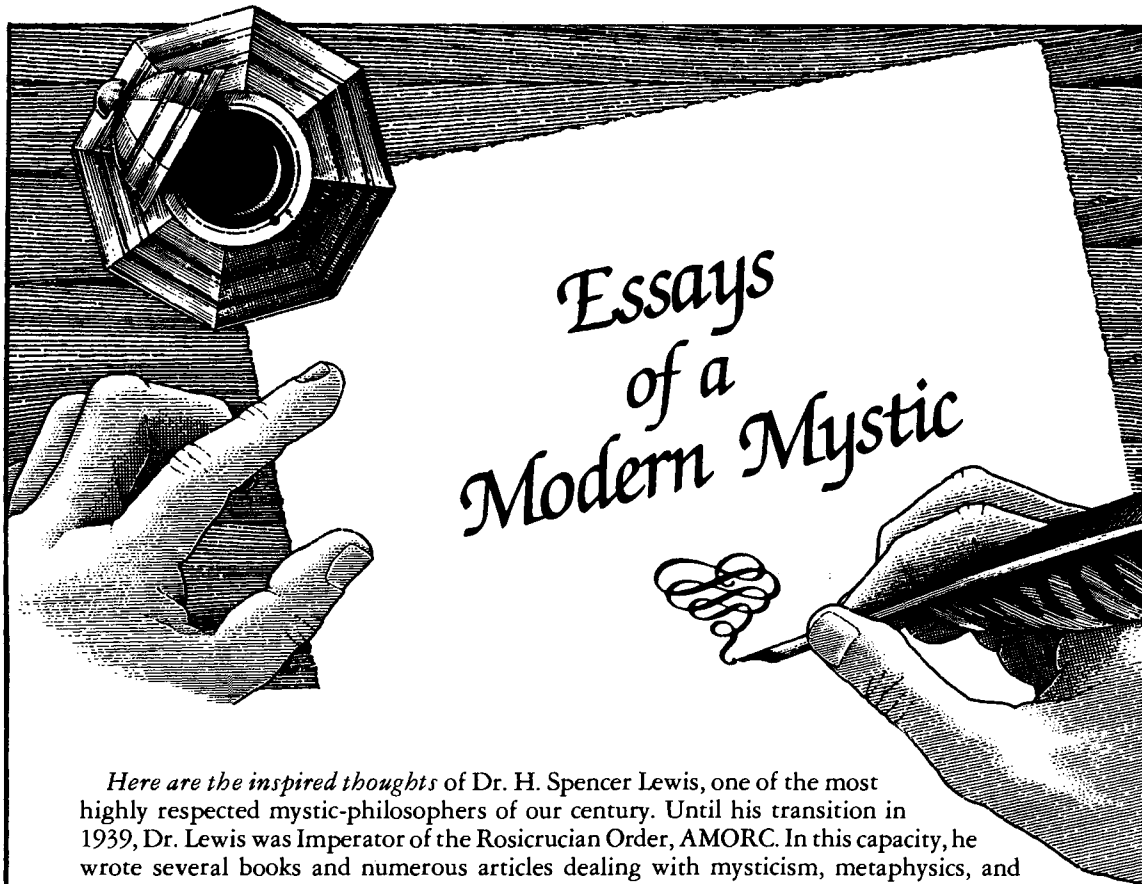




# Rosierucian Digest

Mysticism • Science • The Arts



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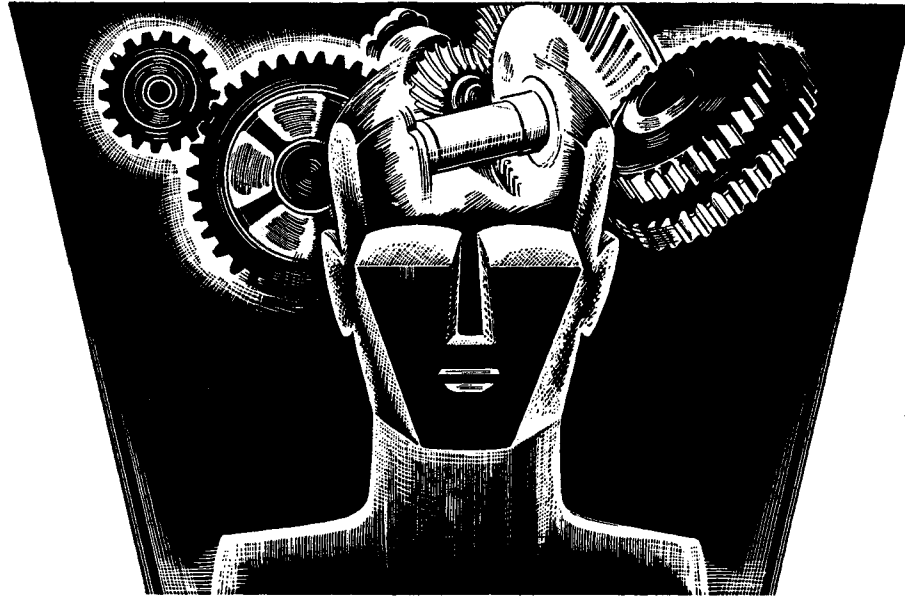
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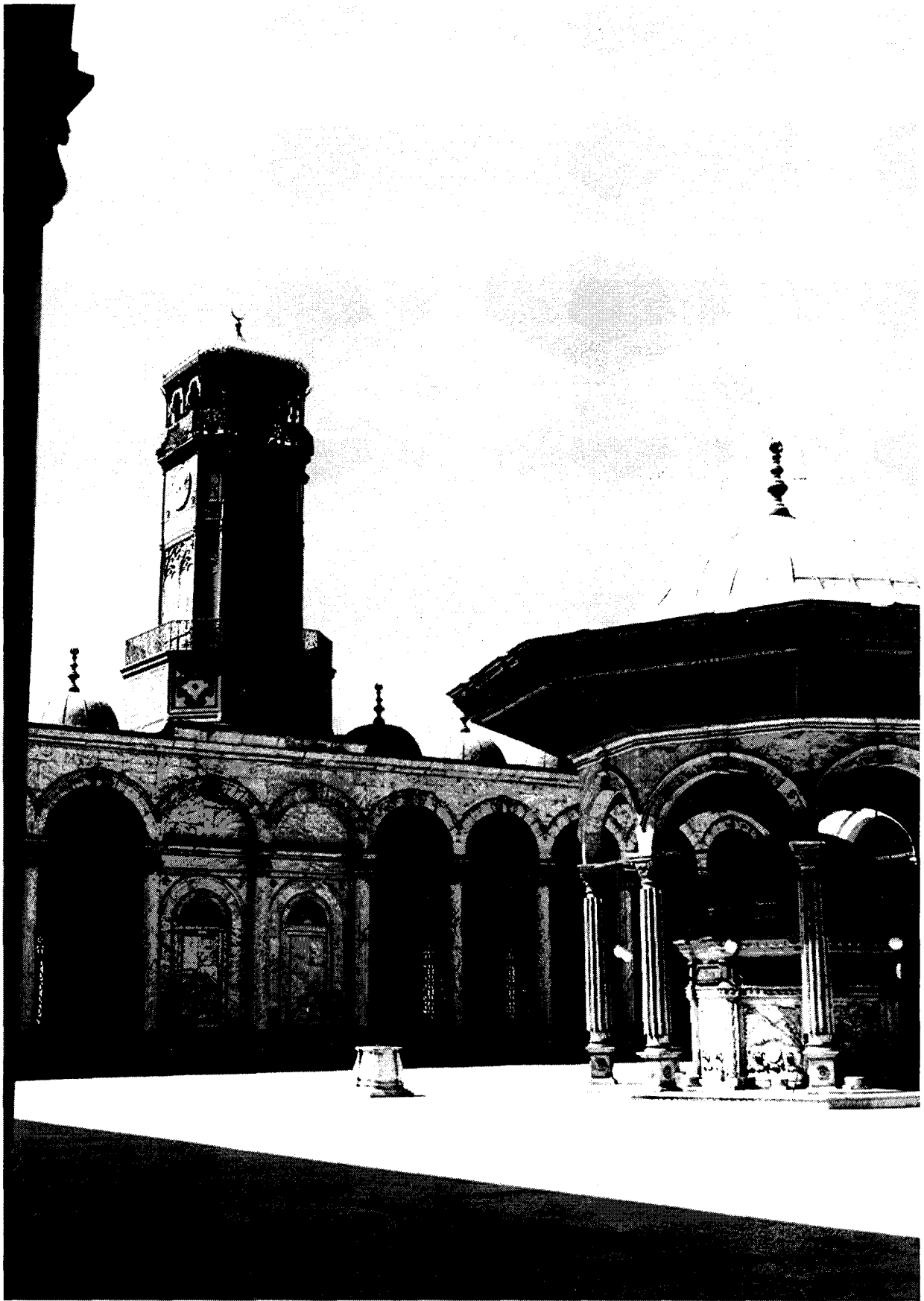
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## Courtyard of the Alabaster Mosque →

Dominating the famous Citadel on a hill overlooking Cairo, Egypt, is the famous Alabaster Mosque. Known also as the Muhammad Ali Mosque (after the ruler who built it in the early 19th century), its walls, both inside and out, are covered with alabaster, and its dome and tall minarets are visible from throughout the bustling city below. Within its alabastered courtyard can be found the peace and serenity of all holy sanctuaries throughout the world.

(Photo by AMORC)

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# Thought of the Month

by the Emperor



## Outer Space Intelligence . . .

### *Without Civilization?*

*ARE HUMANS isolated in the universe? Are we one-of-a-kind? Is the phenomenon of life on planet Earth a caprice of nature? From the earliest records of history, man presumed that other beings existed in the vast depths of celestial space. Most were considered to be supernatural entities, or gods.*

In fact, early man commonly believed in the concept of hylozoism—that is, that all things were *alive*. The stars were thought to be alive and were apotheosized by the Babylonians and other early cultures as gods. In other words, life was not conceived by ancient man as unique to Earth. But man did not draw a parallel between his kind and the life he imagined to be in the heavens.

Early Judaism and Christianity in particular, with their monotheistic form of religion, declared in their sacred works and their ontology that the Earth was divinely selected to be the habitat of man. In their cosmology, the Earth was said to be the center of the universe, and was therefore accepted as being the most important of the planets. For one to think and declare that the Earth held a lesser position in the Cosmos was to detract from the eminence that God had conferred upon its inhabitants.

Astronomers of several centuries ago such as Copernicus (1473-1543) and Galileo (1564-1642) declared the Sun to be the center of the universe and were thought, by

such a declaration, to profane Christian doctrines. As a consequence, they experienced the severe displeasure of the church.

However, it was Giordano Bruno, a Dominican monk born in the southern Italian town of Nola in 1548, who vociferously rebelled against the common belief that the Earth was the singly chosen place for life:

*Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light or to receive the clear shining of the earth.*

*What, is a feeble human creature the only object worthy of the care of God? No, earth is but a planet, the rank she holds among the stars is but a usurpation; it is time to dethrone her.*

Bruno's statements challenging illiberal concepts of the church finally resulted in his falling into the clutches of the Inquisition, which burned him at the stake in Rome in 1600.

With the gradual advances in astronomy and physics in the nineteenth and twentieth

centuries, the speculation about intelligent life elsewhere in the universe intensified. In 1959, Professor Phillip Morrison of the Massachusetts Institute of Technology co-authored the first scientific article proposing a search of intergalactic static. He said, "As of this time. . . only a modest two dozen stars are surveyed of the millions of promising stars and only a few of the billions of available radio wavelengths." Quite recently, at the Oak Ridge Observatory twenty-five miles northwest of Boston, a powerful new radio receiver, a huge dish antenna, has been erected. It is estimated that it will " . . . increase a hundred fold the power of search for indication of intelligent signals from outer space. It boosts the chances of detecting alien cultures."

A Harvard professor of physics, Paul Horowitz, has explained, "We are looking for civilization that is transmitting a beacon with the intention of making contact."

We are, therefore, not only concerned with the origin of the universe, whether there was a beginning or whether there will be an end, and the distance of its multitudinous bodies; but also whether any *civilization* exists on them. But can there not be intelligent life on other worlds whose manner of life does not conform to our concept of civilization? Simply, does intelligence necessarily imply *civilization* in the same sense in which we understand it?

#### What Is Civilization?

Just what do we mean by civilization? There are many profound philosophical, sociological, and abstract definitions of civilization. It would seem, however, that all definitions of it share certain basic constituents which we now list:

**First:** An agreement by a body of people on the *values* of life. In other words, what they consider as essential for their sustenance and protection.

**Second:** The recognition, or the selection from their number, of an *authority* to enforce and perpetuate the generally agreed upon values.

**Third:** *Personal welfare*. This category of the basic elements of civilization has the greatest latitude, as it takes into consideration the

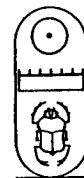


subjective views of the individual. What are his preferences of the selected values; his imagination, ideals, and desires for *self-expression*?

The vital question regarding this last point is one of *unity*. Without *solidarity* and the support it requires, the values which the populace select cannot be sustained. If they are enforced without at least a majority acceptance, a disintegration of the social order occurs.

Yet for a society to be worthy of the appellation of "civilized," ideas must come forth from its members that *enhance* and *advance* its existing values. Concisely, then, this third value of personal welfare is the key to the advancement of civilization, as we earthlings consider it.

But to return to the theme of this article, can *intelligent* beings exist elsewhere in the universe whose social order does *not* correspond to our concept of civilization? Moreover, can such beings yet possess a high degree of intelligence? The points delineated here as being essential to civilization, we Homo sapiens, thinking humans, attribute to intelligence. Yet *intelligence* might engender in other beings certain ideals, values, and conduct which are quite different from our own.



Our concepts forming cognition are dependent upon our sense and mental faculties. We express them in mathematics and other symbols. Is it not possible that extraterrestrial beings may have a means for perception which is quite unlike ours? Further, could they not perceive phenomena which would compel a different life order than that which we experience? Let us presume that *space* and *time* are principally subjective. May such not exist *consciously* to these other beings? They would thus have a different state of consciousness, and as a consequence their reality would be quite unlike ours.

