos  
**Makurdi, Benue:** Descartes 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  
**Obiabuku, Bendel:** Obiabuku Pronaos  
**Ogbahu Lga, Anambra:** Ogbahu Pronaos  
**Oghara, Bendel:** Oghara Pronaos  
**Ogoja, Cross River:** Amatu Chapter  
**Ogwashu-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  
**Ubiaja, Bendel:** Ubiaja Pronaos  
**Ughelli, Bendel:** Ughelli Chapter  
**Umuahia, Imo:** Cagliostro Chapter  
**Umuned, Bendel:** Umuned Pronaos  
**Uromi, Bendel:** Uromi Pronaos  
**\*Uyo, Cross River:** Aton Lodge  
**\*Warri, Bendel:** Kut-Hu-Mi Lodge  
**Yenagoa, Rivers:** Yenagoa Pronaos  
**Yola, Gongola:** Yola Chapter  
**Zaria, Kaduna:** Osiris Chapter

†**NORWAY**  
**Bergen:** Bergen Pronaos  
**Brumunddal:** Mjosa Chapter  
**\*Oslo:** Oslo Lodge

**Porsgrunn:** Jarlsberg Pronaos  
**Stavanger:** Rogaland Pronaos  
**\*Trondheim:** Nidaros Chapter

#### PANAMA

**Boquete:** Boquete Pronaos  
**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  
**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 Chapter

#### 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  
**Algeciras:** Algeciras Pronaos  
**Alicante:** Isis Pronaos  
**Badajoz:** Angel Pronaos  
**\*Barcelona:** Ramon Llull Lodge  
**Bilbao:** Acuario Pronaos  
**Cartagena:** Mastia Pronaos  
**Ibiza:** Ibiza Pronaos  
**\*Las Palmas de Gran Canaria:** Alcorac Lodge  
**León:** Luz de León Pronaos  
**\*Madrid:** Columbus Lodge  
**Málaga:** Hathor Pronaos  
**Murcia:** Murcia Pronaos  
**Oviedo:** Oviedo Pronaos  
**Palma de Mallorca:** Ankh Pronaos  
**San Sebastián:** San Sebastián Pronaos  
**\*Santa Cruz de Tenerife:** Abora Lodge  
**Sevilla:** Sevilla Pronaos  
**Tarragona:** Tarragona Pronaos  
**Teruel:** Teruel Pronaos  
**Valencia:** Sirio Pronaos  
**Zaragoza:** Zaragoza Pronaos

#### +SURINAME

**Paramaribo:** Paramaribo Chapter

#### †SWEDEN

**\*Göteborg:** Göteborg Chapter  
**Jönköping:** Smolandia Pronaos  
**Malmö:** Heliopolis Chapter  
**Stockholm:** Svithjod Chapter  
**Västerås:** Västerås 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 Chapter  
**†Vevey-Montreux:** Neith Pronaos  
**§\*Zürich:** El Moria Lodge & Pronaos

#### †TAHITI

**Papeete:** Lémurie Pronaos

#### †TOGO

**Anecho:** Hieronymus Pronaos  
**Atakpamé:** Vintz Adama Chapter  
**Dapaong:** Mahoubezo Pronaos  
**Hahotoe:** El Moria Pronaos  
**Lama-Kara:** Le Verseau Pronaos  
**\*Lomé:** Francis Bacon Lodge  
**Mango:** Veritas Pronaos  
**Notse:** 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 Chapter  
**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 Chapter**  
**\*London Lodge**  
**Michael Faraday Pronaos**  
**Robert Browning Pronaos**  
**Wanstead Springs Chapter**  
**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:** Zaroni 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  
**Montgomery:** Montgomery Pronaos

