

Rosicrucian Digest

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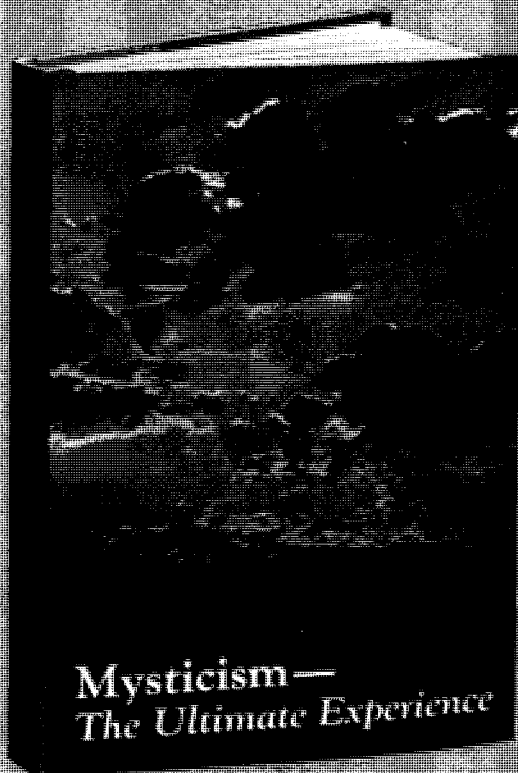
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About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts in a *simple and enlightening language* from which every reader benefits. This book, *Mysticism—The Ultimate Experience*, is such an example.

Cecil Poole is a member of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He has traveled extensively, lecturing on this subject.

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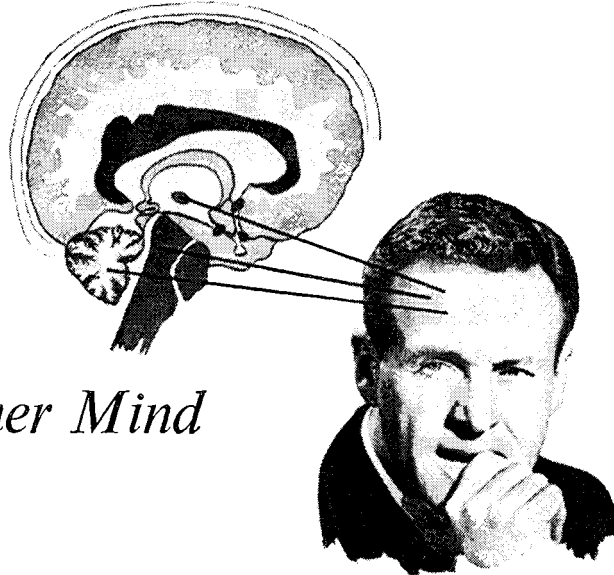
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Ralph M. Lewis, F.R.C. ⇒

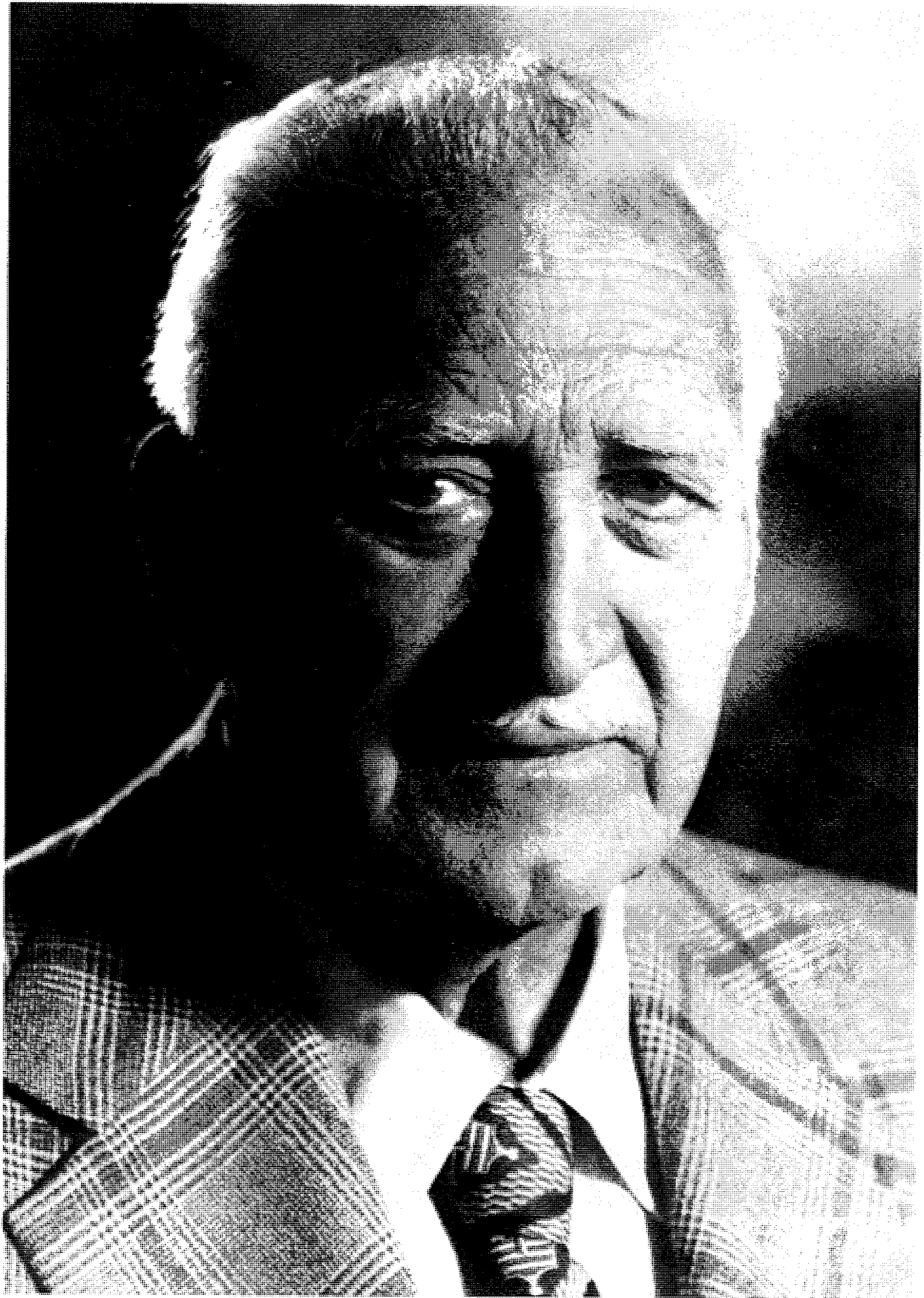
Imperator, Rosicrucian Order, AMORC

Raised in Higher Initiation at 11:26 P.M.

Monday, January 12, 1987

(*For memoriam article, see page 24*)

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Thought of the Month

by the Emperor



The Great Social Change

Which Way Are We Heading?

THE CONSIDERABLE EMPHASIS currently being placed upon science, and particularly its accompanying technology, implies that great benefits for individuals of the next century will result from this drive. These benefits are being generally construed as a lessening of labor, increased leisure time, and the mechanized assumption of most of the individual's personal responsibilities.

All this seems to presage a kind of mortal salvation and ultimate utopia for humanity.

The heightened vogue of materialism, and the sensual pursuits which it engenders, are made to appear as the core of a greater life for future man. This theme and its practice have cast a deepening shadow over the worth of the *humanities* to man. Increasingly to the mass mind, such pursuits as the arts, literature, philosophy, or an idealistic view of life, seem to have a depreciating value.

The current focus of man's consciousness is upon the gratification of the appetites; and this gratification is defined by the majority of modern society as constituting the essence of *happiness*. In today's climate of utter fascination with technology, *knowledge* is being viewed as a tool to better attain material ends and the accompanying grati-

fications which they are thought to provide.

The love of *pure knowledge*, the thrill of comprehension, of supplanting ignorance for understanding, is losing its *traditional* value. What are we trying to do with the gift of life? Should we not set a goal for life other than simply furthering its persistence to be? What values can our mortal existence serve? May not seeking an answer as to *why* we live be as important to us as *how* we live?

The Smooth-Operating Machine

Shouldn't we develop a broader perspective of life? The so-called *economy* of life is but the care and preservation of its attributes. This might be compared to keeping a machine operating perfectly. Maintaining the efficiency of the machine is valid, but shouldn't there be some purpose for this machine other than simply keeping it in perfect operating condition?

Is the summum bonum of life simply to live as free as possible from perturbability? Just recently, a commission, formed to determine the quality of education achieved by university graduates, found them lacking in comparison with the former standards of education. In registering for admis-

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sion to college or university, it was necessary for the applicant to take an examination. The examination questions centered upon his or her capacity to enter courses in the fields of science and technology.

Because of the aura of economic importance and prominence currently surrounding such professions, science and technology are made the nucleus of the students' education. This results from both the parents' and students' belief that such professions are principally the channel to material success and a well-adjusted life.

It was noted that subject areas such as the humanities, literature, history, the arts, and philosophy were neglected in the questionnaire form of the admittance examination. Thus obviously, the education of such students is narrowed. They are not prepared to make decisions on the diverse problems they will confront in society.

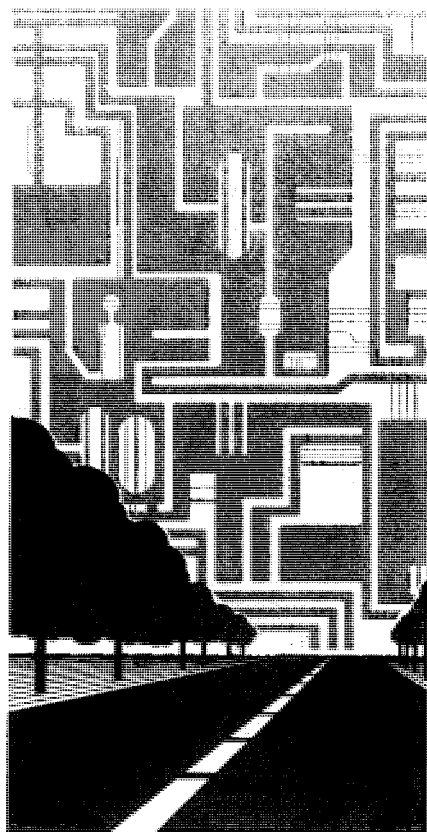
Important Questions Requiring Answers

Is culture to be evaluated now and in the future *only* in terms of man's mastery of physical phenomena? Is that mastery of life merely to be construed as an ease of living—figuratively speaking, simply a shelter from the severity of nature's demands upon man's life or his existence?

What of *morals and ethics* that teach self-discipline and behavioral relationships with others of man's kind? What of the *good*, a subject that has ever challenged man to provide an acceptable answer for the well-being of society? Is it to be brushed aside?

These challenging and thought-provoking subjects all seem to be bypassed today as too abstract and impractical. Are we to lose sight of the meaning of the traditional and revered phrase, "Know Thyself"? Man's potential is unlimited. No one kind of specialized knowledge can satisfy all the possible aspirations of self.

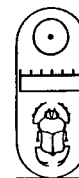
By no means do we intend to disparage practicality, for after all, we cannot live in just a world of fantasy. We can use the achievements of science and technology for the support of life's needs, and yet aspire to bring the focus of life and self-consciousness to a higher objective. And what should that higher objective be?