#### Extraterrestrial Reality

Would these otherworldly beings have the same *sensitivity* to what we term morality and ethics as we do? Just as man throughout the centuries has principally ascribed to his concept of God his own human attributes, so he may as well be erroneously attributing, in his thoughts, his own human qualities to his notion of extraterrestrial entities.

Modern astrophysicists and chemists have found that the celestial bodies, such as the planets, have chemical elements familiar to us. Scientists are also of the opinion that life is biologically dependent upon the same elements wherever it would exist. As yet, this is all theoretical.

To think of *disembodied* beings seems a retrogression to extreme fantasy. But what of the possibility that such beings would consist of an *energy field*, a spectrum of energy not yet realized by us, which could develop within it a sensitivity and a re-

sponsivity constituting a transcendent *form of consciousness*? Further, could there be an interaction in such a being that would correspond to *intelligence*? The intelligence and its consciousness in such beings might result in their having a unique awareness and an adjustment to their environment which, as of now at least, would be incomprehensible to us humans.

If we think of *evolution* as *progressive*, then such intelligent beings might have arrived at this stage eons before the Earth was born. This concept would require such beings to have first begun their existence just as man had, and then evolve over infinite time to reach this state of disembodiment. However, it seems more rational to think that their origin was never like ours and that they never had a bodily form.

Is there some quality of man that such energy beings could *detect* without having the same sense organs as we do? Is it possible that life can generate a *psychic* quality, an energy of a frequency yet unknown to us, which the energy fields of these other beings could respond to, and yet we could be unaware that they are trying to reach us?

If these beings consist of energy-field forms, will it ever be possible for us to contact them until we, too, move *upward* in substance to their kind? On the other hand, by what do we judge *advancement*, the *lower* and *higher*? In other words, are such things as excellence and perfection existent elsewhere in the Cosmos? Do our imaginary otherworldly beings necessarily live in a higher state? Would we actually be moving *up* to attain their level?

## Our Front and Back Covers . . .

Our front cover features a rare giant panda photographed in a zoo near Shanghai, China. The giant panda, which can attain a height of 5 ft. and weight of 350 lbs., is at home in the remote mountains of Szechuan, China, and nearby parts of Tibet. Because the giant panda is an endangered species, the Chinese have set aside special natural areas to encourage their breeding. Bamboo leaves and stems are a major part of their diet.

The beautiful stained glass window on our back cover is located in the Rosicrucian Planetarium in Rosicrucian Park. The window, featuring a descending dove and rising sun, was designed in the 1930s by Ralph M. Lewis. It is dedicated to Frater J.E. Gartin, who at that time left an endowment to the Order, making possible the construction of the Planetarium Building. (Photo by Jerry Chapman)

[6]



# The Rose and Cross:

## *A Place for Unfolding*

by Rhonald R. Schlick, F.R.C.

SYMBOLOLOGY IS ancient. It predates the written word as a medium for communication, and remains the most precise and universal way to relate meaning. As our dreams reveal, it is also the language of the subconscious.

We have all seen and used symbols at some time. If I were to draw a brilliant yellow circle with lines radiating from it for someone who spoke a language different from my own, that person would easily recognize that as a symbol for the sun.

Simple geometric shapes can often reveal more than many paragraphs of careful description. And, of course, there is the common phrase, "A picture is worth a thousand words."

Most symbols have many meanings, both mundane and esoteric. The circle, for instance, can denote endlessness, completeness, or nothingness, depending on the context in which it is used. Words, and the letters that comprise them, are nothing more than symbols to which we have attached literal meaning. Symbols abound all around us, so the more we become aware of their simplicity and power, the better we are able to probe the secrets of the world around and within us.

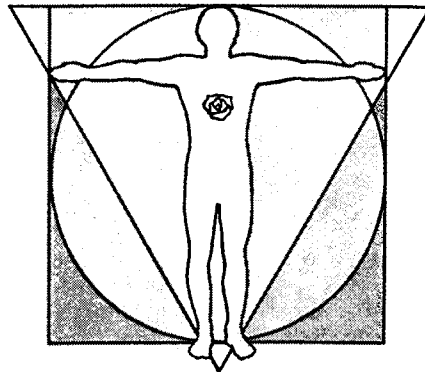
The rose and the cross are two simple yet significant symbols that, when combined, yield an accurate reflection of the material and spiritual aspects of being—from their inception to their synthesis and ultimate fulfillment.

We can find all of life's diversity and meaning, every purpose and attainment, encompassed by the Rosy Cross.

Picture, if you will, a person standing with arms outstretched in homage to the life-giving radiance of the sun on the horizon. At the foot of this reverent figure, a shadow is cast upon the ground—the silhouette of the human form: a cross!

The cross represents form and solidity, the foundation and frame of material existence. It is the point where time and space meet; where the universal energies are woven into realities; where life, matter, and the soul personality begin their evolution.

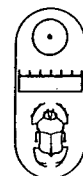
In tandem with its obvious religious connotations, it is evident that the cross signifies the tests and trials that lead to growth and the hardships that compel us to accomplish, to attain, to attune, and to unite. Pain and suffering serve as guideposts along the way that let us know when we have stepped out of synchronization with cosmic rhythms. Ultimately, our errors (and their consequences) bring us back into alignment with what is real in ourselves. . . love, compassion, harmony, and inner peace.



The presence of the rose imbues the cross with a new dimension, bringing the awareness, esthetic sense, and comprehension that consciousness and the psychic faculties afford.

By Rosicrucian tradition, the rose is depicted in its prime—a vibrant, red flower that has just opened. We find the rose situated at the heart of the cross where the conditions right for unfoldment have arisen. The rose is representative of the soul personality at its peak. Both rely on sufficient

*(continued on page 22)*



# *Dispatching A Visual Image*

## *A Key for Unlocking Opportunities*

by Edgar Wirt, Ph.D., F.R.C., I.R.C.

**M**OST VISUALIZING consists of only daydreams—which come and go without changing anything, without setting into motion whatever might help to make the vision come true. Creative visualizing, on the other hand, is *effective* in bringing about the desired result. Several characteristics set off effective visualization from mere daydreaming. One of these characteristics—one which is often the most difficult to master—is how the visual image is *terminated*.

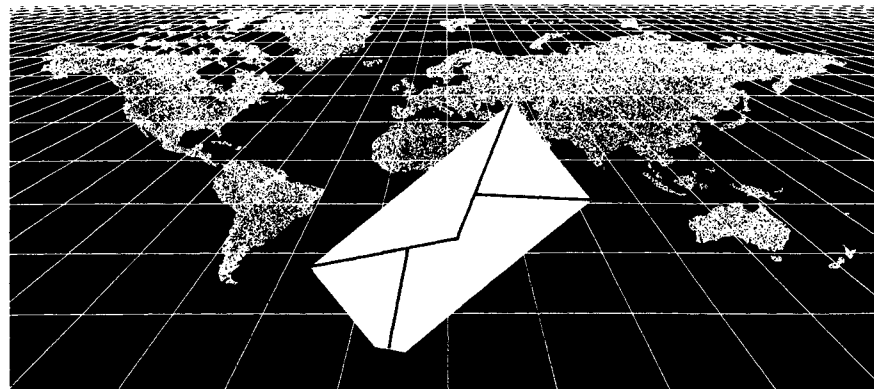
Every image is terminated somehow—when something else intrudes into consciousness, or because it is necessary to do something else at that moment. Or the dreamer simply runs out of material for his fantasy, or out of details with which to enhance his image. Such terminations are unplanned and do nothing to “send” the image on its way to fulfillment. To be most effective the image must be completed and *dismissed* deliberately.

Usually when we think of dismissing something from our minds, it means simply to think no more about it. But to dismiss a person from our presence means more than that—it means to send him elsewhere promptly and deliberately. In contrast, merely to

stop thinking about something does not give it adequate dismissal, does not *dispatch* it into another dimension or a larger system where it can work out into a new reality.

An analogy will help to clarify this. When you want to send a letter through the mail, you know that you have to let go of it, to dismiss it out of your hand. But you must dismiss it in a prescribed way; it has to be dropped into that slot in a mailbox where it will be picked up by the postal system and somehow be dispatched to wherever you have specified. You do not need to know all about the postal system, but you do need to know and to follow the simple procedure that is prescribed for utilizing the system. You cannot hold onto your letter, nor simply drop it out of your hand somewhere and forget it. But neither do you need to personally propel your letter to its destination, nor be responsible for it during its transit. You commit your letter to the postal system and terminate your connection with it in the only way that will be effective for your purpose.

In light of this analogy, it is apparent that “holding the thought” for something you



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want to have or to accomplish is not the most effective way to attain it. Such would imply that the intensity and persistence of your own thought energy is necessary to bring about the result. Creative visualizing, on the other hand, involves tapping resources of creative energy that are beyond the conscious and familiar resources of any individual.

Those greater resources are impressible, but the question is *how* to impress your purpose on them. Apparently, the way of dismissing an image is as important as the way of creating the image in the first place. Such dismissal must be planned; the image must be closed out in a way that is positive, emphatic, confident, and final. This is where psychological gimmicks or heuristics are helpful, that is, methods that are not fully explainable but which are known to be effective.

### *The Spoken Word*

Words spoken aloud at this point have surprising efficacy and have long been used in this connection—words such as *selah*, *presto*, *amen*, *in the name of . . .*, *so mote it be*, etc. Rosicrucians often complete a visualization with a simple spoken ritual, “If it be the will of the Cosmic, it is done!” Another effective way is to state aloud, in few words, what you have visualized, followed by “so be it,” and then to dismiss it from your mind promptly and completely, turning your attention elsewhere.

This is not magic or superstition; it does not “conjure” cosmic forces to help out. It is a way to help you dismiss your image into the cosmic system, to *delegate* it and let go of it. The image that was created in silence is terminated by breaking the silence; what was created without physical movement is terminated by deliberate movement. You can even snap your fingers, clap your hands, or make some other noise and motion. Whatever your choice, you will fulfill your commitment that the visual image shall be out of your hands and out of your mind, at least for the present. Make this your standard practice.

Rational explanations of all this usually miss an important point and fall short. In psychical research it seems generally agreed that our connection with, or access to, any

sort of psychic or cosmic system, whatever that may be, is by way of subconscious or hidden channels of the mind. Psychology may go far as to consider that any such system is really nothing more than the subconscious or the collective unconscious of mankind. In this view, impressing a purpose on “Cosmic Mind” is, in fact, impressing one’s own subconscious, which then can bring to the surface unexpected clues for conscious guidance. The further outcome of a visualization would then depend entirely on what an individual does, with or without the help of those clues, to bring about the result.

Actually there is often much “homework” to be done in preparation for the result; and intelligent collaboration, at opportune moments, can hasten it. But the point that is missed is that creative visualizing often brings about those opportune moments and changes in circumstances that cannot be attributed to our individual efforts. In other words, there is more to it than can be explained rationally.

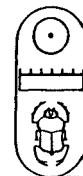
This leaves room for further skepticism. But if, for example, such changes in circumstance are regarded merely as coincidence, the rebuttal is that such coincidences become more frequent, relevant, and fortunate. And if that in turn depends on our becoming more aware or more attuned to those elements in circumstances that can be used to advantage, then we are more closely approaching what it’s all about in the first place—namely, developing just such a relationship in which opportunities for joyous and successful living are expanded. Creative visualizing is productive in this direction also.

In any case, however, in order that visualizing may be most productive, it is important to practice a way to delegate the image, to transfer it as a directive from conscious to subconscious—or to cosmic—mind.

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Dr. Edgar Wirt, a Rosicrucian for many years, is a member of the Order’s International Research Council. His insightful articles on mysticism, philosophy, and science have appeared frequently in the Rosicrucian Digest.

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# Christopher Witt

## Rosicrucian Wonder Worker of the Wissahickon



by Lucy E. Carroll  
Doctor, Musical Arts  
F.R.C., I.R.C.



TWO IMAGES of Dr. Christopher Witt have come down in Pennsylvania folklore: one is of an old, bent wizard, before whom Pennsylvania Germans said the *Vater Unser* against the Evil Eye. While this is the more romantic picture, the true Dr. Witt was no less remarkable. A self-proclaimed "Doctor of Physick," he was a man of many remarkable accomplishments. In his day he was renowned as a physician, herbalist, botanist, astrologer, scholar, translator, teacher, portraitist, clockmaker, astronomer, and musician. All of this was accomplished in the sixty-one years spent in the wilds of the Wissahickon woods and in provincial Germantown.

Christopher Witt, or De Witt as he was sometimes called, was born November 10, 1675, in Wiltshire, England. As an adult he was a Rosicrucian and also associated with Jane Leade's Philadelphia Society. He may have been present when Kelpius and Leade met in London before the voyage to America. What is known for certain is that six years later, in 1704, he came to the Philadelphia, Pennsylvania, area and joined the society of Johannes Kelpius at the Wissahickon settlement.\*

That settlement boasted an herbal garden, for herbs were used in healing. When the

settlement dispersed and Witt moved to Germantown, he established his own expanded garden, the first true botanical garden in America, preceding John Bartram's by some twenty years.

Witt kept up a correspondence with naturalist Peter Collinson in London and with Quaker botanist John Bartram in Philadelphia. The letters of Collinson and Bartram to each other are peppered with references to their mutual friend. Collinson wrote to Bartram, "I am pleased to hear thee art acquainted with Dr. Witt, an old correspondent of mine [who] has sent me many a valuable curious plant." Again from London July 10, 1739, Collinson wrote, "The pretty *Spiroea*, that thee sent me a specimen of it in the quire before last, that I doubted if it was of your natural growth. I have now a plant in flower, that Doctor Witt sent me, which shows that it is." Observe that Witt, not Bartram, was the acknowledged authority.

Bartram kept Collinson abreast of the doings of their friend. In a letter of July 24, 1744, Bartram wrote to Collinson, "Our friend Doctor Witt is well as usual." Later, in 1761, Bartram wrote of the doctor's blindness. "Poor old man! He was lately in my garden, but could not distinguish a leaf from a flower."