##### Arizona

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

##### California

**Anaheim:** Empedocles Chapter

**Bakersfield:** Temblor Pronaos  
**\*Bell:** Bell Lodge (S)  
**Chico:** Chico Pronaos  
**Concord:** Concord Lotus Pronaos  
**Costa Mesa:** Pronaos by the Sea  
**\*Fair Oaks:** Robert Fludd Lodge  
**Fresno:** Amen-Ra Chapter  
**\*Long Beach:** Abdiel Lodge  
**Los Angeles:**  
    \*Hermes Lodge  
    Los Angeles Chapter (S)  
**Modesto:** May Banks-Stacey Pronaos  
**Monterey:** Monterey Pronaos  
**\*Oakland:** Oakland Lodge  
**Pasadena:** Akhnaton Pronaos  
**San Bernardino:** San Bernardino Pronaos  
**San Carlos:** Peninsula Chapter  
**San Diego**  
    \*San Diego Lodge  
    Spanish Chapter (S)  
**San Francisco:**  
    Golden Gate Pronaos  
    San Francisco Chapter (S)  
**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  
**Colorado**  
**Boulder:** Columbine Pronaos  
**Colorado Springs:** Chapter of the Sun  
**\*Denver:** Rocky Mountain Lodge  
**Connecticut**  
**Hartford (Old Wethersfield):** Hartford Chapter  
**Stratford:** Pyramid Chapter  
**Delaware**  
**Newark:** Wilmington Pronaos  
**District of Columbia**  
**\*Washington:** Atlantis Lodge  
**Florida**  
**Fort Lauderdale:** Fort Lauderdale Chapter  
**Holly Hill:** Sunshine Pronaos  
**Hollywood:** Hollywood Pronaos  
**Jacksonville:** Jacksonville Pronaos  
**Jupiter:** West Palm Beach Pronaos  
**Melbourne:** Space Coast Pronaos  
**Miami:**  
    Hialeah Chapter (S)  
    \*Miami Lodge  
    \*Mistes Lodge (S)  
    Westchester Chapter (S)  
**Orlando:** Orlando Pronaos  
**St. Petersburg:** Aquarian Chapter  
**Tampa:** Peace Pronaos  
**Georgia**  
**Atlanta:** Atlanta Chapter  
**Hawaii**  
**Honolulu:** Honolulu Chapter  
**Idaho**  
**Boise:** Boise Pronaos  
**Illinois**  
**Chicago:**  
    Chicago Chapter (S)  
    \*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**  
**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  
**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**  
**Elizabeth:** Elizabeth Pronaos (S)  
**Jersey City:**  
    \*H. Spencer Lewis Lodge  
    New Jersey Chapter (S)  
**Metuchen:** Marquis de Lafayette Chapter  
**Ridgewood:** Garden State Pronaos  
**New Mexico**  
**Belen:** Belen Pronaos  
**Santa Fe:** Mountain Rose Pronaos  
**New York**  
**Brentwood:** Dove Pronaos  
**Bronx:**  
    Bronx Hispanic Chapter (S)  
    Jakob Boehme Pronaos  
**Brooklyn:**  
    Brooklyn Pronaos (S) :  
    \*Kings Rosy Cross Lodge  
**\*Buffalo:** Rama Lodge  
**Flushing:** Tau Pronaos  
**Latham:** The Greater Light Pronaos  
**Mayville:** Chautauqua Lake Pronaos  
**New York:**  
    Ephrata Pronaos  
    Manhattan Chapter  
    \*New York City Lodge  
    \*New York Spanish Lodge (S)  
**Port Washington:** Sunrise Chapter  
**Poughkeepsie:** Poughkeepsie Pronaos  
**Rochester (Pittsford):** Cromaat Pronaos  
**Staten Island:** Staten Island Equinox Pronaos  
**Syracuse:** Syracuse Pronaos  
**White Plains:** Thomas Paine Chapter  
**North Carolina**  
**Raleigh:** Triangle Rose Chapter  
**Winston-Salem:** Piedmont Rose Pronaos  
**Ohio**  
**Akron:** Radiant Rose Pronaos  
**Cincinnati:** Cincinnati Pronaos  
**\*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**  
**Portland:** Enneadic Star Chapter  
**Pennsylvania**  
**Allentown:** Allentown Chapter  