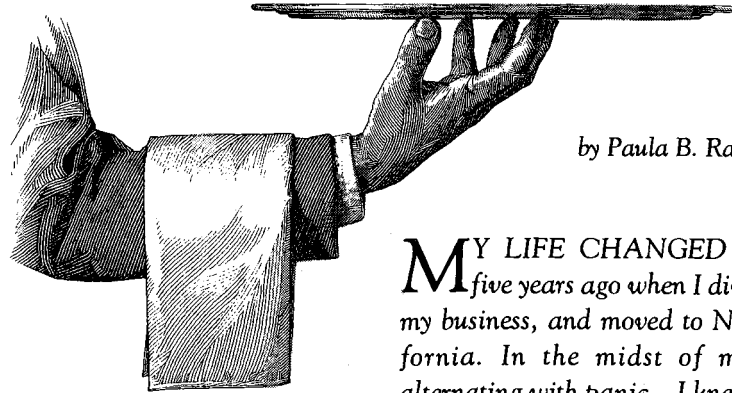
A mystery has no reality in itself. It is only those things which are as yet unknown to us. Man can be reconstructed, but it must be from *within* and not from without. This reconstruction must not be just a transplant of organs, but a real *transformation* leading to the elevation of the consciousness of self.

From the sublimity of self can arise impulses that the intellect transforms into ideas, and which man then may objectify into stages of his personal progress. The ideas, however, must not become polarized—limited to just the physical aspects of the ego, such as aggression, possession, and sensuality. The self must be liberated from a fixation on only the innate demands of life itself. Man is *what he is today* because he envisions life as being more than mortal existence.

Religion has sought an exalted state for the *whole of man* in an ethereal other realm of existence. But it can be experienced in *this world* by a rational and mystical approach. The lives of both enlightened and practical persons—the visionaries and the scientists—are testimony that such unity is possible.



The Metaphysical Diet



by Paula B. Raskin

MY LIFE CHANGED dramatically five years ago when I divorced, closed my business, and moved to Northern California. In the midst of my elation—alternating with panic—I knew there was a more creative approach to living and a deeper understanding of myself awaiting discovery. My search drew me to certain universal principles and opened doors that were once bolted shut. Then it occurred to me that these same principles could also help me attain my ideal weight. It worked! And all I did was listen!

Within each of us is an inner voice of wisdom. A clear connection with this inner guide will put you in touch with the foods your body needs and in what quantities they should be supplied. Your body is unique—unlike any other body on earth. Your inner guide is wise and more greatly aware than any doctor or dietitian of your body's particular needs. If you listen within and follow your own diet guide, you need never depend on another diet book, diet drink, or diet shrink.

Following this inner voice can be one of the most pleasant, uplifting sensations you shall ever experience. It may even be difficult to equate this experience with the sometimes unpleasant process of normal dieting. You will not become irritable or depressed, because you needn't starve or deny yourself anything you *really* want. It is a method in which will power and denial are a thing of the past. You will feel increased vigor and energy as each cell receives more of the nutritional elements it desires. You may find, however, that you encounter a light-headedness, due to communication with the mind within while ridding your body of heavy impurities. You will shed

pounds more quickly than with most fad diets, without the usual diet drag or diet sag.

Begin the Transformation

How do you start this transforming diet? First, you must desire to succeed. Then, relax and listen to the silence within. Strengthen the bond with the inner self. Feel the presence of a greater power and sense its inner source. For when the mind is not in sync with this higher self, the body consequently craves more—resulting in being overfed and simultaneously undernourished. We may attempt to drown feelings of emptiness by filling up our bodies.

In step two, visualize what it would feel like to be lighter and slimmer. Be realistic about your goal and your expectations, and *write them down*. For example: I will like the way my clothes fit, look better in a swimsuit, experience increased energy. Keep your expectations realistic. Try to refrain from conjuring unrealistic fantasies which cannot possibly be attained, such as: My life will completely change; I'll be incessantly asked for dates; I will be crowned the next Miss America. Such idle daydreaming

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will only lead to disappointment and may result in retaliation by overeating. Your entire life might not be changed by slimming down, but you can expect to feel more attractive, vibrant, and alive.

Eat Better—Naturally!

The third step is to request guidance in constructing a “what to eat” list—foods recommended by your inner guide for health and well-being. Listen, trust, and write down what you hear. You will probably find yourself eating a more healthful and varied diet. You will also find yourself *thinking* about what you eat—not just grabbing whatever is conveniently available.

The message which came to me from within spoke of *eating from the vine and the garden*. I was soon eating a more varied and interesting diet, with more foods chosen from the fruit and vegetable groups. Once I started discovering all the interesting and exciting ways of preparing fresh produce, I was amazed at how *not* indulging in junk food became a joy, rather than a sense of loss.

Fourth, take a quiet moment before each meal to go within. What message do you hear after the brain’s negative chatter has slowed? Feel the silence calming your many restless thoughts. Now, ask the question: What should I eat? . . . then wait.

You may be surprised at how clearly and easily the answer comes from within. If you are preparing a meal or dining out, ask yourself what nourishment would be best for you to serve or order. The answer will come because your inner self knows of your body’s metabolism and which foods will interact with others to create the proper balance for your system.

You Won’t Starve

You automatically stop eating unwisely when you allow the voice within to replace obsolete behavior patterns. Eating what’s best for you clears your inner hearing even further, increasing the receptivity for inner guidance. It helps restore balance in your personal trinity of body, mind, and soul. You can then enjoy an ambrosia of oneness within yourself.

The inner voice is in perfect harmony with your body and mind. If you eat only

when your true self requests, you will cut calories that are unconsciously consumed by nervous nibbling, between-meal snacking, or grabbing on the run. You will not starve. This is the beauty of listening. Remember, if you are not hungry when you eat, then you’re not listening. If you reach for a bag of potato chips instead of an apple, you aren’t listening! It is simple; just listen to the quiet of your mind before you lift your fork.

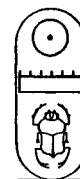
Also, do not be startled if during a quiet moment this inner voice whispers that you participate in some form of stretching or light exercise. What’s more, you might actually feel compelled to oblige, when in the past even the hint of such an activity seemed unthinkable. You might also feel the need to drink more liquids, flushing toxins from the body. You will actually find yourself desiring a glass of plain water! Fruit juices and herbal teas are healthy supplements to keep on hand for a body that is slimming down while waking up.

The fight against excess weight has been called “the battle of the bulge.” Dieting is indeed a battle, fought between our subconscious and conscious natures. We can become detached from our higher source—the inner self—by everyday concerns, expectations, fears, stresses, and a haunting sense of futility. These moods may strike with little warning and create an irrational desire for food. As you become aware that overeating is a symptom of conflict between the conscious and subconscious aspects of mind, your body will stop being used as a battlefield. You can then quickly reestablish a direct line with your inner guide and control the obsession to escape through food.

Eating Problems

Watching for signs of unhealthy eating can help you recognize when the connection with your inner guide has been disrupted by subconscious static.

Fear Eating is a method of avoidance. Are you eating to avoid making a decision, facing a situation, or completing a project? If so, then listen to your inner voice for guidance in confronting the fear and resuming the proper eating habits. Seek the cause and find the cure! ⇒



Compulsive Consuming is fear eating out of control. The communication lines with your inner self are tangled and a bad connection is the result. You may have already faced the fear which brought about this condition, but the destructive compulsion to gorge may linger. Untangle the lines with quiet thought and strengthen your connection through meditation.

Boredom Binging is usually a more conscious choice, thus the easiest to correct. First, do something about your boredom. If you do not know where to begin, request guidance from your inner self. Within thirty-six hours you will intuitively sense the answer to your lack of self-entertainment. Meanwhile don't continue on a rampage of eating. Contact your inner self for strength to curtail your pilgrimage to the kitchen.

Frustration Feeding results from feeling ineffective and not in control of your life. Meditation will help you sense a calmness, a peaceful knowing that your life has divine direction. Once you reaffirm your purpose you will not only be able to resume the appropriate eating pattern, you will also enjoy a renewed awareness of *your* life's path.

Depression Eating is by far the most dangerous form of overeating because you may feel powerless and cut off from your inner light. When this occurs, seek without delay the reason you feel powerless, and then take steps to alter the situation. At this time you must listen very closely, not only to

nourish the body in a healthy manner, but also to nourish the soul.

Sweet Treating results when there is interference from the childish voice of the past. This voice from our childhood days exists within every adult and may be mistaken for the whisper of the inner voice. As children, many times we were rewarded and shown love by being given sweet treats. As an adult, giving yourself love through overindulgence in food is temporary at best, and usually results in an even greater degree of self-subjugation as you witness the rolls around your middle multiplying.

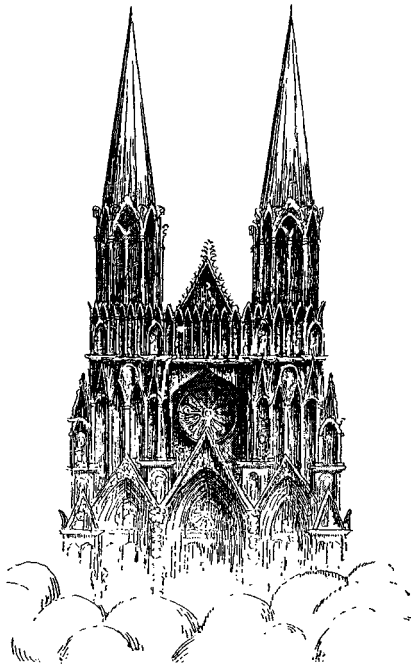
Nervous Nibbling is stress oriented. We feel the need to succeed and the pressures of performance. At times it seems impossible to fill our own or other's expectations. Eating creates momentary escape. Rather than distracting yourself with food, you can release pressure by releasing your worries and turning them over to your higher self. All is in a state of perfection, even if the perfection appears to be in turmoil. Trust and listen within and you will be well guided.

Overeating is a form of avoidance and a lack of taking responsibility for the quality of your health. You can instead experience a life charmed with miracles and fulfill all that you desire to do and be. You are light. Let the inner self guide you to this knowledge as you shed the pounds that dim your glow. Desire it, know it, live it; but do not *eat* it unless your diet guide says to do so. △

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, Spanish, Danish, Dutch, French, German, Greek, Italian, Japanese, Portuguese, and Swedish; 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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The Celestial Sanctum

Instant Mysticism

by Dennis Kwiatkowski, F.R.C.

MODERN TECHNOLOGY has had a tremendous impact upon our culture. Looking at some of the advances of modern science and technology, one is almost tempted to designate this era, especially in the West, as the "instant age." Unfortunately, technology has made so many things so easily and instantly accessible that we seem to sometimes expect nearly every aspect of our lives to be just as instantly gratified.

In this instant age, we have instant coffee, instant breakfasts, and instant food from fast-food restaurants. The instant-on tele-

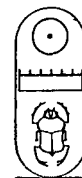
vision set provides an instant image. When we desire to view a movie, we drop a video cassette into a VCR and instantly we have a film of our choosing. When we take a picture, we can watch the photograph develop instantly before our eyes. There was a time, not that long ago, when one had to wait for a television set to warm up, for a photograph to be developed, and for a film to turn up on its second run at the theatres or perhaps on television.

In fact, the advances of modern technology are frequently astounding! In the area of recorded music, for example, digital recording and the compact disc, or CD, offer music with astonishing clarity, tremendously extended dynamic range, and playback free from distortion, record wear, surface noise, and tape hiss! This new technology even enhances recordings from the 1940s, 50s and 60s. Digital mastering and CDs allow more of the musical information contained on these older original recordings to be heard for the very first time.

The CD player itself employs a laser beam for the reading of the compact disc—meaning that the laser is now being employed in the household. It wasn't all that long ago that the laser seemed to be an astonishing invention which held great promise for the future. That future, in many and varied applications, has quickly become the present, and certainly the compact disc is only one of the many developments in recent years which are greatly affecting the fields of medicine, science, physics, entertainment, industry, education, and so on.

"Instant" Promises

It is most certainly granted that technology has much to offer and that it has made our lives much easier. It would be foolish, however, to think of technology or science as the savior of mankind. In some people's minds, this is unfortunately just the conclusion reached. After all, it is human nature to frequently take the line of least resistance and to look for the way which offers the least amount of effort. If this were not true, we would not find hundreds of fad diet books on the market, many of them offering "weight loss without effort and without giving up the foods you most



enjoy.” We would not find periodicals beset with ads that promise total fitness and physical development “in only five minutes a day.”