Witt was an established clockmaker, probably the first in Pennsylvania. He made a number of wall clocks of the pendulum type that did not need a key to be wound. . . a curiosity of the time. These clocks, called

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\* For more information regarding Kelpius' Wissahickon settlement, please see last month's article, "The Rosicrucian Legacy of the Wissahickon Hermits," by Lucy E. Carroll, *Rosicrucian Digest*, January 1986, page 8.

*Wand Uhren*, ran about thirty-six hours and were precursors of the high-cased clocks common in the 19th century. One of his earlier creations was held in much esteem, for he made it to chime on the quarter hours. That clock is mentioned in his will and was left, along with clock-making supplies, to this servant Robert Claymer.

### The Great Comet

Witt also had a telescope, and may have been a teacher of the astronomer David Rittenhouse, whose family lived nearby. The good doctor was well-versed in both astronomy and astrology. His description of the "great comet" of 1743 comes down to us as the best record of that phenomenon. His telescope was eight feet long, and he wrote of the Christmas comet thus: "his atmosphere or tail is not long but directing itself to the S.E., his motion but slow, making to the N.W. He rises about  $\frac{3}{4}$  past 10 in the morning in the E.N.E. and passes over Meridian  $\frac{3}{4}$  after five p.m. in latitude 15. 30N; and sets  $\frac{3}{4}$  after night in the W.N.W. His latitude with respect to the elliptic is 21D 30m. His longitude from Aries 14D 30m."

Above all else, the Wissahickon Wonder Worker was a scholar. Witt's Will mentions five Bibles, ten books by Jacob Boehme, and 150 Latin, Dutch, and Greek texts—a remarkable collection to be found in Germantown at the time. All the books, sadly, have disappeared.

However, some of his translations have come down to us. Johannes Kelpius wrote a popular method of prayer called *Eine Rutze und Begrustige anleitung zum stillen Gebt*. Unfortunately the original is lost, but Dr. Witt's English translation was first printed by Henry Miller in Philadelphia in 1761 at Mr. Miller's printery on Second Street near the corner of Race. Witt gave a copy of this edition to Chris Lehman of Germantown, who noted the fact on the last page.

The Wissahickon manuscript *The Lamenting Voice of the Hidden Love*. . . certainly contains Witt's English translations of the original German poetry. The music in the manuscript may be his as well, for he was an accomplished keyboardist also.

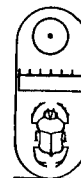
It is known that Dr. Witt built and played



a small pipe organ, the only such instrument in the possession of a private individual in the Colonies at that time, and perhaps the first made here. He also played the virginal, an early keyboard instrument. The virginal had single strings with a jack-and-quill mechanism, somewhat like an upright piano.

To this list of accomplishments must be added that of portraitist, for one piece of art done by Witt still survives. His painting of Magister Kelpius, the only surviving likeness, is now in the Historical Society of Pennsylvania. It is the earliest indigenous portrait in the Commonwealth of Pennsylvania.

These scholarly accomplishments were overlooked later, and Witt's involvement in the metaphysical arts won him his later reputation as a *Hexen-meister*. Like many of his time, he had an interest in astrology and cast "nativities" or horoscopes. According to J. F. Watson, writing in 1860, this caused Witt to be "called a fortuneteller" while his friend and student Christopher Lehman "who could do the same. . . was called a scholar and a gentleman."



One must remember that the original settlement of the Hermits of the Wissahickon incorporated arcane wisdom and Rosicrucian rituals. The Hermits lighted the St. John's Eve fire; they released doves at burial; and they held mystic rites. When Johannes Kelpius died in 1708, Dr. Witt and Daniel Geissler moved from the privacy of the Glen closer into town, to a house on High Street on the land of Christian Warmer and in 1718 bought two more tracts of land totalling some 125 acres. Dr. Witt kept up mystical practices when he moved. In the deepening years of the 18th century such old-world practices became suspect and anachronistic and his more "proper" neighbors called him a conjurer.

Witt's companion in later years was a black man, Robert Claymer. In his old age and blindness, Witt was always preceded by Robert bearing a lantern. Superstitious neighbors considered the dark-skinned Claymer a wizard's familiar! Witt's laboratory contained mortar and pestle, herbs, strange and foreign volumes, all manner of clocks and equipment. The image of a wizard must have easily come to mind. Witt's hazelwood divining rod was translated into a magic wand, and the portrait was complete.

#### **Mystic Rites**

It must also be remembered that when Witt came to Penn's Woods in 1704 the land was young, and the taste of the Old World strong. Catfish swam in the Wissahickon. Indians, Quakers, Swedes, and Germans lived side by side, and joined in the struggle for survival, weaving languages and customs into a bright and varied patchwork. Yet, in Witt's last days, Philadelphia was becoming a booming town and in less than a dozen years would proclaim the Declaration of Independence. The old-world colors had blended together to form the newly emerged "American" spirit. Witt was a relic of an earlier age. He upheld his mystic and metaphysical studies and beliefs even when society no longer considered them fashionable or even acceptable.

In a letter to Peter Collinson, Bartram wrote (December 10, 1745) "Now, though oracles be ceased, and thee hath not the

spirit of divination, yet according to our friend Dr. Witt, we friends that love one another sincerely may, by an extraordinary spirit of sympathy, not only know each other's desires, but may have a spiritual conversation at great distances one from another."

What a remarkable statement! Writing in 1886 Horatio Gates Jones stated that Witt was simply predicting the telegraph. It is much more likely that Witt meant exactly what he said.

Chaucer's description of the scholar "gladly would he learn and gladly teach" might have been written of Witt, for he happily instructed all who requested, in any skill they wished. He did teach the son and the grandson of his friend and benefactor Christian Warmer in medical skills, and both became doctors. Sadly, his namesake, Dr. Christopher Warmer, died battling the yellow fever epidemic of 1793.

On July 20, 1759, Collinson wrote, "I am concerned to hear poor Dr. Witt, my old friend, is blind. A well-spent life, I doubt not, will give him consolation and illuminate his darkness."

Well-spent, certainly: this article has but touched on the many accomplishments of the remarkable Wissahickon Wonder Worker.

Christopher Witt died in Germantown on January 30, 1765, at the advanced age of ninety years. His remains were wrapped in a linen sheet and rested on the shavings made in planing the coffin boards. Sabbatarians of the day held to the old belief that if shavings from a coffin found their way into any house, death would soon follow. Shavings and sawdust were then carefully swept up by the cabinet maker and placed in any coffin before it was delivered. As Witt requested, the coffin was lowered into the ground just as the winter sun disappeared beneath the horizon.

He was buried in the Warmer family graveyard on High Street. The *Philadelphia Gazette* of February 7, 1765, wrote in his obituary, "Last week died at Germantown Dr. Christopher De Wit [sic] a gentleman long and well known throughout this and the neighboring province for his great servi-

ces and abilities in his profession of a physician."

His Will listed his telescope, pipe organ, mathematical instruments, and the "drugs, medicine and utensils belonging to the Apothecary and Doctor's way," clocks, and clockmaker's tools. He left a sizable financial contribution to the new Pennsylvania Hospital.

In addition, his Will provided that he set free "from servitude" his servant "commonly known as Robert Claymer, and also gave to him a certain tract of land. . . on the north side of Keyser's Lane which I bought of Adam Hold."

"Also to said mulatto Robert, all my tools, instruments and utensils belonging to or appertaining to the making of watches and also my great clock which strikes every quarter. Also all household goods at the time of my decease, in my old house where I formerly lived next door above Andrew Keyser's."

A most generous bequest, certainly, considering the time in which it was made.

Christopher Witt: a generous, learned gentleman; a scholar, teacher, doctor, and craftsman. Our history books have almost totally overlooked the remarkable Wissahickon Wonder Worker. It is a situation which calls for remedy, for the man was truly a special one.

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***The Purpose of the Rosicrucian Order***

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

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

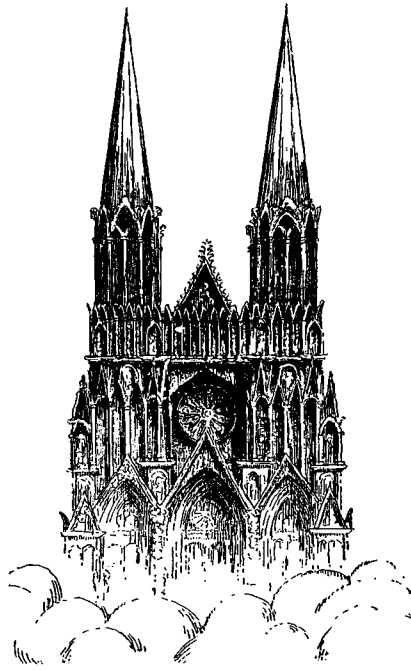
**CONSTITUTIONAL GUARANTEES**

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

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## The Celestial Sanctum

# What Is A Rosicrucian?

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

**I**N THE PRESENT cycle of the Rosicrucian Order, AMORC, the question "What is a Rosicrucian?" has been asked and addressed on numerous occasions. The frequency that this question has been asked illustrates the need to again approach this subject.

Even though the Rosicrucian Order advertises extensively to attract the new members necessary to ensure the continuation of its physical organization, the *real* responsibility for the preservation and perpetuation of the Order and our teachings lies with each individual student who is sincere, dedicated, and devoted to Truth. It is this [14]

search for *Truth* which is the very core, the very essence of our existence; and when Truth is found, it *must* be applied—not only for our benefit, but for the benefit of all humanity.

Our advertising attracts many inquiries from interested individuals. Fortunately, most of these individuals are very sincere, far outnumbering the mere curiosity seekers who want nothing more than to be entertained by the sensationalism that the popular but misunderstood concept of mysticism represents to a misinformed society. We are quite aware of this fact, but we are also very much aware of our commitment to disseminating Truth to the *serious* student who comes to us for learning. As a result, we do not feel that it is our place to judge another's motive unless it would compromise the integrity of the Order, or the high standards that we must insist upon remaining extant. However, at the same time, the student must *prove* to us that he is serious, sincere, and dedicated and will put out the *effort* required for attainment.

What, then, is a Rosicrucian? A Rosicrucian is one who holds the quality of the mystical ideal within his heart. The Order is what we are and what we do. It is an ideal, a philosophy, and a knowing of esoteric and mystical principles. This latter part constitutes the true essence and spirit of our organization and makes us a traditional and ancient fraternity that transcends all limitations of time and space in the mundane world. It is all that we, as Rosicrucian students, aspire to attain.

In this sense, when we are asked what a Rosicrucian is, we can approach an answer through many avenues. We can look at the word "Rosicrucian" from two perspectives. First, from a specific point of view, it implies a member of an organization that is called Rosicrucian. Second, if approached from a generic vantage point, the word would imply an individual who would adhere to the Rosicrucian philosophy but who would not necessarily belong to the organization.

In the same manner, we can look at the Rosicrucian Order as a historical organization from a dual perspective. On the one



hand, we have a chronological Order that dates back to a specific beginning or formation as an organization. On the other hand, we have a traditional Order that carries with it a tradition of learning that can be called Rosicrucian by virtue of a specific attitude and philosophy—although not necessarily by name. In other words, if we were to trace our roots back prior to our documented history as an organization, we would find that our teachings, philosophy, and mysticism existed essentially as they do today, but were perpetuated by a group of advanced thinkers organized under a different name.

### **Rosicrucian Origins**

As an example, modern historians generally concur that an organized society called Rosicrucian did not exist prior to the issuance of the first Rosicrucian Manifesto in 1614. This conclusion is based upon the simple fact that no documented evidence has ever been produced prior to that date. Even available materials published in the seventeenth century that refer to the Rosicrucians as existing in prior centuries are discounted simply because they were published after 1614. In one sense, those historians are correct in their claims. There are many reasons for this, but the point of the matter is that what these historians have discovered are the possible beginnings of Rosicrucian documented history. Perhaps what they do not realize is that the *traditional* history had just ended.

AMORC makes the claim that we were first organized as a recognizable Order under the leadership of Pharaoh Thutmose III of the New Kingdom in ancient Egypt. About 100 years later, we were more firmly established and became exoterically active under the direction of Pharaoh Akhnaton. These two Pharaohs are credited as being our *traditional* founders in that they formed or perpetuated a mystery school that professed a mystical philosophy that is directly related to what we have today. At that time, they were *not* called Rosicrucians but identified themselves as a particular mystery school dedicated to free thought and knowing. Perhaps all that has been said up to this point is acceptable to critics of AMORC, but these people may still claim that we

cannot produce any documented evidence to show our relationship—except, perhaps, by only a similarity of philosophies. It is at this point where they are wrong.

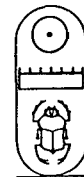
### **Symbolic History of Order**

Perhaps the difficulty that these historians encounter is in what they consider to be documented evidence. They are so intent in looking for the name Rosicrucian, that many of them overlook a type of documentation that is self-evident—that is, the symbol of the Rose and Cross which is used to identify a basic philosophy. Even some of those few historians who would recognize this symbol as a means of identification would argue that the cross, as we use it today, never existed in Egypt prior to the Christian era.

To this claim, we would simply answer that in our Rosicrucian Egyptian Museum we have a Rosy Cross, quite similar to our present form, from the time of Akhnaton. Even more revealing, there is in the Egyptian Museum in Cairo, Egypt, under the Old Kingdom exhibit number 136, a painting of the same type of Rose and Cross that we use taken from the tomb of the great mastaba of Nefermai'et at Meidum during the 4th Dynasty. This is almost 2000 years prior to the time of Akhnaton and about the time that we find the King's Chamber of the Great Pyramid being used for initiation.

Moreover, we can find evidence of more recent symbols suggesting the Rosy Cross in the Coptic Museum at Cairo, the British Museum in London, and at various other locations throughout the Middle East and Europe. We find this symbol evident among certain sects of Gnostics and Orders, in which the true use of this symbol is always attached to an organization that perpetuates and advocates free thought, the search for Truth, and a mystical philosophy.

As a result, our tradition, our symbol, and our name have given the Rosicrucian Order, AMORC, a mystical integrity and heritage that is exhibited and manifested by each of our members. If we were to take that away, we would not be the Rosicrucian Order. But of greater importance than the mere fact of our existence as an organization is in what we do. Again, we have traditionally been leaders and forerunners in the advocacy of



free thought, of actively assisting in the advancement of humanity, and in raising our consciousness, individually and collectively, to higher planes of manifestation. This purpose and our methodology have remained intact for thousands of years.