**Altoona:** Gladys Lewis Pronaos  
**Harrisburg:** Susquehanna-Susquehannock Pronaos  
**\*Philadelphia:** Benjamin Franklin Lodge  
**\*Pittsburgh:** First Pennsylvania Lodge  
**Villanova (Ardmore):** Villanova Pronaos  
**Wilkes-Barre:** Wilkes-Barre Pronaos  
**Puerto Rico**  
**Arecibo:** Arecibo Chapter (S)  
**Caguas:** Caguas Pronaos (S)  
**Guayama:** Guayama Pronaos (S)  
**Mayaguez:** Mayaguez Chapter (S)  
**Ponce:** Ponce Chapter (S)  
**Rio Grande:** Rio Grande Pronaos (S)  
**\*Santurce:** Luz de AMORC Lodge (S)  
**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  
**Corpus Christi:** Corpus Christi Pronaos (S)  
**Dallas**  
 Dallas Chapter (S)  
 \*Triangle Lodge  
**Del Rio:** Amanecer Pronaos (S)  
**El Paso:** El Paso Pronaos  
**Fort Worth:** Solering Chapter  
**Houston:**  
 Armonia Chapter (S)  
 \*New Atlantis Lodge  
**League City:** Apollo Pronaos  
**San Angelo:** San Angelo Pronaos  
**San Antonio:**  
 Mystical Rose Chapter  
 Universo Chapter (S)  
**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:** Appalachian Pronaos  
**Wisconsin**  
**Milwaukee:** Karnak Chapter  
**URUGUAY**  
**Maldonado:** Del Este Pronaos  
 \*Montevideo: Titurel Lodge  
**Rocha:** Rocha Pronaos  
**VENEZUELA**  
**Acarigua, Portuguesa:** Luz de Portuguesa Pronaos  
**Bachaquero, Zulia:** La Rosa Mistica Pronaos  
**Barcelona, Anzoátegui:** Delta Pronaos  
**Barinas, Barinas:** Barinas Pronaos  
 \*Barquisimeto, Lara: Barquisimeto Lodge  
**Bolivar, Bolivar:** Angostura Pronaos  
**Calabozo, Guarico:** Luz de Guarico Pronaos  
 \*Caracas, D.F.:  
 Alden Lodge  
 Caracas Chapter  
**Carora, Lara:** Carora Pronaos  
**Cumaná, Sucre:** Luz de Oriente Chapter  
**El Tigre, Anzoátegui:** Luz del Manaña Pronaos  
**Guatire, Miranda:** Calcaño Pronaos  
**La Victoria, Aragua:** Luz y Armonia Pronaos  
**Los Teques, Miranda:** Los Teques Pronaos  
**Maiquetía, D.F.:** Plotino Chapter  
 \*Maracaibo, Zulia: Cenit Lodge  
 \*Maracay, Aragua: Lewis Lodge  
**Maturín, Monagas:** Maturín Pronaos  
**Mérida, Mérida:** Dalmau Pronaos  
**Ocumare del Tuy, Miranda:** Saralden Pronaos  
**Puerto Cabello, Carabobo:** Puerto Cabello Chapter  
**Punto Fijo, Falcón:** Punto Fijo Pronaos  
**San Cristóbal, Tachira:** Kut-Hu-Mi Pronaos  
**San Felipe, Yaracuy:** Yaracuy Pronaos  
**San Felix, Bolivar:** Luz de Guayana Chapter  
 \*Valencia, Carabobo: Validivar Lodge  
**Valera, Trujillo:** Menes Chapter  
**Valle de la Pascua, Guárico:** La Pascua Pronaos  
**Yaracuy, Yaracuy:** Yaracuy Pronaos  
**Yaritagua, Yaracuy:** Yaritagua Pronaos  
**¡ZAIRE**  
**Boma:** Plotin Pronaos  
**Bukavu:** Mapendo Chapter  
**Butembo:** Sekmet Pronaos  
**Goma:** Bes Pronaos  
**Kalemie:** Mwanganza Chapter  
**Kananga:** Butoke Pronaos  
**Kikwit:** John Dalton Chapter  
**Kindu:** Matumaini Pronaos  
 \*Kinshasa:  
 H Spencer Lewis Lodge  
 Tii Lodge  
**Kipushi:** Umoja Pronaos  
**Kisangani:** Honoré de Balzac Pronaos  
 \*Kolwezi: Tef Nout Lodge  
 \*Lemba: Uranus Lodge  
**Likasi:** Zamiri Chapter  
**Lodja:** Nil Pronaos  
 \*Lubumbashi:  
 St. Yves d'Alveydre Lodge  
 Salama Lodge  
 \*Matadi: Henri Kunrath Lodge  
**Mbandaka:** Isungi Pronaos  
**Mbanza-Ngungu:** Grotte Dimba Pronaos  
**Mbuji-Mayi:** Ntabaja Chapter  
**Musoshi:** Alexandre Cagliostro Pronaos  
 \*Ndjili: Louxor Lodge  
**ZIMBABWE**  
**Harare:** Flame Lily Chapter