Unfortunately, some people’s expectations of instant results spill over into the area of mysticism. Some people expect that inner development, both psychic and spiritual, and total comprehension and absorption of the great teachings and mastery of self should be as instant as the morning oatmeal. Surely, such an expectation is unrealistic.

The Long View

It goes without saying that certain things in life require a period of time. It takes time for a plant to grow. It takes some twenty or more years for an infant to reach his or her adult height. In developing or toning the muscles of the body, it requires time and applied effort. It would be foolish to attempt to fully develop fitness in the body in only a couple of days or weeks. Only a rational, intelligently thought out and applied program will produce the desired results.

Further, development must be balanced. For a plant to grow, it must have an environment conducive to growth as well as certain nutrients and essentials such as sunlight and water—in the proper proportions. Too much sunlight or water, or too little of either, might have a disastrous effect.

Our own personal and mystical development must follow similar lines. In and of itself, attending a weekend seminar or lecture, or reading a book, is not going to produce enlightenment. Such things can plant seeds and provide reinforcement or insight but, unless they are part of a sane, rational, comprehensive, dependable, and constructive overall program, the seeds will not grow and flower. This is where a program such as AMORC’s system of monograph instruction excels. In providing the student with excellent instruction, exercises, and experiments, and reinforcing this on a weekly basis, as well as encouraging in

every way the student’s progress, development naturally becomes a matter of course.

Development does not refer to just psychic development or to the phenomenal elements of man’s psychic nature, but also to the confidence and ability one develops in successfully meeting, understanding, and resolving the problems of life, as well as the sense of profound peace which comes from an enlightened understanding of life, the integration of one’s nature, and the attunement with one’s Inner Self. One’s mystical and inner development does not require tribulation and great difficulty, but rather, patient and persistent application which results in knowing the truth about life and about one’s self. Such development is just as much needed today in the light of our technological wonder world and our fast-paced, tension- and stress-filled society.

Science and technology can be used to add to our happiness. They cannot *provide* our happiness. Happiness comes from greater awareness, greater knowledge, and greater understanding of life and nature’s laws. It also comes from understanding our relation to the Cosmos and our place in the scheme of things. It comes from realizing our oneness with all things—with life everywhere—with the universal essence of our own nature. This is not something which we look for in an instant package. It is something which is worth every bit of the attention and effort which we care to put into it.

The Celestial Sanctum

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

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the character as well as the environment of man.**

—Validivar



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XENOPHOBIA

The Universal Curse

by R. N. Shrout

IT IS SAID that we are born with but two fears: the fear of falling and a fear of loud noises. But in reality, mankind is plagued by almost countless fears. Psychiatry textbooks contain long lists of "phobias" or fears with long, imposing Greek or Latin names, each of which represents a groundless fear caused by some personal pathological event. But there is one universal fear which has plagued mankind from our dim past right up to the present—*xenophobia*, fear of the stranger.

This primeval phobia, like the virulent epidemics which have exterminated millions throughout history, is still very much with us. Although this fear (or extreme form of caution) outlived its usefulness millennia ago, it remains a continual pestilence, undermining both collective and individual social and spiritual evolution.

Richard Maurice Bucke explained: "The members of the human race began by fearing much and disliking much, by loving or admiring little and by trusting still less. It is safe to say that those earliest men of the river drift, and the cave men, their successors, saw little beauty in the outer world in which they lived, though perhaps their eyes, in most other respects, were fully as keen as ours. It is certain that their family affections were, to say the least, rudimentary, and that *all men outside their immediate family were either feared or disliked, or both.*"

It is interesting to note that those who live in jungles and forests, or in rocky, mountainous locales are traditionally more suspicious, hostile, and war-like than those inhabiting deserts, plains, or seashores. Bloody fights between tribes and clans have been far more prevalent among the former than the latter, and the modern traveler still encounters less friendliness and more suspicion in isolated mountain or jungle regions. Of course, people in all geographical locations have engaged in war, but those who live in wide open spaces are able to see the approaching stranger from afar, and perhaps more leisurely evaluate his intentions. In terrains where a stranger might appear suddenly on a winding trail or from behind a rocky formation, local inhabitants tended to be more aggressive toward the stranger, preferring to be "safe rather than sorry" in unexpected encounters.

Perhaps this is why civilization began in open river valleys, where people came together in markets, trading and sharing produce, goods, and ideas.

Civilization has produced great cities, concrete canyons with blind intersections, and yet people remain in psychological isolation from their fellow-strangers, and this universal fear still lives on in each new generation. Every mother's child throughout the world is taught to be wary of strangers, and for good reason—for it too

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*Life is either a daring adventure,
or it is nothing.*

—Helen Keller



Ralph M. Lewis

will walk as a stranger amid a world of strangers.

Ancestral xenophobia dictates that each person thinks of the race as divided into "them" and "us," "their kind" and "our kind," etc. This haunting distrust has divided races, nations, governments, tribes, clans, and individuals, impeding the evolution of all to a higher plane of consciousness.

The Stranger

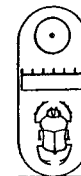
Fear of the "stranger" *precludes or inhibits communication*. When suspicion hangs like a cloud over a would-be messenger, the message is distorted or misunderstood. Science and enlightenment long ago would have enveloped the world with a luminous benediction, had not its torches been extinguished in the extermination of its messengers. Literally and figuratively, "strangers" kill "strangers," unaware that it is always fratricidal and often suicidal.

Imputing harmful intentions to others arises from the xenophobic curse and soon leads to a *projection of aggressive fantasies* to all

"strangers." The first murder, according to the Genesis story, was not between strangers, but between blood brothers, Cain and Abel!

Psychologists recognize that latent hostilities, unrecognized and undealt-with for countless generations, have been defensively projected onto others, and hence the universal fear of the "stranger." (The attitude, "I am hostile and suspicious of others" is so unacceptable that it is transformed into "others are hostile and suspicious of me," thus justifying my hostility and fear of others.) This psychological trick enables us to create a distance between ourselves and our personal defects by attributing them instead to strangers! "Civilized society is perpetually menaced with disintegration," observed Sigmund Freud, "through this primary hostility of men towards one another."

The object of bigotry is always a "stranger" to us. This manifestation of xenophobia keeps us from knowing both common and universal truths. As Oliver Wendell Holmes commented: "The mind



of the bigot is like the pupil of the eye; the more light you pour upon it, the more it will contract." According to Tryon Edwards, prejudice is a monstrous demon-child of xenophobia: "He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error."

Much of our ignorance can be traced to this unreasoning fear of strangers, and as Horace Mann declared: "Ignorance breeds monsters to fill up the vacancies of the soul that are unoccupied by the verities of knowledge."

Xenophobia prevents learning anything from those we perceive as strangers. It likewise prevents teaching and sharing with them. This is illustrated in the beautiful story (John 4) of Jesus and the woman at the well: "Then said the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." Neither Jesus nor the woman suffered from the sin of xenophobia, and sublime teaching was given and received!

The person on the path of spiritual illumination can overcome the cursed "fear of strangers" which has impeded the spiritual progress of the race by considering the enlightened definitions of "enemy," "neigh-

bor," "friend," and "family." The Bible instructs us that our real enemies are "not flesh and blood" (Ephesians 6:12); our "neighbor" is anyone in need (story of the Good Samaritan, Luke 10:29-37); he who would have friends must show himself friendly (Proverbs 18:24); and references to "the family of God" are too numerous to mention.

A stranger is a friend you haven't made yet, and to consider it otherwise is to *thwart personal growth*. No one advocates naive gullibility in human relationships, but there is a great difference between a readiness to take precautions when necessary, and assuming the worst—predicating every attitude, word, and action on the worst possible scenario. Blind and deaf, Hellen Keller said: "Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure, or it is nothing." Ralph Waldo Emerson declared: "Trust others and they will be true to you; treat them greatly and they will show themselves great."

There are many names given to that experience of illumination by which the ultimate nature of the Universal Truth is known. By whatever name it is called, one thing is clear: those who have experienced it are unanimous on one point. The universal fear of strangers is inconsistent with Ultimate Reality—we are all one! △

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
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(Cable Address: "AMORCO")

**The
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1987**

On the Field of Dharma

by Margaret Hargas, D.C., F.R.C., I.R.C.

IN the fullness of time, knowledge is attained and knowledge is lost. All knowledge is present for all time, but with the passing of time the truth may be manifest or it may be concealed. Our world scriptures are a tangible repository for truth and knowledge, and one of the most beautiful and lyrical of these scriptures is the *Bhagavad-Gita*—"The Lord's Song."

On one level the *Gita* is the story of a great battle occurring between the related families of the Kurus and the Pandavas. The Kurus represent the forces of evil, and consist of the Hundred Evil Sons and their army. The Pandavas, the forces of good, are cousins to the Kurus, and are led by the warrior Arjuna.

Bear in mind the imminent battle is not the obvious conflict one expects; what actually occurs is much more personal and profound. Arjuna, as a member of the warrior caste, has a sacred duty, or *dharma*, to protect his family from aggression. How does Arjuna overcome this essential conflict of dharma when the threat against his kinsmen actually springs from another group of his relatives—his own flesh and blood? The thought of killing his uncles and cousins sets Arjuna's mind against his heart, paralyzing him. He must reject either alternative of retreat or attack. So, here is the battle—it is Arjuna's dharma which must be faced and must be fulfilled.

The *Gita* opens as the blind Dhritarashtra, the father of the Hundred Evil sons, asks his charioteer Sanjaya to describe the scene. Sanjaya is clairvoyant and clairaudient and is considered an impartial witness.

Chapter One opens with dialogue: "Dhritarashtra said, 'Assembled on the field of Dharma, O Sanjayā, on the field of

the Kurus, eager to fight, what did my people and the Pandavas do?'" The first line, "Assembled on the field of Dharma . . ." forcibly calls to mind what issues are at play here.

Levels of Dharma

What is this concept of dharma? Does dharma, like this battle, have subtle layers? Do each of us have our own dharma to fulfill?

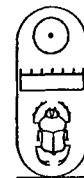
Dharma can be explained simply as duty—one's individual, accepted obligations. Arjuna's duty, of course, is to protect his family. This gross level of dharma, however, is merely the tip of the iceberg, so to speak. This is relative dharma of the relative field of life and its mechanics constantly change as the relative field of life constantly changes.

On the other hand there is dharma of Being, which is not relative and does not change. It is eternal, infinite, and established in itself. This is only attained with the stilling of the "Wheel of Life"—the symbol of relative dharma—when the cycle of death and rebirth is broken and enlightenment is accomplished.

Sandwiched between relative dharma and dharma of Being is the dharma of evolution. This can be described as a guiding principle to life, how we arrive at our own decisions in structuring and directing our lives and our goals. This is the personal spiritual priority, and each of us must make our own conclusions according to our individual level of evolution. This dharma of evolution, then, is the very thing that supports and directs evolution and discourages that which is harmful to evolution.

Please understand that this particular dharma—the dharma of evolution—is as individual and personal as relative dharma, simply because it is dependent upon the individual's personal level of evolution (consciousness). The *Gita* warns, "Better is

The author is a Chiropractor, a Rosicrucian, and a member of the Order's International Research Council.



death in one's own dharma; the dharma of another brings danger."

Follow Your Inner Voice

If an individual seeks to live according to the spiritual imperative (dharma) of another, he falls from the path of evolution. Such an individual cannot live efficiently. For example, the second grade student does not tackle Tolstoy; nor does reading Dick and Jane primers assist the high-school sophomore. In another example, an individual should not select a particular career simply for prestige or financial gain when his skills or personality do not suit the particular vocation. The result would ultimately be counterproductive. Likewise, nothing can be gained spiritually by emulating spiritual austerities for which one is unprepared.

Imitation may well be the sincerest form of flattery, but can also be a serious deterrent to one's own progress on the path. Attempting to follow the dharma of another is dangerous because it leads to confusion and dislocation from one's own dharma, consequently postponing personal evolution. Death holds no such threat because it represents merely a pause on the path—the "Wheel of Life"—followed by further progress.