In conclusion we can again ask the question: "What is a Rosicrucian?" We can then answer: "Anyone who perpetuates with conviction, integrity, sincerity, and purity of motive those ideals that have just been mentioned and which constitute the essence of our Teachings."

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### **The Celestial Sanctum**

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

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## **Retired . . .**

On December 31, 1985, Frater Harry Bersok retired from his position as Grand Secretary of AMORC for English and Spanish-speaking areas. He completed six years in that office and over nineteen years as a staff member at Rosicrucian Park. During most of that time he served in the Department of Instruction as a Class Master, and in 1972 was promoted to Director of that department. In 1980 Frater Bersok was named Grand Secretary, serving in that office with great dedication, and becoming known to members throughout the world through his writings and travels.

Prior to coming to San Jose, Frater Bersok was active in the Thebes Lodge of Detroit, Michigan, where he held many offices, including that of Master.

He plans to continue active participation in AMORC activities whenever and wherever possible. His wife, Cherie, remains on the staff as Colombe Counselor, which will keep the Bersoks close to the Grand Lodge for some time to come.

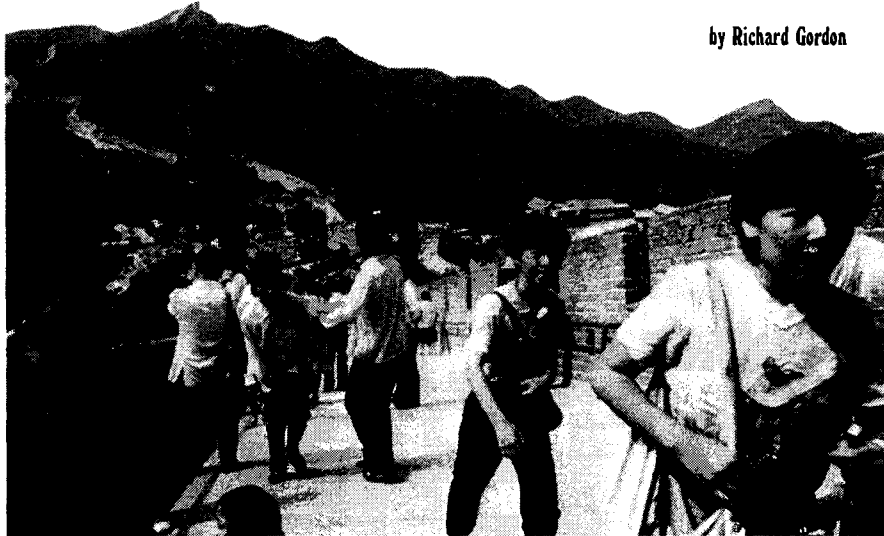
### **Please See AMORC's Directory**

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.

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# China's Great Serpentine Separator

by Richard Gordon



The Badaling Portal on China's Great Wall, northwest of Beijing, is hard pressed to accommodate the crowds.

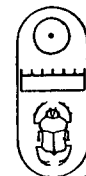
*IN A TWO-WAY STEADY STREAM of humanity, starting at the stairway to the Great Wall and flowing upward to its towers, move the Chinese and their foreign visitors. I join that movement—become a part of that flow. I breathe in the evergreen-scented air; peer down from the battlement upon the steep, rugged, mountainous terrain; grab the handrail to assist in the moment's heady ascent, or steady myself when the downward slope causes my feet to slip. I stop for a snapshot with my friends, take pictures for total strangers, rest my lungs, or reflect—for climbing to the towers of China's Great Serpentine Separator—the Great Wall—at Badaling not only challenges the lungs, it challenges the mind.*

Designed to separate barbarians "who rode horses, wore animal skins, smelled bad, and had no learning" from the civilized "who wore silk, made books, and cultivated their minds as well as their fields," this undertaking boasts (as no other undertaking can) that it involved a whole race that built, changed, and improved its handiwork over a period of more than 2000 years. Such scope, such significance, and such a time span boggle the mind of a person who has difficulty assembling toy kits for children at Christmastime.

The Badaling visitor's section (47 miles northwest of China's capital, Beijing) crests the steep, meandering mountains and slith-

ers off into the distance. The distance is the challenge—both the distance in miles and the distance in time. Stretching from the western Gobi Desert to the Yellow Sea, the Great Wall spans a hard-to-conceive total of about 3750 miles (6000 km), but scholars estimate that, with all of its branches, it once stretched some 31,250 miles (50,000 km). These are not automobile miles, not airplane miles, but one-stone-at-a-time and one-bucket-of-sand-at-a-time miles.

At certain points, the miles are at an altitude of 10,000 feet. Some say that these are unnecessary miles, since the height of the mountains was sufficient to dissuade any





A crumbling portion of the Great Wall crests mountains so steep that barriers may have been unnecessary.

intruders. These miles, they say, were needed only to satisfy an emperor's ego.

At other times the miles stretch across inhospitable desert, 80 feet below sea level. Some miles of wall are of tamped earth, some of rubble, some of granite blocks, some of whatever material was available—miles upon miles of wall, punctuated by towers.

#### **Effective Communications System**

Twenty-five thousand towers existed, typically 40 feet square at the base and 40 feet high, though one tower built in the 5th century A.D. reached a height of 173 feet. The towers were spaced a strategic two bowshots (about 700 feet) apart. These towers not only housed troops and sentinels but were the basis for an effective communications system. Using smoke signals by day and flares by night, information regarding the number and strength of attacking forces could be relayed, and troops could be hastily summoned to any threatened area.

Between the towers, the top of the wall effectively provided a roadway to transport the armored and helmeted troops from where they were to where they were needed. The troops were armed with sword, crossbow, and catapult. Both chariots and cavalry existed at this time, and the walls typically accommodated as many as five horsemen riding their steeds abreast.

The Chinese, it seems, have always had a love affair with walls—they walled their homes, their cities, their provinces. Many

walls existed as early as the 5th century B.C. and by 221 B.C. when Emperor Shih Huang Ti united China, these provincial walls added up to about 1300 miles. Creating a nation by conquering six neighboring states, Shi Huang Ti set about uniting the existing walls with some 500 additional miles of connecting wall to make the *Great Wall*.

#### **The Unifier**

History will be hard pressed to find a man so unique, so dominant, so colorful as Shih Huang Ti. In addition to uniting warring nations to create a powerful state, in addition to uniting walls to make a great wall, Shih Huang Ti implemented a unified Chinese script, so that one written language prevailed (and still prevails) in a nation of many tongues. He standardized weights and measures—even going so far as to standardize the axle length of carts so that these vehicles could travel the rutted roads of various regions without having to change their undercarriages. He standardized customs and a way of life that is still followed by a large group of the world's people—the Chinese.

When it came to uniting the efforts of the 300,000 army and 500,000 peasants pressed into service to build the wall, the fear of Shih Huang Ti, besides the fear of northern invaders, was the uniting factor. It was an understandable fear, for the Emperor had ordered the slaughter of 400,000 soldiers of a rival kingdom even after their surrender, and had ordered that any worker found sleeping on the wall was to be buried alive in its construction.

Shih Huang Ti had a multitude of men to work with, but construction methods and equipment were crude and primitive. The equipment consisted primarily of the following:

- The wheelbarrow. This Chinese invention differs from Western wheelbarrow by having the wheels in the middle rather than at one end. Such wheel placement makes it possible to transport heavier loads.
- The pole with a basket on each end. Rural Chinese regularly use this tool today.
- The long pole carried by a man on each end. This simple device made it possible,

for example, for a heavy block of granite tied to the middle to be carried by two men.

- The bucket brigade. Long lines of men pass materials hand-to-hand up the mountainside.

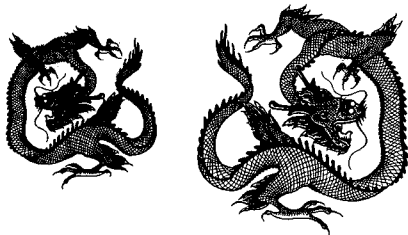
- Levers and windlasses. The windlass, a machine used to hoist heavy objects, has a crank handle that turns a barrel around which the hoisting rope winds. It is frequently seen being used to hoist buckets of water from a well.

- Sure-footed animals. Bricks were tied to the horns of goats, and lime and other materials were put in baskets carried to the hill-tops by donkeys.



Richard O. Gordon

*Stairways are used where incline is excessively steep.*



Shih Huang Ti managed, by virtue of his genius and color, to dominate the history of the Great Wall, though great strides in wall building also took place during the later Han (206 B.C.-A.D. 220) and the Ming (1368-1644) dynasties.

### Marco Polo

It was during the Ming dynasty that the section at Badaling was built and that Marco Polo, the wide-ranging traveler who brought silk, noodles, and firecrackers to the West, passed through the Badaling portals into an exotic and highly developed civilization virtually unknown in the West. Polo eventually returned home to amaze the skeptical Venetians with stories of an incredible land—China—far to the east.

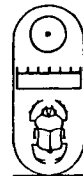
Polo was not alone in passing through the portals—so did invaders, who often found it was easier to bribe the guards than to surmount the wall. Then, too, the portals became centers for exchange and barter. Foreigners wanted Chinese goods, technology, and learning, and the Chinese coveted horses for chariots and a large cavalry—a mounted army—necessary to keep China unified and strong. Indeed horses were so prized that one emperor of the Han dynasty

reportedly sent an army far beyond the Great Wall to grab horses on the steppes of faraway Ferghana (Turkestan). A thousand horses were brought into China and bred at selected sites—eventually yielding 300,000 horses. And yet a good mount was still so prized it could sell for 300 pounds of gold.

Treaties and alliances were concluded across the Great Wall, the Chinese often preferring to ally themselves with various far-flung tribes to keep other tribes of the dreaded Hsiung-Nu (northern hordes) at bay. And thus, in this instance, the barrier became a bridge for communication with forces outside China.

Despite northern hordes overrunning China numerous times, the invaders were eventually absorbed and assimilated. It could even be argued they reinvigorated a stagnating culture. China's culture and peoples' intermingling, it seems, were stronger than any combination of walls, armies, and weapons.

Now, 2200 years from its beginnings, the wall has become synonymous and inseparable from China and Chinese culture. Designed to separate, the wall now paradoxically brings diverse peoples together in such great numbers that the Badaling site can no longer accommodate all the visitors. A new site at Mutianyu, five miles closer to Beijing and approached through rice paddies and wheat fields, is being opened for additional two-way steady streams of Chinese and visitors from throughout the world. As a separator, historically the serpent's efficiency has been debatable, and the "divider" now becomes a "uniter."





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## LONELINESS

### Source of Pain or Inner Strength?

**L**ONELINESS is a deeply personal, emotional experience that permeates every aspect of our lives. It can be painful or joyful; of many years' duration (perhaps even a lifetime); or a transitory condition because of the loss of a relationship. Loneliness is *always* rooted in what we are doing or thinking about relationships: how we understand them; what we expect from them; whether or not they bring us pleasure or pain; and, how we want to change them.

We perceive loneliness as a friend or an enemy depending upon our preferences for solitude, socializing, and intimacy. These preferences are unique to each of us because they are bound up in our sense of self. They are also integral to the lifestyle we have created through the choices we have made and are making about the particular circumstances of our lives. The more clearly we understand our own personal experience of loneliness, the more effectively we can bring our inner and outer lives into balance and harmony.

Because loneliness is an emotional experience involving lack of relationship in some way, it is often quite painful. Paradoxically, loneliness also can be a source of deep inner strength because we are forced to "go within" to resolve the dilemmas of our emotional life. When we are confused about our feelings, or ignore our feelings, the pain of loneliness is with us. When we understand our feelings, we are able to

make decisions based on love rather than fear, anger, or revenge. This is true in every area of our lives from the intimacy of the family, the work place, or our relationship with the Inner Self. As we learn to recognize the pain of loneliness as a signal that our emotional life is out of balance, we can also learn to become more objective about our relationships.

#### *Relationships*

To better understand how you perceive loneliness, take the time to meditate on loneliness. As you meditate on your own experience of loneliness, it is helpful to begin by visualizing yourself within five separate, but interdependent, areas of relationships. These are: 1) your relationship with your inner self; 2) your close friends; 3) your lover; 4) your family; and, 5) your acquaintances. Each of these areas has its own particular emotional quality which combines with the others to create a balanced emotional life. If one area is missing, the emotional demands on the other areas will increase. Your relationship to the Inner Self is the most important because it gives you the strength to be honest and compassionate about the other four.

It is helpful to recognize that our actual relationships may not fit into traditional images of family, work, and play. For example, a close friend is someone who appreciates us for who we are, respects us,

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**AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.**

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trusts us, and stands up for us—someone we can depend on to be honest and supportive no matter what. Ideally, our lover is our close friend. Our children and/or our parents may or may not be our close friends. When we do not have any close friends, most of us tend to become lonely. All healthy relationships take time, concentration, and commitment on the part of each person involved. The great challenge of relationships is to be consciously vulnerable, to choose the relationships for which we are willing to work with honesty and compassion both for ourself and the other person.

### **Vulnerability**

We are usually most vulnerable in the relationship with our lover, particularly if we do not have such a relationship and want one, or the relationship we are in is not going well. For example, a person who longs for an intimate love relationship and does not have one often will devalue or ignore the deep emotional rewards that can be found in close friendships and/or contact with the Inner Self. In the same way, a person who makes an intimate love relationship the whole focus of his or her emotional life will jeopardize that relationship by expecting too much from it. Even the person who, through conscious choice or the force of circumstances, has accepted life without a lover must also learn to find sufficient emotional support from other areas of relationship.

It takes time and courage to sort out our feelings about our relationships, but the rewards will come in emotional renewal and regeneration. We will also find that our relationship with the Inner Self is strengthened and renewed. The pain of loneliness gradually eases as we face the truth of our own life circumstances.

Sometimes we encounter difficulties in understanding our own experience of loneliness because we are confused about our natural tendencies toward introversion and extroversion. The introverted person wants and needs solitude while the extrovert thrives in the company of others. The challenge for each of us is to find our own balance between the two within the context of our everyday lives.