## Lake Windermere

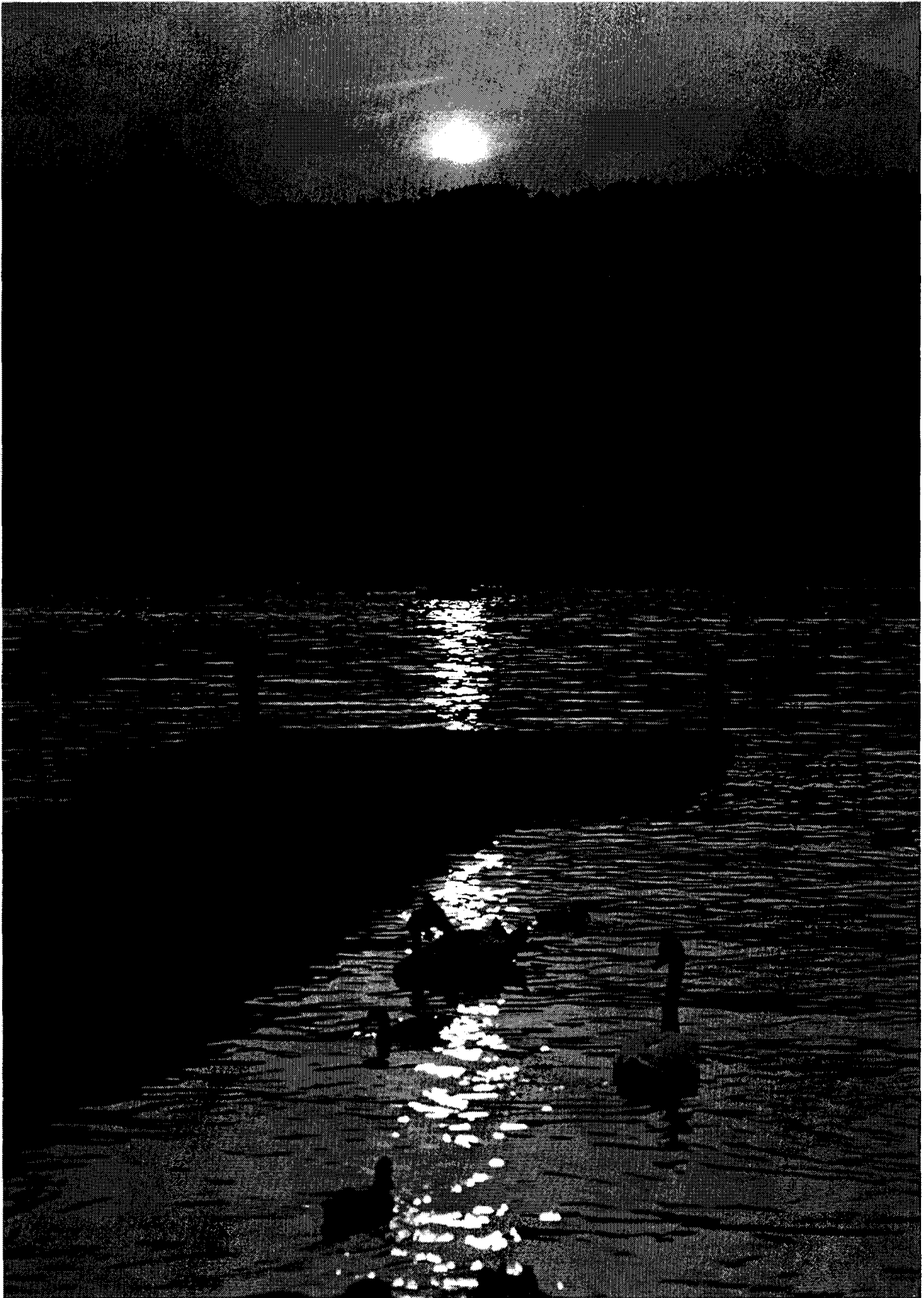
Lake Windermere is the largest lake in England's famous Lake District. During the 1800s the unique atmosphere of this area inspired the Romantic poets William Wordsworth, Robert Southey, and Samuel Coleridge. The "Lake Poets" shared a dislike of the stiff classicism of the time, planning to establish a utopian community in the United States, but failed for lack of financial support.