Action taken in harmony with our own spiritual priority (dharma) promotes prosperity in both the manifest and unmanifest fields of existence, and it is this level of

dharma which actually maintains the spinning of the "Wheel of Life."

Returning to the *Gita*, how does Arjuna resolve his dharma? Along with the Kurus (the Hundred Evil sons), and the Pandavas, led by Arjuna, and their respective armies, we find on the battlefield—the Field of Dharma—Lord Krishna and his army. Krishna, an earthly incarnation of the God Vishnu, incarnates in time of darkness to restore light to the world, and he has given the choice of himself or his army to the Kurus. The Hundred Evil Sons have chosen his army, so Lord Krishna himself stands with Arjuna. Arjuna, viewing the scene of the impending battle, hesitates when he sees many of his kinsmen and friends lined up on the opposing side. Though it will be a just defense against the evil aggression of the Kurus, Arjuna realizes the cruelty of war, and he has questions. When Arjuna is overwhelmed with sorrow and unable to take action, Lord Krishna advises him, "Be without the three gunas, O Arjuna, freed from duality, ever firm in purity, independent of possessions, possessed of Self."

No problem is ever solved on the level of the problem. One must go within; each of us must seek the silence of the Master Within and the knowledge of the higher Self. Self-realization is the path of harmony where righteousness and love merge, and Arjuna's conflict resolves. Δ

This Month's Cover

Featured on this month's cover is a fragment from the top of an Ancient Egyptian obelisk. Obelisks were first used in Heliopolis at the end of the Old Kingdom, and after a time this architectural form spread throughout Ancient Egypt. The traditions behind its use date back to the predynastic cult of erecting a miraculous upright stone "on which the Sun placed itself upon rising." Certainly the shining, gilded pyramidions that crowned the obelisks were reminders of the solar cult which brought them into being. Depicted on our cover is an authentic and very rare fragment of an obelisk's pyramidion dating from Egypt's Middle Kingdom (2000-1788 B.C.). This beautiful object from the Land of the Pharaohs is on permanent display in the Rosicrucian Egyptian Museum.

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(Photo by Jerry Chapman)

INK

Its Fascinating Story



by Clara Elderkin Campbell, F.R.C.

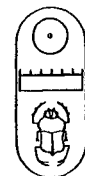
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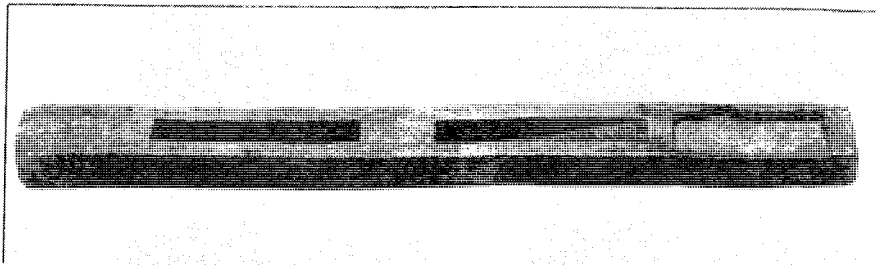
ALTHOUGH the ink bottle, carefully tucked away from the reach of childish fingers, is no longer a commonplace adjunct to the home supply of writing materials, ink itself, usually stored in a tube within a ball-point pen, is very much a part of our everyday life. In earlier times, however, when illiteracy was the usual condition for the mass of men, ink and its uses were imbued with a certain sense of mystery. Even as recently as 1906, an English encyclopedia included in its description of

colored inks this phrase: “. . . with which are connected many mysterious processes for which there is no chemical explanation.”

Ink was invented earlier than 2000 B.C. in Egypt, using a formula of carbon (derived from soot) and a sticky substance such as gum resin or glue as a binder. The Egyptian scribe used a combination palette-pen holder (see next page). In addition to the original black ink, he also used red, made from red ochre. His reed pens were raveled at the tips

Pressing Raw Ink into Molds (above illustration): In the Far East fine ink was made from lampblack, a soot created by burning sesame oil in a vessel with carefully controlled air vents. The resulting rich black soot was then bound with glue. The raw ink was refined through a process of cooking and pounding. While still malleable, the raw ink was pressed into molds—as illustrated in this fine woodcut. The dried, molded inks, when mixed with water, provided the writing medium used by Chinese calligraphers.





Egyptian Scribe's Pen Case: This wooden pen case was used by scribes of the New Kingdom or Late Dynastic Period (1570-525 B.C.). The long narrow depressions (connected beneath the wood) held the pen or stylus, a length of reed pointed at one end. The shallow depression at the end contained ink. This pen case, along with numerous other writing implements and examples of Egyptian writing, is on display in the Rosicrucian Egyptian Museum.

to make a kind of fiber brush tip with which he sketched the hieroglyphs onto papyrus rolls. He placed a portion of the carbon compound in the receptacle on his palette, then added water to create liquid ink (see photo, next page).

In China, Meng T'ien, Commander of the army that established the first empire, about 300 B.C.,¹ is credited with the discovery of the process of ink manufacture and the invention of the camelhair brush with which it is applied. In skilled hands it is an artist's brush, for the people of the Far East consider calligraphy as one of the most beautiful of the fine arts. It is so highly regarded, in fact, that even ink making is considered an art form.

In the Orient

Fine ink, in the East, is made from lamp-black, a soot created by burning sesame oil in a vessel with carefully controlled air vents. Pine wood is used for a lesser quality product. The ink may be delicately perfumed and, with some fine inks, powders may be added, such as spices, crushed pearls, or even powdered rhinoceros horn,² the rare and highly valued aphrodisiac of the Orient.

The inkstones, as the caked carbon ink is called, are made in the form of sticks or disks. The latter may be embossed with delicate designs. To use an inkstone, a portion is placed in a stone palette which has an oval depression where water is added to the dry ingredient. The inkstone is a great convenience to travelers even today, and pro-

vides a practical solution for the problem of containers for liquids that cannot be securely sealed.

In earliest times fabric might be used as a writing surface, and in China this was often silk. Paper was not developed there until 400 years after the invention of ink.

The Romans used an ink made from the cuttlefish. The decrees that carried imperial commands from Rome to the north of Britain or to the edges of Arabia were written with an ink made from sepia, the protective secretion of the cuttlefish.

Fine Inked Parchments

It was not until the eleventh century that we first hear of the most common of the modern writing ink formulas. When the gallfly lays its egg in an oak tree, the tree forms a swelling to isolate the insect damage from the sap-carrying inner layer of its bark. This is called an oak gall. The manuscripts written by monks on parchment were indited with an ink made from an insect's nesting place.

Tracy Higgins of the Higgins Ink Company suspects, however, that the gallotannate type of ink was invented much earlier. It was particularly suited for use on parchment, which does not have the slightly absorbent quality of papyrus.

Parchment was first prepared as a writing material, we are told, in Pergamum, an ancient kingdom of western Asia Minor, where the king was creating, in the years just prior to 160 B.C., a library to rival that



Jerry Chapman

Inkpot and Hieratic Writing: This finely crafted pale green faience inkpot, in the form of a cartouche and decorated on its sides with figures of offerers, dates from the 26th Dynasty, the Saite Period, of Egyptian history. In the background is a fragment of an Egyptian papyrus showing an example of hieratic writing—the writing of the priests. Hieratic is an abridged form of the ancient hieroglyphics (“the writing of the gods”). Later the demotic writing form developed. Used by the common people, the demotic was a simplified and faster form of hieratic, and was used in Egypt from approximately 600 B.C. until the fourth century A.D. Both the inkpot and papyrus fragment are on display in the Rosicrucian Egyptian Museum.

of Alexandria, Egypt. The Egyptian monarch, alarmed for the reputation of his city and its justifiably famous library, cut off the supply of papyrus from Pergamum’s copyists. Since the libraries of antiquity were created rather than collected, a search began at once for a substitute. Improving on the earlier Persian use of tanned leather as a book making material, the king’s artisans worked the skins of animals to make parchment. Higgins points out that the color effect of tannin and iron sulphate was known to the ancients, and since gallnuts are even now obtained from oak trees in the Pergamum area, and iron was mined at an early date in the nearby Hittite areas in Asia Minor, he suggests that a type of the gallotannate ink may have been used in that region centuries before the monk Theophilus described it.

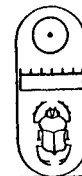
A River of Ink

A Carter’s Ink Company pamphlet tells of a river in North Africa which is fed by clear streams carrying tannin from a peat swamp, and by other streams equally clear but impregnated with iron from the soil of a nearby area. When these waters combine and are acted upon by oxygen in the air, the river turns black—literally a river of ink, for tannin and iron are the basis of the fountain pen ink of today.

An ink should ordinarily be bright and clear, not making any blurred lines and drying flat on the page. But one kind of ink has another purpose, one dear to lovers, rebels, and spies. Invisibility! Invisible inks have a long, if not always honorable, history. Pliny, the Roman author, suggested that lovers write letters with milk to foil suspicious parents or jealous husbands. One name for such inks is “sympathetic ink.” *Webster’s Dictionary* gives among the definitions of sympathetic: “operating as if by sympathy or occult influence; as, sympathetic ink.”

One recipe for sympathetic ink is given in *The Chemical Formulary* thus: One part linseed oil; 20 parts ammonia water, and 100 parts water. After writing the message, if the paper is dipped in water it can be read, but disappears again when the paper dries. In other formulas, agents such as light or heat or a specific chemical will act on the sympathetic ink to restore it to visibility.

With ink came the use of pens. The Egyptians and Greeks used reed pens. The Romans were the first to use quills from bird wings as a writing tool. The word *pen* comes from the Latin *penna*—“feather.” The quill was the preferred writing instrument in the West for centuries. Not so very long ago geese were raised in large numbers



in Russia and Poland chiefly for their quills. In a single year, St. Peterburg, Russia, sent England more than 27,000,000 quills. The steel pen, fountain pen, ball-point pen, felt-tip pen, etc., are relatively modern additions to the art of writing.

Today inks are formulated for a variety of uses. Ink for newsprint is of lesser quality than that used on the smooth paper of books. There are inks for stamp pads, inks for ball-point pens, inks for labels, inks to mark textiles, inks that will wash out, and inks that remain indelible. There is red ink

for account books and gold ink for decorative lettering. Meng T'ien and an unknown Egyptian genius—the inventors of ink—have left us a splendid and varied legacy.

Footnotes:

¹Some sources, however, give a date of about 2500 B.C. for the Chinese discovery, almost exactly contemporaneous with that of Egypt, although the two centers of civilization are separated by a great distance—the whole of Asia.

²Editors of *Horizon Magazine*. **Horizon History of China**. New York: American Heritage Publishing Co., 1969. p. 151.

When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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

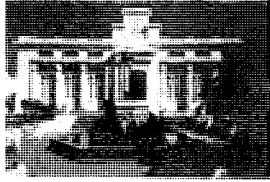
Medifocus



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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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Willingness To Be Ourselves

LIFE in this world often seems tumultuous and full of strife. In such a world we may feel that defensiveness, conflict, isolation, anger, defeat, anxiety, confusion, and being victimized are all attributes of "living." Yet, is this living? Is there not another way? What does it take to *live*, to express the light of our inner self? What attitudes allow us to share ourselves with each other?

Rosicrucians reporting their experience of the inner self from questionnaires and through conversations remark that through this experience they become more invigorated and alive. This sense of aliveness is simple, clear, and fresh—almost childlike. Some subjects describe this childlike state as "relaxed," "being myself," "discovering who I am," "innocent," "risky," "exciting," "adventurous," "joyous," and as "a willingness to experience."

Some find that joy is forgotten or denied in fearful circumstances. Yet these circumstances are an opportunity to renew our willingness. As one person points out, "As much as I find experiences of self to be joyful and fulfilling, I also find that I need to come back to my own ways and attitudes that ensure my success. This is safe; being childlike is not." To choose willingness when we "know" it's not safe takes courage and perseverance.