As you continue your meditation on loneliness, allow the four areas of relationships with other people to become one. Keep your Inner Self with you. Visualize yourself alone—and then with others. Repeat this visualization several times: see yourself alone—and then with others. Begin to *feel* the differences between the two kinds of experience. Pay attention to differences in perception, such as, which one feels safer? Which one feels more important to you? Which one relaxes you? Gradually you will become familiar with your own natural tendencies toward introversion and extroversion. This is important because an introverted person without enough solitude will feel just as lonely as an extroverted person with too much solitude. When you know your own needs for solitude (we all need some time alone) and honor them, you will begin to achieve true emotional maturity and a deeper relationship with your Inner Self.

Finally, we may have a belief that loneliness, and particularly the pain of loneliness, is the result of not being loved. Our past experiences of rejection, abandonment, disappointment, and loss all contribute to this feeling. Until we can transcend those experiences and let go of the past, we will continue to feel lonely in the present. Paradoxically, we cannot let go of the past until we understand it. Often, we will have an



intellectual understanding of our past, but still be confused about it emotionally.

As you continue your meditation on loneliness, visualize yourself surrounded by love. Know that you have the power within you to heal your emotional wounds no matter what they may feel like to you. Listen to the still, small voice within, the voice of your Inner Self, with honesty and compassion for yourself. Resolve to act on your own behalf. If you feel that you need help, go and find it. If you feel you need information, search for it. If you feel you know what you need to do for yourself, do it. If

you feel that you are lost and confused, admit it to yourself and talk about it to someone you trust.

As we learn to face the true emotional experiences tied to our memories, we will find the inner strength to understand them, and then to let go of them. If we are willing to accept loneliness as our teacher, we will find a whole new understanding of the meaning of Love in our lives.

—Judy Child, Ph.D., F.R.C.  
Member, International Research  
Council, AMORC

## The Rose and Cross

(From page 7)

illumination for proper growth. When the conditions are right, the bud, once closed and mysterious, bursts open to reveal its inner essence and beauty. It has realized the purpose for which it was created—it has achieved perfection.

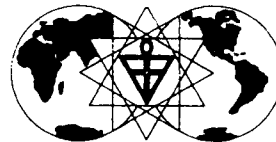
When the rose of the Soul brings us to realize our common origin and oneness with all being through the cross of matter, then the process of Realization is brought full circle—consciousness truly comprehends itself and the complexities of physical phenomena are seen as the dynamic emanation of a simple cosmic urge: to create; to *become*. In the mind of perfection

the duality of life and matter have been reunified, with a sum that transcends literal interpretation and is infinitely greater than its parts.

The symbol of the Rosy Cross can sow many seeds in the soil of consciousness. The laws and analogies one can glean from it are numerous and I invite you to contemplate its meaning and apply this knowledge to every aspect of your day-to-day life. You will then see how one symbol can convey a lifetime's worth of inspiration.

In the Rosy Cross is the place for unfolding. △

# 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.

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# The Function of Ritualism

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

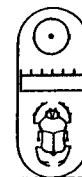
**M**ANY PERSONS express a dissatisfaction with rites, ritualism, and ceremonies because such appear to perpetuate functions not adaptable to the modern era of science and rationalism. To them ritual appears to be an emotional and mysterious substitution for what should be a plausible explanation of either a phenomenon or an event. Such an attitude is an indication that the individual is not conversant with the origin and fundamental purpose of ritualism. It is likewise evident that this objection arises from one kind of ritualism, for to consider all rituals, rites, and ceremonies as unessential would be to make oneself antisocial. Most of our habitual living, including simple everyday acts, can be properly defined as rituals, rites, and ceremonies.

Literary references to rituals most commonly associate them with religious doctrines and dogma. The idea is conveyed that ritualism had its origin in the development of the religious spirit. Rituals are, moreover, held to be the expression of religious belief or feeling. Admittedly, today the rituals and ceremonies which receive the greatest emphasis in our society, in the sense of

reverence and conscientious observance, are those associated with worship. As a result, most other rituals are indulged in without the participant being so conscious of any formalized acts. Consequently, when thinking of rituals, most people think in terms of their religious connections.

It has long been held that the ritualism of religion followed the development of religious theories, the ritual being the reasoned form or expression of the theory or doctrinal idea. It becomes a routine of worship, that is, an objective activity, in gesture and symbolism, to make prominent a persistent idea of the worship of a deity or to invoke a supernatural power. The rites and ritual are a kind of habitual formula transmitted from priests or tribal heads to their successors. It is part of the means of an intercourse with, and influence on, spiritual beings.

The rites of prayer, sacrifice, fasting, orientation, and lustration (purification) are, for example, acts to stimulate abstract thoughts and principles. For analogy, the concept of the purification of the soul, or of the spirit of the individual, would be diffi-



cult for a primitive people to convey in an intellectual form. How an intangible thing as the spirit may become corrupt or contaminated and how it may be cleansed are difficult to express verbally. However, in drawing a physical parallel, as that of cleansing with a material substance such as water or oil, accompanied by gestures that relate it to the intangible spiritual element involved, the theory can be more readily grasped. The acting out of this procedure thus becomes a rite.

### ***Expressing A Feeling***

Such rites and rituals are undoubtedly not all instantaneous acts created to meet a need. In fact, we know that many of them were inherited by one culture from another and then further refined. In their primitive state, rituals were the struggle for expression, the grasping for a means to pantomime an inexplicable feeling and theory. With the development of the religious theory, other elements, in the form of acts, were incorporated in the rites, especially those found to have an influence upon the beliefs and conduct of the participant.

Some ethnologists take a contrary view, stating that rituals and rites preceded religious theory. This concept is not plausible if it implies that rituals were wholly independent of any motivating thought. The idea, the notion, must precede any act intended to express it. We humans do not intentionally enter into a specific kind of conduct unless we are motivated by thought. In pursuit of a goal, we may, of course, proceed in a habitual way, prompted only by the easiest method for accomplishing our goal. This method may even be an unconscious environmental adjustment to our need. Nevertheless, the objective, the conscious goal, that moved us to act is always foremost.

Later, we may adapt the whole habitual act to some other theory for which it did not originate. In such an instance, the act becomes a rite and the rite thus precedes the theory to which it was later adapted. However, the original act did develop out of a purpose that went before it. Likewise, all religious rites are related to some human purpose, even though religion may have subsequently borrowed them from a social function.

[24]

### **Magic**

Rituals and rites associated with magical practices preceded their use in religion. Magic itself was the forerunner of religion, and the differentiating of the two has been gradual throughout the centuries. Though the distinction is now made, in theory at least, an inheritance of magical rites can still be found in progressive religions. It has been said that "essentially magic is the performance of an act accompanied by verbal incantations which invoke objects of worship not known or recognized by society." It is also stated that "religion is social and promotes the good of society while magic is an exalting of the individual to the detriment of the community." I may go further and risk the condemnation of religionists by saying that, crude as it may be, the underlying premise of magic more closely approaches the creative scientific attitude of mind than does religion.

To generalize, in magic there is recognition of the forces of nature as potential causes of all manifestation. The magical process is not to propitiate a deity or to win the favor of a god; rather, it is intended to invoke, through some relating power, such natural forces. The intention is to put these causes to work to serve man. The magician seeks to do what the scientist accomplishes. The magician, however, resorts to imagining the primary cause that would trigger the natural forces into action.

In religion, the individual courts the favor of a divine being by resorting to such rites as sacrifices, prayer, and praise. The religionist seeks not to gain his end directly, but through the intermediary of a supernatural being. Thus religion does have a beneficial effect on the individual, for he believes in the necessity of adjusting his conduct to the conceived requirements of the deity to whom he appeals. Thus he holds that only a good man can expect an answer to his divine supplications.

The magician, however, like the scientist, works entirely with impersonal factors. Like the scientist, the magician's procedure, basically, is to "influence the course of nature" by finding the connection between causes and effects.



**School of the Vestal Virgins**  
(From a wall painting, Pompeii, Italy)

An example of these early magical rites exists in the spring and harvest customs of the European peasantry. The ceremonies performed in the fields to invoke fertility of the soil and abundant crops are wholly individual. There are no priests participating; there are no temples; there are no prayers. Anyone performing the rite is thought to exert an influence on the forces of nature which, in turn, affect the crops. The ritual in its acts is believed to be part of the basic laws which cause fertility. It is like the beginning, in theory, of a chemical process from which a certain reaction is expected. Likewise, no moral or ethical elements whatsoever are contained in these magical rites. Similar magical rites by means of syncretism have found their way, in part at least, into the ritualism of religion.

The greatest contributing factors to ritualism are custom and tradition. Even before magic and religion, men wondered and reasoned. Their abstract notions were symbolized. A picture, it has long been said, may tell more than a thousand words. The thoughts of the primitive mind often undoubtedly exceeded the vocabulary to express them. Cosmological concepts regarding the origin of the universe, thoughts about the coming of night and day, of life and death, and of pleasure and pain, caused emotional reactions. There followed ges-

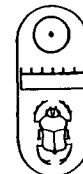
tures, symbols, and utterances, which were attempts to objectify and pictorialize these feelings and thoughts. Such became representative of the subjective moods of man.

An example of these representations are the quaternary symbols designed to represent the four cardinal points of the compass or the four principal positions of man's movement, such as backward and forward, up and down. Many customs, which employed such cherished symbols or which were found to be the most efficient means to attaining an end, gradually evolved into rituals. They then gained sanctity by traditional use.

#### **Ritual Drama**

All people, both primitive and modern, feel a strong attachment to tradition. This is the result of the dignity of age and the respect which men have for those acts practiced by forebears whom they honor. Consequently, many religious rites and beliefs originated independently of beliefs in spiritual and supernatural beings. Religion came to employ these rites and rituals to enforce its own concepts because of the respect they had acquired in other than religious practices.

Though the psychology of ritualism is complex in its interpretation of the many symbols employed, it is relatively simple in explaining ritualism's origin and need.



Rites are expressive and symbolic performances and dramatic utterances. It has been truthfully said that they are "a gesture language." The costumes and implements worn and carried, as well as the bodily movements, rhythms, signs, and utterances, are combined to express a feeling or a belief.

Myths are products of the imagination and are devised to explain phenomena for which no physical causes have been perceived. Myths are given objectivity, brought into the realm of experience and reality by means of the ritual drama. A ritual drama is often more than a portrayal of the myth. It is thought to be a means of invoking the efficacy attributed to the mythological characters. In other words, ritual dramas have a way of sympathetically relating the observer or participant to the mythological beings so that he shares in whatever powers or virtues these beings are thought to have. It is a vicarious act in that we put ourselves into the place of those beings thought to be of another realm.

For example, in some Christian sects, the Holy Communion is not conceived as a symbolic rite but one by which the participant actually partakes, through the elements of the feast, of the spirit and substance of Christ. Any act, even though free of any religious connotation, which causes us to believe that it is essential to our understanding or to our attainment of something, has within it the foundation of a ritual. It is conducive to our realization of a certain satisfaction, and therefore psychologically constitutes the content of a rite or ritual.

#### *Preserving A Custom*

A distinction must be made between custom and ritual, even though the former has contributed to the latter. A custom may become a ritual, but not all rituals are necessarily the offspring of customs. We may habitually do something because, in our opinion or in fact, it is the only way such can be done. That, in itself, is not a ritual, but an efficient and apparently essential method. However, if we persist in a custom because of an affection for it even when other ways or acts might do as well, or because it seems to better express our emotional self, then it has acquired the nature of a ritual.

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The custom, as said, often becomes a ritual because of the desire to preserve it as a cherished memory. Its very tradition causes it to become a suggestion that excites our emotional and psychic nature. Another custom might perhaps be as efficient but it will not be as gratifying to our emotional and psychic selves. Such gratifying customs acquire a kind of wholesome goodness, which causes us to venerate them in rituals.

The philosophy of ritualism concerns its value to society. Since most rites and rituals are symbolic expressions of concepts, they have a universal language that can be understood by many minds. Let us, for example, take the simple salute to the national flag as it passes before us. It is a simple rite in which we embody the principles of patriotism, loyalty, respect, and honor for our country and what it represents. Although a child and a philosopher would, in different ways, explain the significance of the symbolic gesture of a salute, people of all classes of society and mentality, from the child to the philosopher, who conformed to the rite, would have a common understanding of the common act. Thus rituals preserve concepts which have brought social and religious satisfaction and benefit to a people. Each one can more or less interpret them in his own way. By their simple gestures and utterances, rituals unify in purpose peoples who might otherwise be quite diversified.

Rituals, by simple gesture and symbols, have proclaimed and preserved ideals of the purest moral and social nature. An example of this are the laws and rituals of the Jews. These laws and rituals have kept current by their suggestions certain social proscriptions and taboos essential to the social welfare of this group of people. Likewise, ritual-dramas, as first formulated by the ancient mystery schools, have impressively revealed the conflict between the basic principles and realities of good and evil, of light and darkness, ignorance and knowledge, life and death. They have caught the imagination in a way that no dialectical argument could have done. They have portrayed the conflicts in human conduct in an easily perceived way—that is, often far

*(Continued on page 28)*

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

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## Cheerfulness

*The keynote of  
Cosmic Attunement*

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MANY OF US are searching for a supposedly mysterious key that solves the riddle of Cosmic Attunement or serves as a fundamental note by which we may set into vibration the musical strings on the cosmic harp and find our own keynote vibrating in unison with them.

If there is any single key that can bring this Cosmic Attunement into our lives more quickly than any other, it is the attitude of cheerfulness.

At this time of the year when all of nature in the northern latitudes is preparing to burst from long winter sleep into Light, Life, and Love, it would be fitting indeed for all of us, the seekers of Cosmic Attunement, to get into harmony with nature and *be cheerful*.

First, we must cleanse our consciousness of all thoughts of enmity, envy, hatred, and jealousy. We need not go out of our way to turn the other cheek to those who injure us, but we can at least forget their unkindness and think of the universal love bestowed and the universal goodness made manifest every hour of our lives.