(Photo by AMORC)

## Where History and Mystery Mingle (overleaf)

Katmandu, capital of Nepal, the small nation clinging to the foothills of the Himalayas, presents a world of fascination and mystery to the Western visitor. Nepal was the birthplace of Gautama Buddha. Sandwiched between Tibet on the north and India on the south, the architecture of Nepalese cities and towns is a strange commingling of several cultures—as exhibited in these temples showing influences of both the Hindu and Buddhist religions.

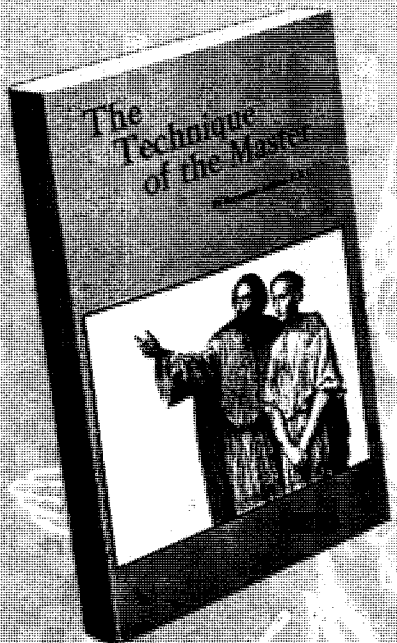
(Photo by AMORC)







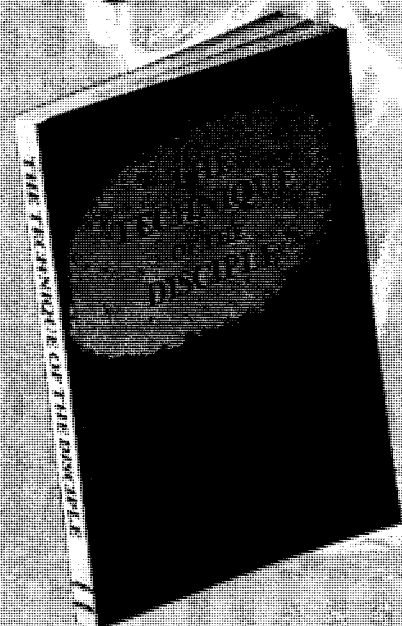
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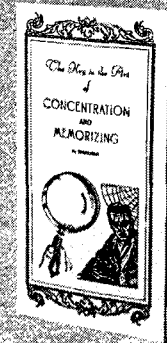
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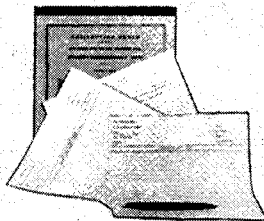
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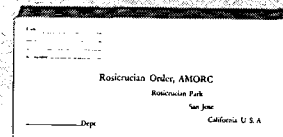
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# TREASURES

# FROM OUR MUSEUM

## Egyptian Glass

Although it is generally assumed that Egypt was the birthplace of the glass industry, glazed pottery beads from the earliest prehistoric periods have been found in graves in various parts of the world. At the dawn of history, glass may have been first produced accidentally by the fusion of sand and soda in an open fire, as related by some historians. Experiments show conclusively that glass can be made in this way. The first deliberate attempts to make glass were apparently a consequence of the potter's art, the most ancient of the arts dependent on fire.

Sir Flinders Petrie, "the Father of Archeology," stated that the earliest known glaze was discovered on stone beads of the Badarian Age in Egypt (12,000 B.C.). The Badarians were an intrusive culture from Asia. About 9000 B.C., green glaze was applied to a powdered quartz base in mak-



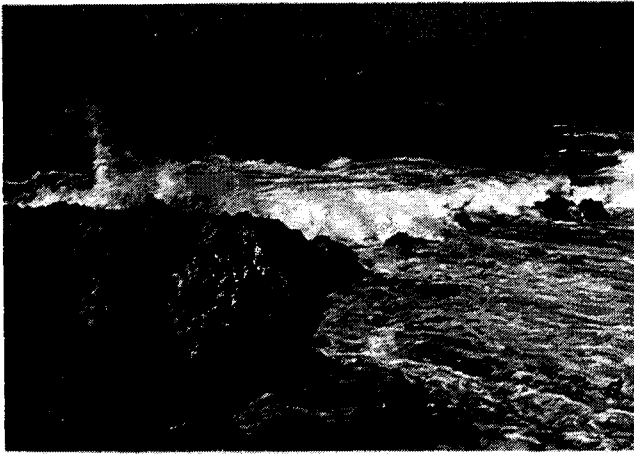
ing small figures and was so commonly used in making molded beads that such pieces were certainly of Egyptian manufacture.\* The finest period of Egyptian glass work began with the Hyksos Dynasties (XV-XVI), c. 1800 B.C.