Courage

Becoming our self takes courage. Becoming our self means letting go of outer aspects of personality. "I find that when I'm successfully into my facade, I think I'm

looking good in others' eyes. That feels 'good' to me. But unfortunately, I also feel guilty and scared that I might be found out. Then I feel even more defensive." Another agrees: "When I'm not being who I actually am, I feel that I'm a failure. What's ridiculous is that I'm much more powerful in just being who I am. When I forget, my fears are realized."

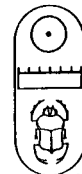
"When I represent myself as superior, I'm still well aware that it's a facade." Yet, this facade can seem very important to us. "I cling to my facades and worry over what could happen if I expose myself. I'm afraid that I'll appear simple, dumb, stupid." Based on fear of exposure we build within ourselves a *need* to maintain a false front. "My front protects me when I fear trusting others or myself. For me it is an issue of trust."

The Facade

Facades appear in many forms. "I need to be in control." "Being right is important to me." "It's worth anything to be right." "I don't want other people to see my weaknesses." "I don't want people to see what I can't see. When they show me what I'm doing, I'm humiliated."

"I feel I am myself when I'm fulfilling my obligations. Of course, even when I'm doing my duty, it's still not enough—it's never enough." "No one appreciates how much I do." "I can't ever rely on others to do things right." "Why am I always so tired and unappreciated?" →

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



In Search of Willingness

A Process of Discovering Ourselves and Being Ourselves.

1. Am I willing to experience myself in *all* circumstances? Am I willing to experience joy and sadness, confidence and anxiety, fulfillment and failure, innocence and confusion, peace and conflict, trust and defensiveness, connection and separation, acceptance and rejection, and so on?
2. Am I willing to experience *self*, or is it more important to look good and be right? In my life, which am I choosing? Let us take a moment to experience our choice.
3. I experience courage, openness, and inner guidance when I _____; and I experience fear, separation, guilt, and impossibility when I _____.
4. I want to experience new realities in the following areas of my life:
Am I willing to experience these new attitudes even if I were to look ridiculous?
5. I am genuinely willing to acknowledge who I am in the following areas:
I am not willing to change my realities (i.e., beliefs, interpretations, judgments) in these other areas:
6. Am I willing to experience free-flowing, open sharing of myself, joy, trust, rapport with others, love, and am I also willing to experience rigidity, protection, sadness, loneliness, and fear? Am I willing to experience all that life, the Cosmic, offers me?
7. Being already Light, let us picture a sea of blackness. Let us breathe deeply into our inner picture, intensifying and giving life to our experience. What is on the other side of this dark sea? In every moment of my life, which am I choosing?
8. What does it take for me to share the Light that is within me?

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There are others who feel just the opposite. "I'm myself whenever I've no responsibilities. I'm me when I'm free." "Why do people always want to put restrictions on me, make me follow stupid rules, make me do things I don't want to? You can't be yourself if you're not free to experience

life." "Pretending that I'm free when I know I'm not is not real."

Each of us can build individual defenses which allow us to feel safe—but also to feel separate and alone. Each protection is based on an anxiety, worry, or fear. "When

I feel unsure, or worse, challenged in my beliefs, I angrily defend myself. Afterwards, I feel guilty and wish I had given myself time to adjust to new beliefs and realities.”

Upon experiencing an unexpected flush of feeling we may fend off the feeling and become rigid in our behavior. “When I’m afraid, I become too formal and don’t allow myself to experience the moment. Later, I often wish I had, because the new experience was just what I had been looking for.” Fearing to be exposed and vulnerable, we can choose to keep up our guard, missing opportunities to share and experience ourselves.

If we choose to let go of fear and defensive beliefs, we are then free to be our inner self. “Before I let go of a defensive belief, I can fear that I’m going to suffer a small death, that I’ll look ridiculous, that I might actually be grateful, and then I’ll be humiliated for my previous attitude. Afterwards, however, what I actually feel is joy, freedom, and even a physical lightness. I am grateful once again to let go of my fear and reality. I am grateful, for I am not a victim! I feel my inner power returned. I feel my personal power. I feel my genuine power.”

Mastery

“When I let go of my older belief, I consciously tell myself that I have finished with my old way of relating to people. I make a choice based on willingness to change my reality. Each time I choose, my willingness empowers me. My willingness makes possible and even commands a change to occur.” This is *mastery*—a process which is personal to each one of us and which is based on a willingness to change. As one

person put it, “I am finally realizing what I really am.”

In our “change” process, we walk through a threshold, finding on the other side that keeping our facade is of no value. Unconsciously, we may have felt that either being “right,” or looking good, fulfilling obligations or avoiding them was protective, but now find that our inner “truth” is the only genuine security. “As long as I stay with my conscience, I am standing on truth. I am no longer vulnerable to the shifting sands of the world and popular opinion.” “When I experience my inner self, the world is joyful and golden. I am no longer caught in what appears to be strife and tumult.” “I thought mastery was being in control. Yet, it is the free-flowing, open sharing of myself that brings joy and a rapport with others.” “In my fear of exposing weakness, I’m guarded in revealing myself to others. Yet, in sharing myself, I’m finding the kind of trust and love I’ve always wanted.”

By coming to experiences of the inner self, we discover a hope and a confidence that can reawaken our consciousness when we again forget and cling to protective facades. We are inspired to ask, “What does it take to share the light of our inner self?” *Willingness and trust* are two frequent responses.

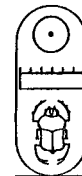
With these two responses we now know, in both the world and in our hearts, that there is another way—a way that offers joy, freedom, love, and all the treasures sought in life’s adventure.

—David M. Aguilera, Ph.D., F.R.C., I.R.C.
George F. Buletza, Ph.D., F.R.C., I.R.C.



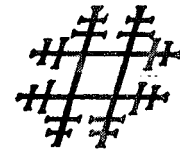
Educated man must be more than textbooks, or computers, or single volumes of knowledge. They must, in all their learning, think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.

—Ralph M. Lewis, F.R.C.





Emperor Ralph M. Lewis at work in his sanctum-study.



A Tribute to Greatness

A SOUL of great stature has departed our midst. The genius and creativity of Ralph M. Lewis are now imprinted on the minds of millions who have read his works, heard his tapes, or had personal contact with him during the period of his life. He experienced the Great Initiation of Transition on Monday evening, January 12, at 11:26 p.m.

For more than forty-seven years he has served as Emperor (Chief Executive Officer) of AMORC, building the membership around the world in over eighty countries. Eight new Grand Lodges were begun, in various parts of the world, with the Rosicrucian teachings now issued in fourteen languages. More than one thousand lessons have been added to the graded study program. Scores of tapes, dozens of books, a multitude of special lectures, and lately a number of video tapes have been created to help the student experience a greater realization of Self.

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Frater Lewis as Supreme Secretary in 1924.

The Emperor was always a diligent student of life, and his emphasis in school was law and philosophy. The son of another giant in mysticism, H. Spencer Lewis, Ralph Lewis followed his father's footsteps in great detail, preserving and enlarging on the monumental task he had begun. Members of AMORC enjoy a unique and wondrous legacy in the works of these men, and we pay ardent tribute to their genius.

The commitment Ralph Lewis made was poignantly stated in his letters, and the following shows the quality of the man himself. "A Rosicrucian officer must have a liberal mind. He must be willing to make personal sacrifice in time and effort to serve the Order. He does not work by the day or by the week, but does what needs to be done in his capacity. His ambition must not be a career in the Order but rather a desire to further

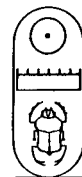
propagate the Order and its teachings. The Order must come *first* in all his considerations."

The Emperor was born in New York City on February 14, 1904, and went to school there and in New Jersey while growing up. For a short time he had experiences in clerical positions, at hard labor, and on the farm during the summer months. Then at an early age he joined with his father in the Great Work of the Order, becoming Supreme Secretary in 1924 at the age of 20.

Ralph M. Lewis leaves his widow, Margaret; a sister, Vivian Whitcomb; another sister, Madelyn Perata; and a brother, Earle Lewis. Mention should also be made of the great pillar of his life during most of his adult years, his first wife Gladys, to whom he was married from the age of 18 until her transition in 1978.



Ralph M. Lewis and Egyptologist Dr. Labib Habachi filming at King Tutankhamen's Tomb, Valley of the Kings, Egypt, 1936.





Sonnet to Spring

THE FRESH GREEN of Spring covers the open spaces—the hills and valley floors. Cattle grazing on a hilltop are outlined against a cobalt sky. Distant hills, cloaked in a soft, misty blues, almost fade away into the sky.

Carpets of wildflowers, bright as yellow sulphur, proliferate as far as the eye can see, their yellowed tints marking each watery indentation in the hills, much as the rays of the Sun illumine the seams in the clouds above.

Buckwheat, in its white dress, outlines rambling highways in the hills. The California red bud is first to burst forth into hot pink, and yellow broom, like a cheerful apron, pushes itself forward, soon to give way to a colorful array in the wardrobe of Nature.

Along the roadways through the foothills owl's clover shows off its blooms, but will soon be upstaged everywhere by purple lupin. Late winter's stars, however, are the rivulets and springs which cast a song into the air and sparkle with the intensity of an afternoon's sunlight.

Yesterday, a harbinger of Spring: the ravages of waterpower, scouring the land, have formed ponds and now lakes here and there, leaving fruit trees knee-deep in water.

Forecasts call for more rain—possibly snow in the mountains. But there's also the promise of a rainbow!

In late winter travelers frequently enjoy the hills of Northern California as they are garbed in a soft, misty green, providing a sharp contrast to the mountain prominences known in these parts as "The Buttes."

The Sun shines over this quiet valley as we travel. Dark, beautiful clouds shroud the High Sierra, the darker ones sinking off to the southwest, toward San Francisco Bay. Late-winter clouds are so restless, forming unforgettable patterns and stirrings in the mind.

Nature is so beautiful, at once both breathtaking and awesome—and at times downright tempestuous in destruction. And man thinks he can change Nature's courses of events? For the short term, perhaps. For the long term, doubtful.

Spring in all its glory is a resurrection—a coming forth from winter's darkness into Life, Light, and Love. Thus we eternally celebrate the New Year, the reawakening, resurrection, Easter—each in his own way, on the anniversary of Nature's rebirth.

—Ollie B. Hibbard



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Which Kind of An "ist" Are You?

by Vivian Buchan

ASK A PESSIMIST what an optimist is, and he'll probably say, "He's the guy who goes on a fishing trip with a camera and a frying pan." Or "He's the idiot who puts on his shoes when he hears a speaker say, 'And now, in conclusion.'" Or "He's the window washer who falls off the top floor of the Empire State building, and as he passes the 44th floor says, 'Well, nothing's happened so far.'"

An optimist strides along the sunny side of the street while the pessimist slinks along in the shadows in dark alleys, reveling in gloom-and-doom prophecies.

Life is much sweeter and a lot more fun on the sunny side of the street because that's where the laughter and singing is heard. Oh, you can poke fun at the Pollyannas but, in truth, you should give them respect and admiration. They are the cheerful souls who honestly believe that the best things can come out of a bad situation. They make the best of it, even when they're getting the worst of it. They don't cry over broken eggs . . . they just scramble them. If they are dealt a lemon, they make lemonade and smack their lips drinking it down.

A Heart Stimulant

Elbert Hubbard, the American author, once quipped, "optimism is a kind of heart stimulant . . . the digitalis of failure." And Winston Churchill understood what that meant. When England was going down in flames during the darkest hours of World War II, his optimism and courage rallied the nation and gave it the heart and strength to fight back and stay the long and tragic course. His belief in ultimate success was the digitalis that strengthened the faltering heart of the British people.

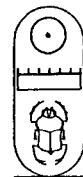
Optimists are not born—they are created by their own efforts and faith in themselves

as well as their particular world. They honestly believe that being optimistic is going to make the difference in the quality of life for themselves and for those they work, live, and play with. They agree with Henry Ford who viewed troubles as opportunities in overalls and hardhats.