We have neither the right nor the privilege of exercising revenge or retaliation. The God of our Hearts has established a law of compensation. This is God's law and method of adjusting the wrongs that may be done to His creatures. It is incumbent upon us to hold love and toleration in our hearts toward all beings and to allow no thought of hatred or enmity to express itself in our minds at any time.

No matter what our station in life may be or what our trials and problems, there is always much that can make us cheerful if we



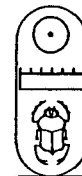
will seek for it. Through this cheerful attitude and the resulting Cosmic Attunement there will come a change in our conditions that will relieve us of our sufferings and even, perhaps, change our place in life.

There are those who express bitterness, disappointment, hopelessness, and condemnation for the conditions surrounding them and the causes they believe responsible for them. They accuse "big business," the capitalists, the directors of Wall Street operations, the President of the United States, Congress, local industries, and politics for their troubles and do not realize that such an attitude of criticism bordering on hatred is keeping them out of attunement with the higher consciousness. A better attitude would reveal the truth and, at the same time, place them in harmony with improving conditions and benedictions close at hand and already a part of the lives of those who are cheerful.

### *Attitude!*

They are deceiving themselves and are continuing their own plight and circumstances through their wrong attitude. The true cause of their present situation is, therefore, to be found within themselves and not around them.

Arbitrarily assuming an attitude of cheerfulness without purging the inner con-



sciousness of criticism and enmity will not produce miracles in the lives of these persons. The Cosmic is not deceived by fictitious complacency, artificially simulated to represent the true attitude of cheerfulness and Cosmic Attunement.

The mere acceptance of conditions with a degree of cheerfulness and a momentary prayer of thankfulness for what one has accomplished will not suddenly wipe away the trials and tribulations in one's life and bring a cosmic beam of new life. The cheerful attitude must come as a result of understanding and the elimination of all false beliefs and all wrong viewpoints.

It must be gradually built up out of thankfulness for the continued blessings of life and the conviction that the world is controlled by a loving, merciful, and supremely wise God. His ways may not always be easily analyzed by the finite mind, but the beneficent motive in all things is unquestionably the good that we are to receive and enjoy.

Profound peace and cheerfulness within the consciousness of an individual place

him in true Cosmic Attunement. Those out of harmony and out of attunement are the last to be benefited, and, if benefited at all, it is only because so many around them reflect the benefits they enjoy so that their blessings are shared with others.

Burst from your wrong attitudes as the leaves burst on the stems and limbs of plants and trees! Come out of the hidden chamber of darkness and material limitation into the great sunlight of cosmic understanding! Let this springtime be the time of rebirth, of a new life and new consciousness, bringing true Cosmic Attunement and the enjoyment of all good things that God has in store for each of us.

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

## The Function of Ritualism

(From page 26)

more effectively than any philosophical discourse may have presented them.

Rituals notably differ from formal instructions in that in ritual most of the principal concepts and abstract ideas to be imparted are reduced, for universal understanding, to an objective level requiring the performance of specific acts. The qualities of several of the receptor senses, as well as the intellect, are thus called into play. Consequently, the

purpose of the ritual becomes far more intimate as an experience than could be accomplished through the imparting of any wholly written or oral instruction. Ritual makes a greater impact upon the emotional and psychic selves of the individual.

In summary, we may say: Rituals are prescribed gestures, symbols, and utterances to express and preserve certain ideas and customs. △

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*The most golden treasures of life are its beautiful memories.*

—Validivar

# Song of Wisdom

*My personal ballad  
of Attunement*

by Wanda Sue Parrott, F.R.C.

WHEN THE strange song broke through my thoughts of loneliness, fear, and confusion over what I was doing with my life and why I had come far enough in life to suddenly be stranded on a mountaintop with no friends, no car, no job, and no knowledge of what my next step might be toward contributing something vital to life, I didn't recognize the mystical meaning of the message. And yet it was such a simple song.

On the surface I had fulfilled my goals. I had married and had become the mother of a beautiful one-year-old son. I owned my own home. I had joined the Rosicrucian Order and was now just entering the first degree of the higher degree studies.

So what was wrong with me? Why wasn't I content to be alone during the days in my mountain cabin home? Why was I so upset that day while doing the laundry? Why did the song burst from somewhere deep inside me and flood my consciousness with lines of old English that spoke directly to my heart:

*Whither goest Thou, man of good fortune?  
Whither goest Thou, friend of mine own?  
Whether Thou goest in search of new treasures,  
If Thou goest well thou shalt not go alone.*

It was as if someone unknown to me—a handsome young troubador from the Middle Ages—was singing that simple four-line message to me, personally. This youthful traveler whose only personal possession was an old pot-bellied lute was accompan-

ied by music wherever he went. Although I'd never met the troubador, I felt I knew him intimately as those four beautiful lines broke through to my consciousness, drowning out the humdrum whirr of the nearby washing machine.

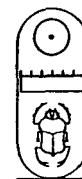
The young troubador was old! His body was youthful, full of energy, but the innermost part of him—the part that sang songs



of great truth and wisdom—was not a lad of merely nineteen or twenty years. While decked out in bloused shirt, sashed with a colorful tie about the waist, and gathered pants girded about the ankles, leather sandals on his feet—all the garb of minstrels of his day—he was also as aged as a venerable sage in robe and whitened beard!

This old sage in the troubador boy's image was singing to me! I could not see him. I could not really hear him, for music of a psychic nature is as silent as a thought. Still, just as a thought has intensity and meaning and even color, this silent music held a strange power over my life. That afternoon as I stood by the washing machine, the four-line stanza that broke through to consciousness became as a spiritual sun that rose in the psychic sky of my consciousness and has never set. It's become my personal theme song.

Although I only heard "his" voice singing that one time—in the brief few seconds [29]



it required for the message to reach my objective mind—I have remembered the words and melody hundreds of times. “Man of Good Fortune” (that’s what I call it) replays in my memory just as the song on a favorite record replays each time the music-lover turns on the phonograph.

When I feel “down” or have reached a plateau from which it seems I might not move, or when a new direction and goal is indistinct, the song comes to mind. It acts as a beacon and a guiding hand. It helps me elevate my consciousness and make attunement with my own higher Self. It is the voice of wisdom that ever reminds me of a great truth—that on that day so long ago, I discovered the song of my own soul.

#### *It’s My Song*

I was the young boy who played a lute and sang for my bread. And the aged, more sage voice that came through the youth’s soul personality was the Soul itself.

Somehow, in my sincere desire to know where to turn, what to do with my life, my own soul personality attuned with not only a youth of long ago, but with the pure Soul that is infinite, eternal, and ever the Source of all lives and intelligence.

The song itself says to me that as long as the lower self, which is traveling through the experiences, tests, and trials of the present lifetime, maintains attunement with the Soul, he or she will always be a person of good fortune, always in good company, always guided by the Master Within.

#### *Music of the Soul*

I was fortunate. The song of my soul found me.

It is said that each man has his own song. If you have not found your soul’s own music, listen for it—and be receptive—for when you least expect it, it might find you. It might start as a simple note, or come as a complete song with or without words. You might even encounter your own inner music in a dream.

However you encounter it, listen! Then sing your song. It is *your* song! Yours alone! It contains the code and keynote of your past, present, and future. It is your musical link with the Cosmic, and with all other human beings.

[30]

After I had begun singing my own song, more words began breaking through to consciousness, and these words revealed ancient wisdom that is as true today as it was back in the time of the traveling troubadours:

*Travel ye on though footsore and weary,  
Travel ye on with thy strings in thy hand.  
Travel ye on though the world all seems dreary,  
'Til everyone sings 'cross the land.*

Think of the impact of that statement if, indeed, at this very moment, every human being on the face of our planet were singing the song of his own heart. The song of the soul, the heart, must always be a song of love; therefore, if everyone across the land were singing love songs, there would be an end to war, hatred, envy, violence, and all other negative emotions that lead to destruction and depressed conditions!

If what my archetypal attunement experience revealed symbolized what I think it meant, musicians have long been peacemakers and healers—and those who wish Peace Profound to prevail on earth may help promote it by making music, starting with the simplest available means—humming.

#### *Finding the Meaning*

But what, on the more personal level, might this song have meant to my present soul personality? I was alone day after day on my personal mundane mountain, having attained all the goals young women were supposed to achieve: marriage, motherhood, and a home. It was like the end—not the reward—of life.

If you have ever known the disappointment that comes from achieving a dream, then not knowing what to do with your achievement, you know how I felt that day.

When there is no other person to talk with, we are then alone with our greatest friend and companion of all—the higher Self within us.

And that’s where my answer came from. It was more than a song that broke through my veils of consciousness. It was a simple voice, profound in its gentleness, yet sweetly direct in the eight words it spoke as a thought-command only I could hear:



"Man must climb his mountain, then come down!"


Indeed! That was the answer! We attain to such lofty heights that we sometimes find ourselves isolated, and in isolation we are not able to be of service to our fellowman. A life without service is a life un-lived!

I came down from the mountain and back into the mainstream of humanity in the city. I have been there ever since, working and enjoying the company of other people. It is not easy. Sometimes it is lonely, challenging, and discouraging. Other times it is rewarding through the life, light, and love given and received. Mostly it is like music—a vast symphony in which everyone contributes to the harmony, rhythm, and tempo.

What did that lesson teach me? Simply this: each person has his own personal

mountain which he desires to attain. He must then have further goals, greater goals, goals that involve doing something for himself, his family, and humanity.

If ever you find yourself alone on your own mountain and strangely sad, try to look within and find your song. Then, consider coming down from your mountain, with a song in your heart and on your lips. If you do, an amazing thing might happen: You'll discover that it isn't how far up or down we travel physically that counts, it's the height to which a happy heart and mind can take us that measures the miles we've really taken in climbing our real mountain—the spiritual one in which the Inner Self in all its glory and splendor becomes our companion. By serving man we are truly serving the God of our Hearts.  $\Delta$



### What Is The Philosopher's Stone?

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

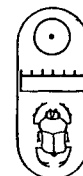
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of the Rosicrucian Order, AMORC  
as of December 1, 1985

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Gympie, Queensland: Gympie 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 Pronaos

†Bruxelles:

Prométhée Chapter

\*San José Lodge

†Charleroi: Tolérance Chapter

+Gent: Alexa Middelaer Pronaos

+Kortrijk: Hadewych Pronaos

†\*Liège: Aldin Lodge

\*Initiations are performed.

†French-speaking, under the Grand Lodge of France.

§German-speaking, under the Grand Lodge of Germany.

+Dutch-speaking, under the Grand Lodge of the Netherlands.

†Under the Nordic Grand Lodge (See Scandinavia).

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

†Mons: Gizeh Pronaos

†Namur: Mercure Chapter

## †BENIN

\*Abomey: Néfertiti Lodge

Abomey Calavi: Bélénos Pronaos

\*Cotonou:

Ahiha Henri Lodge

Cheops Lodge

Dassa Zoumé: Lux Vitae Pronaos

Djougou: Agni Pronaos

Lokossa: Chephren Pronaos

Onigbolo: Ptolémée Pronaos

Ouidah: Copernic Chapter

\*Parakou: Spinoza Lodge

\*Porto Novo: Pythagore Lodge

Savalou: Akhenaton Pronaos

## BOLIVIA

Cochabamba: Tunari Chapter

\*La Paz: La Paz Lodge

Santa Cruz de la Sierra: Santa Cruz Chapter

Trinidad: Mamore Pronaos

## BRAZIL

Grand Lodge of AMORC of Brazil, Ordem Rosacruz,  
Rua Nicaragua no. 2620; Caixa Postal 307, 82500 Curitiba, Paraná