We show two examples of the delicate Egyptian glass work in the Rosicrucian Egyptian Museum. On the right is an Egyptian double unguentorium made of yellow-green glass. Note the fragments of a copper applicator inside. To the left is an Egyptian amphora with a light blue and yellow pattern on a dark blue background. Both date from the 26th Dynasty.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

\*Sir W.M. Flinders Petrie, *Transactions of British Newcomen Society*, Vol.5, p.72.

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



# ODYSSEY

*Hans Christian Andersen*

**H**ANS CHRISTIAN ANDERSEN, the creator of stories loved by young and old alike, was born in Odense, Denmark, on April 2, 1805. The son of a shoemaker and a washerwoman, he grew up in a household with little money. Thus, most of the niceties of life taken for granted by middle-class and wealthy children could not be provided for the boy. Yet in one corner of the small room where Hans grew up there was a shelf full of books and the walls were decorated with colorful pictures. But, more importantly, the boy grew up in a family that adored and fussed over him, knowing, quite plainly, that he was a sensitive and precocious child, whose imagination was amazing. For him the world of fairies and magic was very real!

Every night before Hans went to bed his father read to him. The boy's favorite stories were in *The Arabian Nights*, and his favorite character was Aladdin. His grandmother would further stir his imagination by telling him old folktales, stories, and legends about Denmark. Young Hans' love of nature and his native land was deepened when his father took him for long walks in the beautiful countryside; and every spring, when his mother had a holiday, they all went on excursions in the woods.

Fired with excitement by the world of his imagination, Hans knew what his mission in life would be. He would be an actor. He loved singing and playing with the wooden toys his father made for him. He spent hours making clothing for his puppets and playacting with them. But then his life suddenly changed when he was 11 years old. His father died, and Hans went out to earn money. He first worked in a local cloth mill, but his mind was never on his job. He hated manual labor. Instead he would entertain his mates by singing, dancing, and reciting the plays he had already written. Next he worked in a tobacco factory; here he fell ill, and his mother never sent him out to work again. A few years later she remarried, and Hans then set out to seek his fortune in Copenhagen. Before he left, he said to his mother, "Famous men often come from poor families; and they go on to do well in life. First you go through terrible suffering and then you become famous."

Hans lived up to this statement well. Years of impoverishment were to face him, but he never wavered in his determination to achieve his goal. Fortunately he had a knack for making good friends, because he never was able to become the great actor he wanted to be so badly. By the time Hans had become a young man, he was gawky in appearance and clumsy in his actions. His fine singing voice had also left him, and so he could only appear in minor stage roles. But Jonas Collin, one of the directors of the Royal Theatre in Copenhagen, was struck by the boy's abilities and raised money to send him to school. After several years of schooling, Andersen entered the University of Copenhagen in 1828.

By the time he was thirty years old, Andersen had written plays, poems, essays, novels, and stories. The stage was still his first love, and in the following thirty-five years he wrote about twenty-five dramatic works. He regarded the theatre as the ideal platform from which he could tell people about his ideas of life. But he was not to become famous for his plays or novels; rather it was his short stories that brought him acclaim from all over the world. His first set of stories, published in May 1835, included "The Tinder-Box," "The Princess on the Pea," and "Little Claus and Big Claus." Other famous tales were to follow, including "The Little Mermaid," "The Steadfast Tin Soldier," and "The Ugly Duckling."

What makes Andersen's stories so remarkable is that, even though based on fantasy, they nonetheless tell much about human nature. His stories show a deep understanding of human life and a clear understanding of children's minds. The author wrote about himself, his environment, and what he really knew and understood. He believed in the nobility of the mind. To him a man's achievement in society means far more than his looks.

If Andersen entered a room, he could make every object, from the contents on the mantelpiece to those in the china cupboard, come to life. He had the ability to make them talk, behave, and think as people do. He could even send them on long journeys and bring them back to recount their experiences.

Before his death in 1875, Andersen wrote more than 160 stories. The lasting appeal of his stories lies in their humor and humanity. His ability to give abstract ideas a tangible reality in simple narrative makes Hans Christian Andersen immortal to children and adults in all walks of life.

—Rebecca Chaytor, F.R.C.