The late Pope Pius XI was an optimist who once said, "I thank God every day of my life that I live in such horrible times because they give me so many opportunities to do so much good." Abraham Lincoln was once asked what he thought was the difference between an optimist and a pessimist. He replied, "An optimist sees the opportunities in every difficulty while the pessimist sees the difficulty in every opportunity."

The dour-and-sour folk who make fun of optimists may be right some of the time because we all know the sun doesn't shine all the time. But the optimists just put up umbrellas and go swinging along, knowing



the sun will come out sooner or later. Optimists don't stand around waiting to see if the dire predictions are coming true. They just go on about their business like everyone else with one exception: they think things are always going to improve.

Boon to Health

Not only do optimists enjoy feeling happy but they enjoy feeling healthy. According to Dr. Suzanne Kobasa, a behavioral scientist at the University of Chicago who studied 350 persons forced to survive in stressful situations, those who were the optimists were also the survivors.

She learned the following facts: (1) Optimists can handle challenges; (2) They can handle big problems without faltering or collapsing; (3) They were healthier by far than the people who went to pieces under stress. Furthermore, they had lower blood pressure, fewer ulcers, no problems with insomnia or depression. They were willing and able to face change, while the people wilting under stress couldn't face any kind of change—good or bad.

Mark Twain once remarked, "There's nothing sadder in the world than a young pessimist." But he might have been a bit happier if he could have heard the results of a 1982 poll of 150 college students enrolled in 115 colleges. Their responses indicate that optimism is alive and well, for 74% of them reported feeling hopeful about the future and life in general; 64% felt the world would solve its problems; and 28% expressed confidence in life as a whole.

Achieving A Balance

Just because optimists stride along on the sunny side of the street doesn't mean they don't recognize that Murphy's Law (if anything can go wrong, it will) operates just as much on that side of the street as anywhere else. The difference is, the pessimist expects that law to operate in his life all the time, while the optimist knows there's always a way to beat the law, one way or another—and he does.

Psychologist Arthur Bietz, a specialist in designing motivational programs, declares that you *can* control your gloomy thoughts and bad moods if you set your mind to it.

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"There are always positive and negative factors in anything. Sound mental health is acquired by balancing the negative and positive forces against each other, not by trying to drive the negative away," he says.

Dr. Anthony Peitropinto, director of mental health at the Lutheran Medical Center in Brooklyn, New York, suggests the use of the "what-if" strategy. "Often, just trying to act as if everything is all right will put you in a better frame of mind. Optimism really means you know things will be better tomorrow, even if they're not running smoothly today. Never lose your courage. That is one characteristic that can help you bounce back in the face of adversity. People with courage can continue in spite of any situation," he says.

Seven Steps

Here are seven ways you can become an optimist by simply deciding to be one, and then acting optimistically:

- (1) Live today for today. Forget yesterday's mistakes or disappointments.
- (2) Concentrate on things to be grateful for.
- (3) Look around for someone who needs your help.
- (4) Seek out optimists for friends; avoid pessimists.
- (5) Look for the uncommonness in the commonplace.
- (6) Be as joyful as possible. "It is the duty of the joyful person to bring to those in sadness and melancholy a portion of his need," is one of the Hassidic traditions.
- (7) If you don't like to smile, do it anyway. Dr. Paul Ekman, a San Francisco psychologist, validates the idea that you "can smile your troubles away."

Just the motion of flexing your muscles into a smile reacts on the nervous system and causes feelings of joy and pleasure. Furthermore, people tend to mimic what they see, so they'll be smiling back at you when you smile at them.

Being optimistic isn't some new fad adopted by a cult. Optimists know they feel better, look better, and *are* better. And they're not shy about telling you and the world about it.

(Cont. on p 36)

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

New Life for All

IN THE greater part of the world the winter months have passed and the spring and summer months are at hand, and there is general rejoicing in the hearts of man and trees. It is a period of new life for all, and we should rejoice in this annual period of regeneration and attune ourselves with the cosmic vibrations that bring life and reconstruction. It is truly a period of reincarnation for everything that grows on the face of the earth, and of generation for all human beings.

Most of you are looking forward to some sort of vacation this summer or to some period of recreation with outings, short journeys, a change of scenery, a change of climate, and an opportunity to do many things that you have wanted to do all through the winter months. Truly, the great outdoors, in all its beauty and mildness of climate, offers an exceptional opportunity to millions of persons to make new contacts, to do different things, and to find a new life.

The Best Food

In making your plans, therefore, keep in mind the fact that the greatest enjoyment possible is that which is food to the mind and to the soul. After all, the pleasures of the flesh are but temporary and often wholly unsatisfactory.

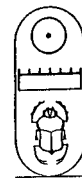
Having lived in New York I have had the opportunity to witness, as one of the seekers for a change of environment, the multitudes who would jam into the trains and cross the Brooklyn Bridge to take a long and uncomfortable ride to Coney Island or some of the beaches along the shore. After investing in every purely physical or material form of amusement, crowded on all



sides by the pleasure-seeking multitudes, and suffering the heat and close atmosphere of crowded places, I have returned home late in the day to find that after all was said and done I had neither enjoyed the day nor benefited in any possible way.

I have been with those who have crowded across the ferry boats at Fort Lee to go up high on the Palisades to an amusement park, and found there the same rush and jostle of men and women seeking pleasure and happiness of an artificial kind, and I have returned home disappointed and less rested than when I started.

For years, I tried every avenue of pleasure that a great city like New York could offer. And, as I look back now upon thirty-five or forty years of such experiences, I recall only a few means of real pleasure that came into my life in those years. Outstanding are hours I spent in the great libraries at 42nd Street and 5th Avenue, sitting comfortably at a table with rare and interesting books spread out before me and sufficient time to enjoy them to their fullest. Second to these hours are the hours I spent in the Metropolitan Museum of Art and in other museums of the city, often alone, except for the multitude of impressions and inspiring thoughts that crowded in on me from the things I saw.



Then, there are the hours that I spent in journeying to a farm many miles from a railroad, south of Flemington, New Jersey. Here, nature in all of its rustic beauty and unpainted by modern artificiality offered complete rest, relaxation, and the opportunity to read and study. The good air, good food, plenty of fruits in season, and the fields and hills to ramble through, with shady trees under which to rest and read, and a night of perfect sleep and recuperation constituted rare treats, indeed.

Outdoor Values

No matter what city you live in, there are suburban places easily reached that have an opportunity for rest and seclusion. All the money in the world cannot buy any pleasure equal to a comfortable position under a great, big protecting tree, with a good book, or a lesson, or a lecture, or even one's own thoughts to picture new scenes and new ideas in the consciousness.

And do not forget that the young ones who do not have an opportunity to ramble in the fields and to get under trees, or wade in brooks, or play on the grass are deserving of this rare treat not only because of the effect it has upon the imagination and the education of a child, but the effect it has upon his health. If you have no children of your own to take with you, even for a day or perhaps a week, try to take the child of someone else who might otherwise miss such an opportunity to be reborn and to start a new life. If you can find no child among your relatives, you can find a child somewhere in your city, whose life may be changed or whose life may be saved by such an act on your part. And certainly such a time of glorious living will never be forgotten by the child.

Remember, too, when you are in the country, that there are certain natural laws which you can use to help your health and to benefit yourself in many ways. Remember that while there is vitality and life in the air you breathe, this vitality is only a complement to the other vitality necessary for perfect health. This other vitality comes from the earth itself.

We are living upon a material earth that is like a huge magnet, and the magnetism of

this earth is as essential to our health as is the air we breathe. We have been gradually isolating ourselves from a full enjoyment of this earthly magnetism through the development of different ways of clothing our bodies, and especially in wearing shoes and other things that separate us or isolate us from the earth's magnetism. Very few persons seem to realize that the wearing of shoes is one of the greatest detriments to the maintenance of perfect health.

Barefoot

The German natural scientist who propagated the removal of shoes and the taking of a walk barefooted for an hour a day was revealing only an ancient fundamental truth. He advocated walking in the dew of early morning in order that this rich, magnetic water might come in contact with the flesh of the body. Most certainly dew water has a magnetism in it that the stale water of reservoirs never contains. There is a good reason why the children of past times found so much pleasure in the old swimming hole. The vitality of that water charged with the earth's magnetism was a stimulation for them and filled them with more pep and more life than anything that could have been given to them in the form of food or nourishment.

So while you are in the country, try to be where you can easily and conveniently take off your shoes and stockings and walk barefooted some hours of the day, even if in the sunshine on the dry grass. If you can wade in the brook or running water that is fresh, be sure and do so at least once a day, and if there is dew in the morning, take advantage of it for one hour each morning. If you can bathe in some running stream, take along a bathing suit and get the utmost benefit from the wonderful treat of nature. Drink plenty of water that comes through living wells instead of reservoir water, and drink it as often each day as you possibly can. Eat plenty of fruit and, after each meal, lie down on the grass or the ground in the shade and sleep. Bask in the sunlight for an hour each day while lying on the ground so that your body absorbs the magnetic conditions of both the great polarities—the earth and the sun.

Do not overlook the fresh, green vegetables. Try to eat as many of these raw as you possibly can. Remember that cooked or boiled vegetables extract the important juices and these are often cast away with the water. Hunt for some fresh dandelion and watercress, and eat some of these before each meal, after properly washing them. Eat plenty of asparagus, celery, lettuce, spinach, turnips, and carrots. Green peas, lima beans, and many other vegetables, such as carrots, can be eaten raw with great benefit.

Choosing the Simple

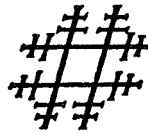
Do not spend your vacation where you have to dress many times a day in order to meet the competition of others who may be there solely for that purpose. Get back to nature in every sense of the word and have your clothing as simple and loose about the body as is possible. Do not mind how much dirt you get upon your body and if you get some of it into your system. Go to sleep clean each night with plenty of fresh air, lying flat on your back in bed if possible, and never mind how soiled or disheveled

you may become during the day. Take along some books, the reading of which will constitute the basis of new thoughts, new ideas, and new principles in your life. But whatever you do this summer, go away with the intention of making this vacation period a time for regeneration physically, mentally, and spiritually.

Remember also to share what you have, if you can, with some unfortunate one, and if you can cut down your two weeks' vacation to only one week and take someone else with you for that week, who would otherwise have no vacation, some elderly woman or man, or some child, you will find that you are also creating in the Cosmic for yourself more life and more blessings.

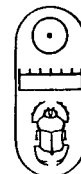
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this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

Important Announcement!



On January 23, 1987, the Board of Directors of the Supreme Grand Lodge of AMORC, Inc., elected Gary L. Stewart to the office of Emperor, Rosicrucian Order, AMORC, to succeed Ralph M. Lewis. The formal Installation of the new Emperor will occur in the Supreme Temple at the annual Rosicrucian New Year Ceremony on Friday, March 20, 1987, at 8 p.m. We also take this opportunity to announce two other elections: Cecil A. Poole resumed the office of Vice-President, Supreme Grand Lodge; and Christian Bernard was elected to membership on the Board of Directors, Supreme Grand Lodge, and also elected to the office of Supreme Legate. More information regarding these important changes will appear in the next issue of the *Rosicrucian Digest*.

—Editor



Sir Flinders Petrie

Father of Archaeology

by Juan Pérez, F.R.C.

SIR FLINDERS PETRIE, English archaeologist and Egyptologist, has long been recognized as the "Father of Archaeology." His meticulous methods of archaeological record-keeping, along with his method of sequence dating, controversial in his day, provided system and guidelines for all future archaeologists.

Born on June 3, 1853, at Charlton, near Greenwich, London, young William Matthew Flinders Petrie was named after his maternal grandfather, Matthew Flinders, British navigator and explorer of Australia and Tasmania. Besides the name, young Petrie must have inherited the exploratory urge from the brave navigator, for early on he showed a real interest in archaeology and ethnology. The frail young Petrie was privately educated, and as his education progressed so did his interest in archaeology and the ancient world.