Acre

Rio Branco: Rio Branco Pronaos

Alagoas

Arapiraca: Arapiraca Chapter

Maceió: Maceió Chapter

Amazonas

\*Manaus: Manaus Lodge

Bahia

Alagoinhas: Alagoinhas Pronaos

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 Lodge

Marajaig Chapter

Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal

\*Brasília: Brasilia Lodge

Taguatinga: Taguatinga Pronaos

Espirito Santo

Cariacica: Cariacica Chapter

Colatina: Colatina Pronaos

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 Porá: Ponta Porá 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  
 Ituiutaba: Ituiutaba Pronaos  
 Juiz de Fora: Juiz de Fora Chapter  
 Montes Claros: Montes Claros Pronaos  
 Nanuque: Nanuque Pronaos  
 Pirapora: Pirapora Pronaos  
 Poços de Caldas: Poços de Caldas Pronaos  
 Sete Lagoas: Sete Lagoas Pronaos  
 Uberaba: Uberaba Pronaos  
 Uberlândia: Uberlândia Pronaos  
**Pará**  
 \*Belém: Belém Lodge  
 Marabá: Marabá Chapter  
**Paraíba**  
 Campina Grande: Campina Grande Pronaos  
 João Pessoa: João Pessoa Chapter  
**Paraná**  
 Apucarana: Apucarana Pronaos  
 Cascavel: Cascavel 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**  
 Angra dos Reis: Angra dos Reis Pronaos  
 Barra Mansa: Barra Mansa Chapter  
 Barra do Piraí: Barra do Piraí 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**  
 Mossoró: Mossoró Pronaos  
 Natal: Natal Chapter  
**Rio Grande do Sul**  
 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 Leopoldo: São Leopoldo Pronaos  
 Taquara: Taquara Pronaos  
**Rondônia**  
 Porto Velho: Porto Velho Pronaos  
**Santa Catarina**  
 Blumenau: Vale do Itajaí Chapter  
 Chapecó: Chapecó Pronaos  
 \*Florianópolis: Florianópolis Lodge  
 Itajaí: Itajaí Pronaos  
 Joinville: Joinville Chapter  
 Lages: Lages Pronaos  
 Tubarão: Tubarão Pronaos  
 Xanxerê: Xanxerê Pronaos  
**São Paulo**  
 Americana: Americana Chapter  
 Araçatuba: Araçatuba Pronaos  
 Barretos: Barretos Pronaos  
 \*Baurú: Baurú R+C Lodge  
 \*Campinas: Campinas Lodge  
 Catanduva: Catanduva Pronaos  
 Cosmópolis: Cosmópolis Pronaos  
 Franca: Franca Chapter  
 Guaratinguetá: Guaratinguetá Pronaos  
 Guarujá: Guarujá Pronaos  
 \*Guarulhos: Guarulhos Lodge  
 Igarapava: Igarapava Pronaos  
 Itapetininga: Itapetininga Pronaos  
 Jacaré: Jacaré R+C Chapter  
 Jau: Jau Pronaos  
 Jundiaí: Jundiaí Chapter  
 Limeira: Limeira Pronaos  
 Lorena: Lorena Pronaos  
 Marília: Marília Pronaos  
 Mogi das Cruzes: Mogi das Cruzes Chapter  
 Osasco: Osasco Chapter  
 Piracicaba: Piracicaba Chapter  
 Pirassununga: Pirassununga Pronaos  
 Presidente Prudente: Presidente Prudente Chapter  
 Presidente Venceslau: Presidente Venceslau Pronaos  
 \*Ribeirão Preto: Ribeirão Preto R+C Lodge  
 Rio Claro: Rio Claro Pronaos  
 Salto: Salto Pronaos  
 Santo André: Santo André Chapter  
 \*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 Lodge
- São Miguel Paulista: São Miguel Paulista Chapter
- São Paulo:
  - \*Santana Lodge
  - \*São Paulo Lodge
  - \*Tatuapé Lodge
  - Tucuruvi Chapter
  - São Vicente: São Vicente Chapter
  - Sorocaba: Sorocaba Chapter
  - Taubaté: Taubaté Chapter
- Sergipe
  - Aracajú: Aracajú Chapter
- †BURKINA-FASO
  - Bobo-Dioulasso: Platon Chapter
  - Ouagadougou: Charles Coulibaly Chapter
- †BURUNDI
  - Budjumbura: Sirius Chapter
- CAMEROUN
  - †Bafoussam: Philadelphia Chapter
  - †Bertoua: Le Sentier Pronaos
  - †Bonaberi: Bongongi 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
    - Thot Chapter
- CANADA
  - †Alma, P.Q.: Jeannois Pronaos
  - Barrie, Ont.: Barrie Pronaos
  - †\*Calgary, Alta.: Calgary Lodge
  - †Chicoutimi, P.Q.: Saguenay du Mont Verdene Lodge
  - †Donnacona, P.Q.: Oasis Pronaos
  - †Drummondville, P.Q.: Nirvana Pronaos
  - 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
  - †Laval, P.Q.: Maat Chapter
  - London, Ont.: Cosmos Chapter
  - †Longueuil, P.Q.: Poséidon Chapter
  - †Mont-Laurier, P.Q.: Kizis Pronaos
  - \*Montréal, P.Q.:
    - †Atlas Lodge
    - Mount Royal Lodge
    - †Nouvelle Atlantide Lodge
    - Nanaimo, B.C.: Nanaimo Pronaos
    - Ottawa, Ont.: Trillium Chapter
    - Peterborough, Ont.: Peterborough Pronaos
    - Prince George, B.C.: Hope of the North Pronaos
  - †\*Québec, P.Q.: Pyramide Lodge
  - †Repentigny, P.Q.: Harold P. Stevens Pronaos
  - †Rimouski, P.Q.: Grand Soleil Chapter
  - †Roberval, P.Q.: Ouitchouan Pronaos
  - Saint Catherines, Ont.: Crossroads Pronaos
  - †Saint-Georges-de-Beauce, P.Q.: Bennou Pronaos
  - †Saint-Jean-sur-Richelieu, P.Q.: Etoile du Matin Pronaos
  - †Saint-Jérôme, P.Q.: Alban et Juliette Guedet Chapter
  - Saskatoon, Sask.: Saskatoon Pronaos
  - †Sept-Iles, P.Q.: Rose du Nord Pronaos
  - †\*Shawinigan, P.Q.: Du Verseau Lodge
  - †\*Sherbrooke, P.Q.: Lumière de l'Est Lodge
  - Surrey, B.C.: Light of the Fraser Valley Pronaos
  - \*Toronto, Ont.: Toronto Lodge
  - †Tracy, P.Q.: Le Goeland Pronaos
  - †Valleyfield, P.Q.: Soleil Levant Chapter
- \*Vancouver, B.C.: Vancouver Lodge
- Victoria, B.C.: Victoria Chapter
- †Victoriaville, P.Q.: Soleil des Appalaches Pronaos
- Welland, Ont.: Niagara Pronaos
- Windsor, Ont.: Windsor Pronaos
- Winnipeg, Man.: Charles Dana Dean Chapter
- †CENTRAL AFRICAN REPUBLIC
  - Bangui: Maitre Eckhart Pronaos
- CHILE
  - Antofagasta: Antofagasta Pronaos
  - Arica: Arica Pronaos
  - Chillán: Aton Pronaos
  - Concepción: Concepción 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, Bolivar: Cartagena Pronaos
  - Medellín, Antioquia: Medellín Chapter
  - Pereira, Risaralda: Pereira Pronaos
  - Santa Marta, Magdalena: Santa Marta Pronaos-
- †CONGO
  - \*Brazzaville:
    - Karnak Lodge
    - Sylvestre Moutondia Lodge
    - Tanu-Manasi Lodge
  - Impfondo: Nefertiti Pronaos
  - Kinkala: Ptah-Hotep Pronaos
  - Loubomo: Jeanne Guesdon Chapter
  - Loutete: Astro Pronaos
  - Makabana: Aton Pronaos
  - Makoua: Equateur Mystique Pronaos
  - Mindouli: Mont Carmel Pronaos
  - Mossendjo: Réintégration Pronaos
  - N'kayi: Rose Dorée Pronaos
  - Ouessou: Surya Pronaos
  - Owando: Sérénité Pronaos
  - \*Pointe Noire:
    - La Lumière du Congo Lodge
    - Paul Taty Lodge
  - Sibiti: Jupiter Pronaos
- COSTA RICA
  - Paso Canoas: Paso Canoas Pronaos
  - San José: San José Chapter
- CUBA
  - Camagüey: Camagüey Chapter
  - \*Havana: Lago Moeris Lodge
  - Santa Clara: Santa Clara Chapter
- CYPRUS (under Grand Lodge of Greece)
  - Nicosia: Alethea Chapter
- †DENMARK
  - Aarhus: Borealis Pronaos
  - 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 Chapter
  - \*San Salvador: San Salvador Lodge
  - Santa Ana: Santa Ana Pronaos
  - Usulután: Luz de Oxelotlán Pronaos
- †FINLAND
  - Helsinki: Finlandia Chapter

## FRANCE

Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other affiliated bodies of the Grand Lodge of France will be indicated under other countries by this symbol †.

**Agen:** Jollivet Castelot Chapter  
**\*Aix-en-Provence:** Rose du Sud Lodge  
**Ajaccio:** Atlantide Pronaos  
**Albertville:** Athena Pronaos  
**Albi:** Edith Lynn Chapter  
**Alès:** Nicolas Roerich Pronaos  
**Amiens:** Samarobrive Pronaos  
**\*Angers:** Alden Lodge  
**Angoulême:** Isis Chapter  
**\*Annecy:** Amatu Lodge  
**Anzin:** Paix Profonde Chapter  
**Arpajon:** Sirius Chapter  
**\*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  
**Berck:** Harmonie Pronaos  
**Bergerac:** Francis Bacon Pronaos  
**Bergues:** Martha Lewis Chapter  
**Besançon:** Akhenaton Chapter  
**\*Bessancourt:** Niels Jensen Lodge  
**\*Béziers:** De l'Epi Lodge  
**Biarritz:** Thalès Chapter  
**Blois:** Le Lys Pronaos  
**\*Bordeaux:** Léonard de Vinci Lodge  
**\*Boulogne-Billancourt:** Khépra Lodge  
**Bourg-en-Bresse:** Horus Pronaos  
**Bourges:** Nicolas Flamel Chapter  
**Bourgoin-Jallieu:** Iris Pronaos  
**Brest:** Amentel 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:** Hermontis Pronaos  
**\*Dijon:** Bernard de Clairvaux Lodge  
**Douai:** L'Eveil Pronaos  
**Epinal:** Lu-Vi-Am Chapter  
**Foix:** Esclarmonde de Foix Chapter  
**Fougères:** Nefer Pronaos  
**Francheville:** Maitre Philippe Pronaos  
**\*Gagny:** Marie Le Roux Lodge  
**\*Grenoble:** Louis-Claude de Saint-Martin Lodge  
**Guingamp:** Kher-Cheta Pronaos  
**Laon:** Lumière Pronaos  
**La Roche-sur-Yon:** Rose Vendée Chapter  
**Le Havre:** Michael Maier Chapter  
**Le Mans:** Jacob Boehme Chapter  
**\*Le Neubourg:** Zaroni 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  
**Montargis:** Amorifer Pronaos  
**Montauban:** Shambala Chapter  
**Mont-de-Marsan:** Karnak Chapter  
**Monthéliard:** 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 Lodge  
Jeanne Guesdon Lodge  
H. Spencer Lewis Lodge  
Moriah Lodge  
**\*Pau:** Tipheret Lodge  
**Périgueux:** Zoroastre Pronaos  
**Perpignan:** Sol Invictus Chapter  
**\*Poitiers:** Horus Râ Lodge  
**Puteaux:** Hotep Chapter  
**Quimper:** Taramis Pronaos  
**\*Reims:** Rosae Crucis Lodge  
**Rennes:** Graal Chapter  
**Rodez:** Maurice Durand Chapter  
**\*Rouen:** Renaissance Lodge  
**Rueil-Malmaison:** Marcelle Bellofiore Pronaos  
**Saint-Avoid:** Cristal 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  
**Sarrebourg:** 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 Lodge  
**\*Toulouse:**  
Clemence Isaure Lodge  
Edward Soesman Lodge  
Raymond VI Lodge  
**Tours:** Blaise Pascal Chapter  
**Troyes:** Aurore Pronaos  
**Valence:** Sapientia Pronaos  
**Vannes:** Vérité Pronaos  
**\*Varennes:** Edith Piaf Lodge  
**\*Versailles:** Georges Morel Lodge  
**Vesoul:** Lux Rosae Pronaos  
**Vienne:** Cybèle Pronaos  
**Villejuif:** Nout Chapter  
**\*Villeneuve-Saint-Georges:** Robert Quillé Lodge  
**Viviers:** Hugues de Payns Chapter

## †FRENCH GUIANA

**\*Cayenne:** Pythagore Lodge

## ‡GABON

**Franceville:** Akhenaton Pronaos  
**Lambaréné:** Sossa Simawango Maurice Pronaos  
**\*Libreville:** Anaxagore Lodge  
**Mouila:** Nefertoum Pronaos  
**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 Lodge & 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  
**Markdorf:** Bodensee Pronaos  
**\*Munich:** Kut-Hu-Mi Lodge & Pronaos  
**Nürnberg:** Kelpius Chapter & Pronaos  
**Regensburg:** Regensburg Pronaos  
**Saarbrücken:** René Descartes Pronaos  
**Stuttgart:** Simon-Studio Chapter & Pronaos  
**Ulm:** Donau-Ilter 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 Lodge  
**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:** Elopia Pronaos  
**Thessaloniki:** Thessaloniki Pronaos

#### GRENADA

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

#### IGUADELOUPE

**\*Basse-Terre:** Champollion Lodge  
**Capesterre Belle Eau:** Synergie Pronaos  
**\*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

Ordine Rosacroce, AMORC, Case Postal 49,  
 1211 Geneva 1, Switzerland.  
**Carate di Brianza:** Giordano Bruno Chapter

**Genova:** Cristoforo Colombo Pronaos  
**\*Milano:** Gladys Lewis Lodge  
**Siracusa:** Akhenaton Pronaos  
**Verona:** Serenissima Chapter

#### ‡ IVORY COAST

**\*Abengourou:** Alban et Juliette Gueudet Lodge

#### \*Abidjan:

Albert Ahouné Lodge  
 Cheops Lodge  
 Jeanne Guesdon Lodge

#### \*Aboho Garé:

Galilée Lodge  
 Sénèque Lodge

**Aboisso:** Amour Pronaos

**Adzopé:** Jean-Jacques Rousseau Chapter

**Agboville:** Jacob Boehme Chapter

**Agnibilékrrou:** Rose Mystique Pronaos

**Anyama:** Hator Pronaos

**\*Béoumi:** Isaac Newton Lodge

**Biankouma:** Atlantide Pronaos

**Bingerville:** Epicure Pronaos

**\*Bondoukou:** Démocrite Lodge

**\*Bongouanou:** Lumière Lodge

**Borotou-Koro:** Cohésion Chapter

**Bouaflé:** 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

**\*Daloa:** Hieronymus Lodge

**Danane:** Espoir Pronaos

**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.

**Fukuoka:** Sphinx Pronaos

**Nagoya:** Tel el-Amarna Chapter

**Okayama:** Akhnaton Pronaos

**Osaka:** Ankh Chapter

**Shizuoka:** Nefertiti Pronaos

**\*Tokyo:** Validivar Lodge

#### ‡ MADAGASCAR

**Antananarivo:** Lemurie Mystique Pronaos

#### MALAYSIA

**Kuala Lumpur:** Kuala Lumpur Pronaos

#### ‡ MALI

**Bamako:** Harmonie Pronaos

#### MALTA

**Valetta:** Zerniq Pronaos

## ‡MARTINIQUE

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

## ‡MAURITIUS

- Rose Hill: Mahé de Labourdonnais Pronaos

## MEXICO

- Acapulco, Gro.: Acapulco Chapter
- Aguascalientes, Ags.: Aguascalientes Pronaos
- Azteca, D.F.: Ecatepec Chapter
- Chihuahua, Chih.: Iluminación Chapter
- Ciudad Constitución, B.C. Sur: Ciudad Constitución Pronaos
- 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
- La Paz, B.C. Sur: La Paz Pronaos
- León, Gto.: Guanajuato Chapter
- \*Matamoros, Tamps.: Aristóteles Chapter
- Mazatlán, Sin.: Mazatlán Pronaos
- Mérida, Yuc.: Mérida Pronaos
- Mexicali, B.C.: Chichen-Itza Chapter
- México, D.F.:
  - \*Quetzalcóatl Lodge
  - Teotihuacan Chapter
- Monclova, Coah.: Monclova Chapter
- \*Monterrey, N.L.: Monterrey Lodge
- Morelia, Mich.: Tzintzun Pronaos
- Nueva Rosita, Coah.: Rosita Pronaos
- Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
- Poza Rica, Ver.: El Tajín Pronaos
- Puebla, Pue.:
  - Puebla Pronaos
  - Tonatiuh Chapter
- Puerto Vallarta, Jal.: Puerto Vallarta Pronaos
- Querétaro, Gro.: Querétaro Pronaos
- Reynosa, Tamps.: Reynosa Chapter
- Saltillo, Coah.: Saltillo Pronaos
- San Luis Potosí, S.L.P.: Evolución Pronaos
- \*Tampico, Tamps.: Tampico Chapter
- \*Tijuana, B.C.: Cosmos Lodge
- 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 and Dutch-speaking countries, De Roze kruisers 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
- 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 Lodge
- 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
- Afuze, Bendel: Owan Pronaos
- Agbor, Bendel: Divine Pronaos
- Ahoda, Rivers: Arcane Pronaos
- Akamkpa, Cross River: Akamkpa Pronaos
- Akoka-Yaba, Lagos: Akoka Pronaos
- Akure, Ondo: Akure Pronaos
- \*Apapa, Lagos: Sacred Light 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
- Ikom, Cross River: Elijah Pronaos
- Ikot Abasi, Cross River: Ikot Abasi Pronaos
- Ikot Ekpene, Cross River: Ikot Ekpene Pronaos
- Ilaro, Ogun: Jubilee Pronaos
- Ilorin, Kwara: Ilorin Pronaos
- Issale-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: El Morya Chapter
- Obiabuku, Bendel: Obiabuku Pronaos

Obudu, Cross River: Obudu Pronaos  
 Ogbahu Lga, Anambra: Ogbahu Pronaos  
 Oghara, Bendel: Oghara Pronaos  
 Ogoja, Cross River: Amatu Chapter  
 Ogwashi-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  
 Omoba-Aba, Imo: Ngwa Pronaos  
 \*Onitsha, Anambra: Paracelsus Lodge  
 Orerokpe, Bendel: Ansata Chapter  
 Orlu, Imo: Orlu Chapter  
 Oron, Cross River: Oron Pronaos  
 \*Owerri, Imo: Plato Lodge  
 Oyo, Oyo: Oyo Pronaos  
 Ozoro, Bendel: Heliopolis Chapter  
 Patani, Bendel: Patani Pronaos  
 \*Port Harcourt, Rivers: Thales Lodge  
 \*Sapele, Bendel: Nirvana Lodge  
 Sokoto, Sokoto: Sokoto Pronaos  
 Suleja, Niger: Suleja Pronaos  
 Ubija, Bendel: Ubija Pronaos  
 \*Ughelli, Bendel: Ughelli Lodge  
 \*Umuahia, Imo: Cagliostro Lodge  
 Umuaka, Imo: Umuaka Pronaos  
 Umunede, Bendel: Umunede Pronaos  
 Uromi, Bendel: Uromi Pronaos  
 \*Uyo, Cross River: Aton Lodge  
 \*Warri, Bendel: Kut-Hu-Mi Lodge  
 Yenagoa, Rivers: Starlight Pronaos  
 Yola, Gongola: Yola Chapter  
 Zaria, Kaduna: Osiris Chapter

#### †NORWAY

Bergen: Bergen Pronaos  
 Brumunddal: Mjōsa 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 Lodge

#### PORTUGAL (under Grand Lodge of Brazil)

\*Lisbon: Lisbon Lodge  
 Porto: Porto Chapter

#### †REUNION

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

#### †RWANDA

Giseng: Osiris Pronaos

#### SCANDINAVIA

Nordic Grand Lodge, Gathes väg, S-43900 Onsala, Sweden. Affiliated Bodies of the Nordic Grand Lodge in Denmark, Finland, Iceland, Norway, and Sweden will be indicated by this symbol †.

#### †SENEGAL

Dakar: Karnak Chapter

#### SIERRA LEONE

Freetown: Freetown Pronaos

#### SINGAPORE

Singapore: Singapore Chapter

#### SOUTH AFRICA

Bloemfontein, O.F.S.: Bloemfontein Pronaos  
 Cape Town, Cape Province: Good Hope Chapter  
 Durban, Natal: Natalia Chapter  
 \*Johannesburg, Transvaal: Southern Cross Lodge  
 Pretoria, Transvaal: Pretoria Pronaos  
 Sea Park, Natal: Terra Natalis Pronaos  
 Umtata, Transkei: Umtata Pronaos

#### SPAIN

Albacete: Albor Pronaos  
 Algeciras: Algeciras Pronaos  
 Alicante: Isis Pronaos  
 Almeria: Almeria Pronaos  
 \*Barcelona: Ramon Llull Lodge  
 Bilbao: Acuario Pronaos  
 Cartagena: Mastia Pronaos  
 Ibiza: Ibiza Pronaos  
 La Coruña: La Coruña Pronaos  
 \*Las Palmas de Gran Canaria: Alcorac Lodge  
 Leganes: Leganes Pronaos  
 León: Luz de León Pronaos  
 \*Madrid: Columbus Lodge  
 Málaga: Hathor Pronaos  
 Murcia: Murcia Pronaos  
 Orense: Orense Pronaos  
 Oviedo: Oviedo Pronaos  
 Palma de Mallorca: Ankh Pronaos  
 San Sebastián: San Sebastián Pronaos  
 \*Santa Cruz de Tenerife: Abora Lodge  
 Tarragona: Tarragona Pronaos  
 Teruel: Teruel Pronaos  
 Valdetorres: Angel Pronaos  
 Valencia: Sirio Pronaos  
 Zaragoza: Zaragoza Chapter

#### +SURINAME

Paramaribo: Paramaribo Chapter

#### †SWEDEN

\*Göteborg: Göteborg Chapter  
 Jönköping: Smolandia Pronaos  
 Malmö: Heliopolis Chapter  
 Stockholm: Svithjod Chapter

#### SWITZERLAND

§Basel: Dr. Franz Hartmann Pronaos  
 §Bern: Ferdinand Hodler Pronaos  
 †Bienna: 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: Hiéronymus Pronaos  
 Assahun: Ave Pronaos  
 \*Atakpamé: Vintz Adama Lodge  
 Dapaong: Mahoubezo Pronaos  
 Hahotoe: El Moria Pronaos  
 Lama-Kara: Le Verseau Pronaos  
 \*Lomé:

Francis Bacon Lodge  
 Lumière du Togo Lodge  
 Mango: Veritas Pronaos  
 Nuatja: Lumière Pronaos  
 Palimé: Héraclite Chapter  
 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:** Christopher Wren 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  
**Luton:** Zanoni Pronaos  
**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  
**Sheffield:** Sheffield Pronaos  
**Wolverhampton:** Wulfruna 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  
**Fresno:** Heart of California 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  
\***Sacramento (Fair Oaks):** Robert Fludd Lodge  
**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 (Soquel):** 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 Lodge

### Hawaii

**Honolulu:** Honolulu Chapter

### Illinois

**Chicago:**  
Chicago Chapter (S)  
\*Nefertiti Lodge  
South Chicago Pronaos  
**La Grange:** Mystic Flame Pronaos

### Indiana

**Evansville:** Evansville Pronaos  
**Hammond:** Calumet Chapter  
**Terre Haute:** Franz Hartmann Pronaos

### Kentucky

**Louisville:** Bluegrass Pronaos

### Louisiana

**New Orleans:** New Orleans Chapter

### Maine

**Freeport:** Eastern Dawn Pronaos

### Maryland

**Baltimore (Towson):** Chesapeake Pronaos  
**Silver Springs:** The Rosebud 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

**Bergenfield:** Garden State Pronaos

**Elizabeth:** Elizabeth Pronaos (S)

**Jersey City:**

\*H. Spencer Lewis Lodge  
New Jersey Chapter (S)

**Metuchen:** Marquis de Lafayette Chapter

### 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 (S)  
 \*New York City Lodge  
 \*New York Spanish Lodge (S)  
**Port Washington:** Sunrise Chapter  
**Poughkeepsie:** Hudson Valley Pronaos  
**Rochester (Pittsford):** Cromaat Pronaos  
**Staten Island:** Staten Island Equinox 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  
**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 Chapter (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  
**McAllen:** McAllen Pronaos (S)  
**San Antonio:**  
 Mystical Rose Chapter  
 Universo Chapter (S)  
**Utah**  
 \***Salt Lake City:** Utah Wasatch Lodge  
**Virginia**  
**Falls Church:** Thomas Jefferson Pronaos  
**Virginia Beach:** Light of the East Pronaos  
**Washington**  
 \***Seattle:** Michael Maier Lodge  
**Spokane:** Spokane Pronaos

**Tacoma:** Tacoma Pronaos  
**West Virginia**  
**Morgantown:** Appalachian Pronaos  
**Wisconsin**  
**Milwaukee:** Karnak Chapter  
**URUGUAY**  
 \***Montevideo:** Titirel 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  
**Bolívar, Bolívar:** 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  
**Maiquetia, D.F.:** Plotino Chapter  
 \***Maracaibo, Zulia:** Cenit Lodge  
 \***Maracay, Aragua:** Lewis Lodge  
**Maturín, Monagas:** Maturín Pronaos  
**Mérida, Mérida:** Dalmau Pronaos  
**Ocumare del Tuy, Miranda:** Saralden Pronaos  
**Puerto Cabello, Carabobo:** Puerto Cabello Chapter  
**Punto Fijo, Falcón:** Punto Fijo Pronaos  
**San Cristóbal, Tachira:** Kut-Hu-Mi Chapter  
**San Felipe, Yaracuy:** Yaracuy Pronaos  
 \***San Felix, Bolívar:** Luz de Guayana Lodge  
 \***Valencia, Carabobo:** Validivar Lodge  
**Valera, Trujillo:** Menes Chapter  
**Valle de la Pascua, Guárico:** La Pascua Pronaos

#### ‡ZAIRE

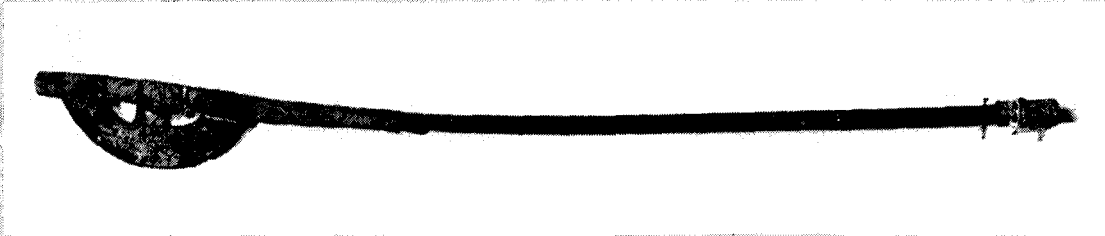
**Boma:** Plotin Pronaos  
**Bukavu:** Mapendo Chapter  
**Butembo:** Sekmet Pronaos  
**Goma:** Bes Pronaos  
**Kabinda:** Etata Pronaos  
 \***Kalemie:** Mwanganza Lodge  
**Kananga:** Butoke Chapter  
**Katuba:** Ched Pronaos  
**Kikwit:** John Dalton Chapter  
**Kindu:** Matumaini Pronaos  
 \***Kinshasa:**  
 H. Spencer Lewis Lodge  
 Tii Lodge  
**Kipushi:** Umoja Chapter  
**Kisangani:** Honoré de Balzac Chapter  
 \***Kolwezi:** Tef Nout Lodge  
**Kongolo:** Amani Pronaos  
 \***Lemba:** Uranus Lodge  
**Likasi:** Zamiri Chapter  
**Lodja:** Nil Pronaos  
 \***Lubumbashi:**  
 St. Yves d'Alveydre Lodge  
 Salama Lodge  
 \***Matadi:** Henri Kunrath Lodge  
**Mbandaka:** Isungi Chapter  
**Mbanza-Ngungu:** Grotte Dimba Chapter  
**Mbuji-Mayi:** Ntabaja Chapter  
**Muanda:** Horus Pronaos  
**Musoshi:** Alexandre Cagliostro Pronaos  
 \***Ndjili:** Louxor Lodge  
**Uvira:** Uvira Pronaos

#### ZIMBABWE

**Harare:** Flame Lily Chapter

TREASURES

FROM OUR MUSEUM



## Warfare in Ancient Egypt

From the time when the pharaonic state was constituted, Egypt had a strictly graded military organization. In every period the Pharaoh was the official Commander in Chief of the armies even though he usually did not lead his armies into battle.

During the Old Kingdom, the Egyptians did not seek to establish a permanent domination over their neighbors, nor were they threatened by an invasion. The few permanent armed forces were normally used for peaceful missions, public works, and trade. However, this system disappeared in the civil wars. The armies of Amenmemes and Sesostris, the founders of the Empire, were made up with the addition of local militia and the personal retainers of the King.

During the New Kingdom, the era of great conquests, professional armies were organized in an almost modern way. If Pharaoh did not direct operations himself, he would take part in the council of war, delegating high command to a "great general."

On the whole, Egypt, a smiling, happy land, peopled by farmers and home-loving officials, produced the least warlike people in antiquity. Egypt maintained its superiority over the neighboring Nubians and Libyans because of its magnificent organization, but often came to grief when pitting its strength against such worthy adversaries as the Asiatics.

The weapons used by Egyptian soldiers in the Old and Middle Kingdoms were the bow and arrow. In hand-to-hand fighting, soldiers used weapons of beaten copper or stone with wooden handles, as well as spears, daggers, pear-shaped maces and axes. For defense, the predynastic Egyptians used shields made of wood or leather or large tortoise shells. Around the 13th Dynasty bronze took the place of copper weaponry, and Egypt continued to use bronze even when other countries adopted iron weaponry.

Our photograph shows a well-preserved bronze battle-ax from the 11th-12th Dynasties (2134-1785 B.C.) in the collection of the Rosicrucian Egyptian Museum.

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

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.