In his early twenties Petrie studied the ancient British ruins at Stonehenge and elsewhere. Fascinated by these ancient ruins scattered about Britain, at twenty-four he published *Inductive Metrology, or the Recovery of Ancient Measures from the Monuments*—a work revealing and explaining the mathematical computations and units of measurement used in constructing Stonehenge. This was followed a few years later by his *Stonehenge: Plans, Description, and Theories* (1880).

In 1880 Petrie began his archaeological exploration of the Middle East—a quest that would extend over the next six decades. He started this exploratory work at the Great Pyramid of Giza, and thus began a long series of important surveys and excavations in Egypt. Following his excavations at the Giza Pyramids, Petrie moved on to the Great Temple of Tanis, where he unearthed fragments of a colossal statue of Rameses II (1884).

While discovering and exploring the long lost Greek city of Naukratis in the Nile Delta (1885) and the towns of Am and Daphnae (1886), Petrie found important painted pottery fragments indicating that these sites had long ago, in the time of the pharaohs, been important and lively trading centers for Greek merchants.

Layers of Civilization

During these digs Petrie began to arrive at the conclusion that much history of a site could be reconstructed through a careful and thorough comparison of pottery fragments—known as potsherds—found at various levels within an excavation. Further excavations at other various sites, revealing layer upon layer of sequential cultures or villages, indicating successive times of habitation, led Petrie to become even more convinced of this new theory—although it flew in the face of the conventional archaeological thinking of the day. You see, in those days, most archaeological excavation was done in a rather haphazard fashion. Sites were explored randomly, without a meticulous exploration of each layer. Comparison of potsherds found at different layers within a site, revealing stratification, was generally not done. Record-keeping was usually inconsistent and sloppy.

Petrie's work at Tel Hasi, a hill south of Jerusalem in Palestine, was only the second stratigraphic study in the history of archaeology (Heinrich Schliemann conducted the first such stratigraphic study at the site of ancient Troy, Asia Minor).

Sir Flinders Petrie also conducted very important excavation work at Abydos, Tell el Amarna (the city of Akhnaton), Naqadah, The Fayyum, Gurob, the Pyramid of Hawara, and later at several sites in Palestine.

By the 1890s Petrie's reputation was established and in 1893, at forty, he pub-

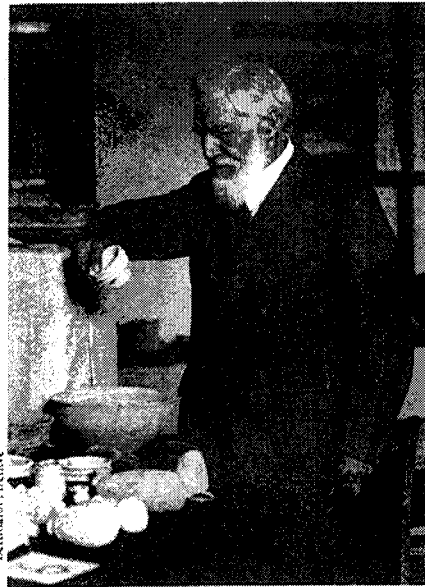
lished his work *Ten Years' Digging in Egypt*, and was appointed Edwards Professor of Egyptology at University College in London. In 1894 he founded the Egyptian Research Account, which eventually became the British School of Archaeology in Egypt. Perhaps the most important work of the School was at the site of Memphis.

Petrie's definitive work, *Methods and Aims in Archaeology*, was published in 1904. His other general works on Egyptian subjects are:

- History of Egypt* (1894-1905)
- Religion and Conscience in Ancient Egypt* (1898)
- Syria and Egypt* (1898)
- Hyksos and Israelite Cities* (1906)
- Religion of Ancient Egypt* (1906)
- Arts and Crafts in Egypt* (1909)
- Historical Studies* (1910)
- Revolutions of Civilizations* (1911)
- Eastern Exploration* (1919)
- Pre-Historic Egypt* (1920)
- Social Life in Ancient Egypt* (1923)
- Seventy Years in Archaeology* (1931)
- Anthedon, Sinai* (1936)
- Funeral Furniture and Stone and Metal Vases* (1937)
- Egyptian Architecture* (1938)
- Making of Egypt* (1939)
- Egyptian Science* (1939)

A principal work on Palestine is *Ancient Gaza* (5 vols. 1931-38).

The meticulous William Flinders Petrie often criticized the sloppy field work of other archaeologists, such as Auguste Mariette, who made spectacular discoveries but kept incomplete records. Mariette's excavations at Sakkara, where he unearthed mummified apis bulls buried in sixty-ton sarcophagi, made him famous. But the pioneering English archaeologist, Petrie, concerned with accurate method and system, was shocked by the wastefulness of early excavators who concentrated on showy objects and ignored "run-of-the-mill" items, such as potsherds and mud walls. Petrie believed these "trifles" to be quite important. By applying step-by-step methodology, Petrie transformed a treasure hunt into a science. "Most people think of excavating as a pleasing sort of holiday amusement," he once wrote, "but it takes about as much



Sir Flinders Petrie
1853-1942

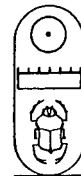
care and management as any other business."

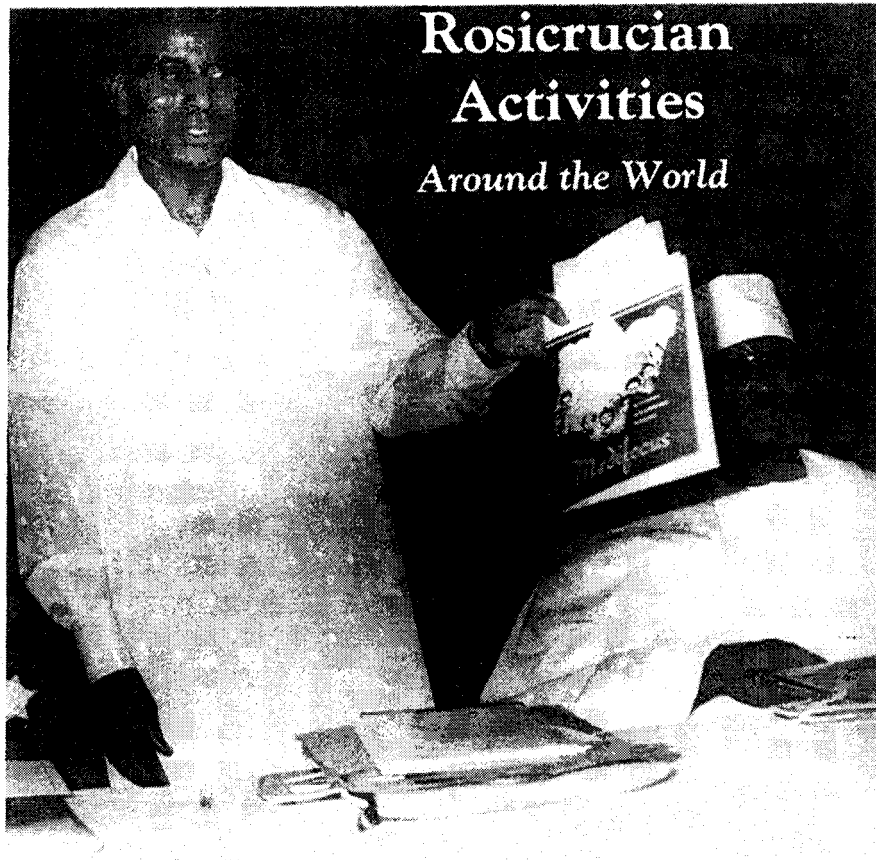
This great archaeologist's spartan lifestyle became legendary. While other diggers enjoyed elegant food on plush houseboats anchored on the Nile, Petrie was content to live in a tomb or mud hut and eat simple food. "He has a cot bed in the Tomb of Nefermaat," a visitor wrote, "a few...books ...and two tents, one a kitchen with a petroleum stove." He was his own photographer, copyist, and chemist. Though his students abhorred the rigorous life in camp, they revered Petrie as a great archaeologist.

William Matthew Flinders Petrie was knighted in 1923. He resigned his professorship in 1933, and from 1932 to 1938 excavated in Palestine. Sir Flinders Petrie passed through transition on July 28, 1942, in Jerusalem.

Scholars from many lands, Egyptologists of the past and present, have called Sir Flinders Petrie the "Father of Archaeology" for obvious reasons! Δ

Please Note: This month's *Treasures From Our Museum* (inside back cover) features an object found by Sir Flinders Petrie.





Commodore D.P. Omatsola "launches" the new Nigerian Medifocus booklet at a gathering of government officials, politicians, tribal chiefs, and AMORC dignitaries in Lagos. The booklet was warmly received by the public, the press, and the government.

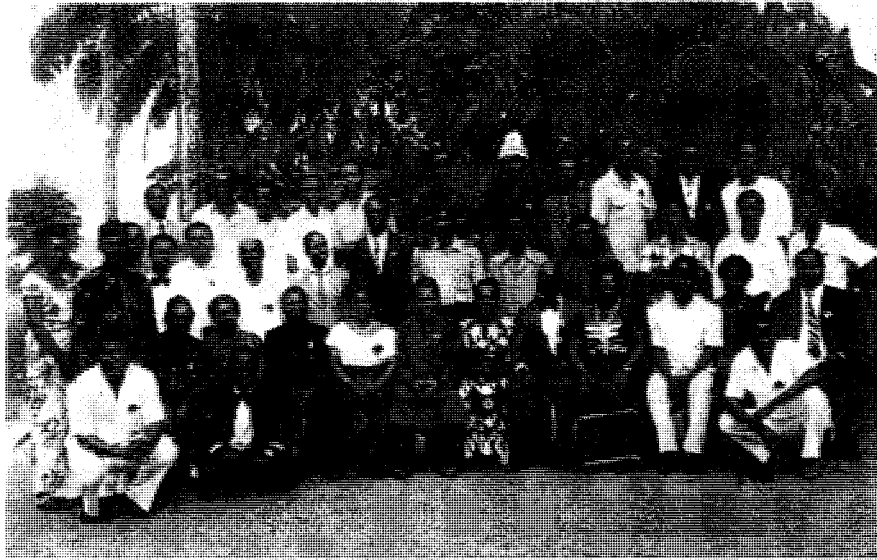
SINCE THE RECENT observance (1983) of the fiftieth anniversary—the Golden Jubilee—of the Rosicrucian Order's arrival in Nigeria, the energetic Nigerian Rosicrucian membership has continued to extend its activities throughout the nation. During the past five decades since the Dr. Lewis Chapter, now known as Isis Lodge, AMORC, was founded in Lagos in 1933, a solid base of Rosicrucian membership has been established in this West African nation. Today, despite worldwide economic difficulties, particularly in the developing nations, the Nigerian membership has continued active and prosperous.

To aid in the ongoing success of the Rosicrucian Order's work in Nigeria, Frater Kenneth U. Idioidi, AMORC Grand Regional Administrator for Nigeria, has written and published a new booklet—entitled *Medifocus*—dedicated to the constructive building of society through the application of sound Rosicrucian principles. The book-

let asks its readers throughout Nigeria to visualize day-by-day a virtuous, prosperous, and united nation moving forward into a bright and positive future. At the heart of the booklet is the Rosicrucian concept of the Pyramid of Ideals, built upon a firm foundation of Truth and Tolerance. Of course, a firm and solid foundation is important for the growth of any organization or movement. As explained in the booklet, the medifocus ideals are then applied each month to the various institutions making up the framework of society—industry, agriculture, business, education, technology, communication and transportation networks, the healthcare system, the mass media, etc.—all the factors which work together to create a nation's progress.

The booklet has been warmly received by the public, the government, and the press. Commenting on the Medifocus booklet, the Nigerian newspaper *National*

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Fratres and sorores of the newly inaugurated Ngwa Pronaos, AMORC, along with visiting members from nearby Socrates Lodge, Aba, and Thales Lodge, Port Harcourt, gather for a group photo.

Concord declared: "This pamphlet is something that one will not hesitate to recommend for everyone's reading, especially now that our country, like some other countries around the globe, is undergoing a trying period." And another newspaper, *The Guardian*, lauded the good work of the Rosicrucian Order, AMORC, in Nigeria, and referred to the booklet with the phrase "Virtues of the Rose."

During the past year several new AMORC affiliated bodies have opened in Nigeria (see photo). In the case of the new Unity Pronaos in Sagbama, Rivers State, the entire membership and officers of the

newly inaugurated Pronaos paid a courtesy call on the traditional ruler of the area (the Kumbowei Clan), His Royal Highness, Pere Jones Sufada Akada (MON) at his residence, presenting him with a copy of *The Mastery of Life*. The Pere paid a glowing tribute to the work of the Rosicrucian Order, AMORC, and pledged to provide land to Unity Pronaos so its members can erect a Temple.

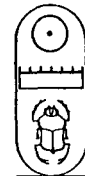
For a complete listing of all affiliated AMORC bodies—Lodges, Chapters, and Pronaoi—in Nigeria and throughout the world, please refer to the *Worldwide Directory* at the back of this issue. ▽



In Kind Appreciation . . .

We wish to express our deepest appreciation for the many flowers, cards, letters, and messages of condolence received from Rosicrucians and friends throughout the world. Regretfully it is not possible to acknowledge all of the kind thoughts personally. Please accept our sincere thanks.

Margaret Lewis and Family



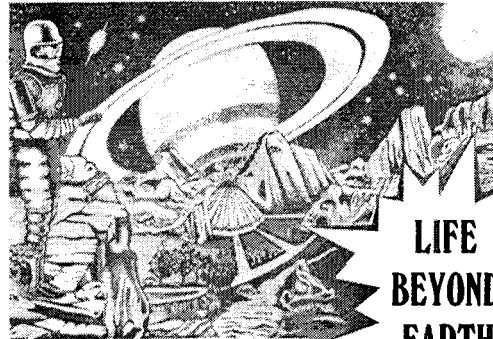
LIFE BEYOND EARTH

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?

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LIFE BEYOND EARTH

Free Discourse

These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe—or resubscribe—to the *Rosicrucian Digest* for one year at the regular rate of \$9.00*. Simply request the discourse by name when subscribing.



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

The ROSICRUCIAN DIGEST • San Jose • California 95191 • U.S.A.

Which Kind of An "ist" Are You?

(From page 28)

The photographer Edward Steichen said on a television show way back in 1955, "Man has survived everything. And we have only survived it on optimism. And optimism means faith in ourselves, faith in the everydayness of our lives, and, above all, faith in love."

So let the nay-sayers hang around in the shadows scowling at each other and the

world in general, and spreading doomsday predictions that they and their dour cronies dredge up out of their negative thinking.

For you, it might be best to join the smiling happy folk swinging along the sunny side of the street, enjoying the flowers along the way. They know that health and happiness wait for those who are convinced that being optimistic is the *only* way to go. Δ

The
 Rosicrucian
 Digest
 March
 1987

Erratum: *Rosicrucian Digest*, Dec. 1986, page 18

Missing line at top of left-hand column should read: "he married the Princess Henriette Marie by"—followed by the existing line: "proxy and received her at Canterbury on."

WORLDWIDE DIRECTORY

of the Rosicrucian Order, AMORC

as of December 1, 1986

Chartered Lodges, Chapters, and Pronaoi
of the A.M.O.R.C. in the various nations of the world as indicated

Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of the body. Inquiries regarding English- and Spanish-speaking affiliated bodies should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. Inquiries regarding Lodges, Chapters, or Pronaoi affiliated with the following Grand Lodges should be directed to the appropriate address below:

Grand Lodge of Brazil—Ordem Rosacruz, AMORC, Grande Loja do Brasil, Rua Nicaragua no. 2620; Caixa Postal 307, 80.000 Curitiba, PR, Brazil.

Grand Lodge of France and French-speaking countries—Ordre de la Rose+Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

Grand Lodge of Germany—Der Orden vom Rosenkreuz, AMORC, Großloge für Deutschsprechende Länder, Postfach 1242, D-7570 Baden-Baden, West Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol §.

Grand Lodge of Greece, P.O. Box 65134, 154 10 Psychico, Greece.

Grand Lodge of Italy and Italian-speaking countries—Ordine Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Case Postale 49, 1211 Geneva 1, Switzerland.

Grand Lodge of Japan, 49-16, Wakamiya 2-Chome, Nakano-Ku, Tokyo 165, Japan.

Grand Lodge of the Netherlands and Dutch-speaking countries—De Rozekruisers Orde, AMORC, Grootloge der Nederlands Sprekende gebieden, AMORC House, Groothertoginnelaan 36, 2517 EH The Hague, The Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol +.

Nordic Grand Lodge, Gathes Väg, S-43900 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

†ANGOLA

Luanda: Luz Pronaos

ARGENTINA

Bahia Blanca, Buenos Aires: Bahia Blanca Pronaos

Ballester, Buenos Aires: Ballester Pronaos

*Buenos Aires, D. F.: Buenos Aires Lodge

Castelar, Buenos Aires: El Esenio Pronaos

Comodoro Rivadavia, Chubut: Comodoro

Rivadavia Pronaos

Córdoba, Córdoba: Córdoba Chapter

La Plata, Buenos Aires: La Plata Pronaos

Lomas de Zamora, Buenos Aires: Cruz del Sur Chapter

Mar del Plata, Buenos Aires: Mar del Plata Pronaos

*Mendoza, Mendoza: Mendoza Lodge

Neuquén, Neuquén: Neuquén Pronaos

Quilmes Este, Buenos Aires: Quilmes Pronaos

Resistencia, Chaco: Resistencia Pronaos

Rio Gallegos, Santa Cruz: Rio Gallegos Pronaos

Rosario, Santa Fe: Rosario Pronaos

Salta, Salta: Salta Pronaos

San Juan, San Juan: San Juan Chapter

San Nicolas, Buenos Aires: San Nicolas Pronaos

San Pedro, Buenos Aires: San Pedro Pronaos

Santa Fe, Santa Fe: Santa Fe Pronaos

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

Tandil, Buenos Aires: Tandil Pronaos

AUSTRALIA

Ballarat, Victoria: Roy Eva Pronaos

*Brisbane, Queensland: Brisbane Lodge

Canberra, A.C.T.: Canberra Pronaos

Gold Coast, Queensland: Gold Coast Pronaos

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

*Initiations are performed.

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

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

Ra-y-Ma Chapter (S)

*Sydney Lodge

Whyalla, S.A.: Aton-Rose Pronaos

Wollongong, N.S.W.: Illawarra Pronaos

§AUSTRIA

Feldkirch: Arlberg Pronaos

Graz: Styria Pronaos

Salzburg: Paracelsus Pronaos

Vienna: Cheops Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

+Antwerp: Dr. H. Spencer Lewis Pronaos

+Asse: Arcanum Pronaos

+Brugge: Jan van Ruusbroec Pronaos

†Bruxelles:

Marie Rooms Chapter

*Prométhée Lodge

*San José Lodge

†Charleroi: Tolérance Chapter

+Gent: Alexa Middelaer Pronaos

+Kortrijk: Hadewych Pronaos

†Liège: Aldin Lodge

†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**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 Lodge

***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:** Brasília 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 Porã: Ponta Porã Pronaos
Três Lagoas: Três Lagoas Pronaos

Minas Gerais

Araxá: Araxá Pronaos
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 Chapter
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 Procópio: Cornélio Procópio 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

Caruarú: Caruarú 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 Pirai: Barra do Pirai Pronaos

Cabo Frio: Cabo Frio Chapter

Campos: Campos Chapter

***Duque de Caxias:** Duque de Caxias Lodge

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 Chapter

***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

Cacoal: Cacoal Chapter

Porto Velho: Porto Velho Pronaos
Vilhena: Vilhena Pronaos
Santa Catarina
Blumenau: Vale do Itajaí Chapter
Chapecó: Chapecó Pronaos
***Florianópolis:** Florianópolis Lodge
Itajaí: Itajaí Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos
São Paulo
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Barretos: Barretos Pronaos
***Baurú:** Baurú Lodge
***Campinas:** Campinas Lodge
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
***Guarulhos:** Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Chapter
Jáú: Jáú Pronaos
Jundiá: Jundiá 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 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 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**
Tucuruví Chapter
São Vicente: São Vicente Chapter
Sorocaba: Sorocaba Chapter
Taubaté: Taubaté Chapter
Tupã: Tupã Pronaos
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: Bongongui Pronaos
Buea: Fako Pronaos
Douala
†*Kut-Hu-Mi Lodge
†*Moria-El Lodge
Wouri Pronaos
†Ebolowa: Reflexion Pronaos
†Eséka: Mont Carmel Pronaos
†Garoua: Ra Ma Pronaos

†Kribi: Océan de Lumière Pronaos
Kumba: Kumba Pronaos
†Limbé: Sator Pronaos
†Makak: Aum Pronaos
†Maroua: Kaliao Pronaos
†Ngaoundéré: Mont Sinai Pronaos
†Nkongsamba: Esoa Pronaos
†Yaoundé:
***Aristote Lodge**
Thot Chapter

CANADA

†Alma, P.Q.: Jeannois Pronaos
***Calgary, Alta.:** Calgary Lodge
†*Chicoutimi, P.Q.: Saguenay du Mont Verdone 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 Lodge
†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 Lodge
†Roberval, P.Q.: Ouatouchouan 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 Gueudet Chapter
Saint John's, N.F.: Atlantic Rose Pronaos
Saskatoon, Sask.: Saskatoon Pronaos
†Sept-Îles, P.Q.: Rose du Nord Pronaos
†Shawinigan, P.Q.: Du Verseau Lodge
†Sherbrooke, P.Q.: Lumière de l'Est Lodge
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 Chapter
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, Bolívar: Cartagena Pronaos
Medellín, Antioquia: Medellín Chapter
Pereira, Risaralda: Pereira Pronaos
Santa Marta, Magdalena: Santa Marta Pronaos

ICONGO

- ***Brazzaville:**
 - Karnak Lodge
 - Sylvestre Moutondia Lodge
 - Tanu-Manasi Lodge
- Impfondo:** Nefertiti Pronaos
- Kinkala:** Ptah-Hotep Pronaos
- ***Loubomo:** Jeanne Guesdon Lodge
- 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

- Cuenca:** Cuenca Pronaos
- Guayaquil:** Guayaquil Chapter
- 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

- 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 Pronaos
- Avignon:** Plutarque Chapter
- Avranches:** Isaac Newton Pronaos
- 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:** Amentet Chapter
- Brive-la-Gaillarde:** Charles Dana Dean Pronaos
- ***Caen:** Sérénité Lodge
- Cahors:** Harmakhis Pronaos
- Cannes:** Amon-Rá 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
- Montbéliard:** Humilitas Pronaos
- ***Montpellier:** Via Nova Lodge
- Montrouge:** Mykerinos Chapter
- ***Mulhouse:** Robert Bangert Lodge
- ***Nancy:** Thoutmès III Lodge
- ***Nantes:** Jacques de Molay Lodge
- Nevers:** Athanor Pronaos
- ***Nice:** Héraclès Lodge
- ***Nîmes:** Claude Debussy Lodge
- Nogent-sur-Seine:** Eben Shatigah Pronaos
- ***Orléans:** Orphée Lodge
- ***Paris:**
 - Giordano Bruno Lodge
 - Jeanne Guesdon Lodge
 - H. Spencer Lewis Lodge
 - Moriah Lodge
- ***Pau:** Tipheret Lodge
- Perpignan:** Sol Invictus Chapter
- ***Poitiers:** Horus Rá 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 Lodge
Saint-Germain-en-Laye: Raymund Andrea Chapter
Saint-Maxime: Antoine de Saint Exupéry Pronaos
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
***Varennnes:** 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
 Gamba: Heliopolis Pronaos
 Lambaréné: Sossa Simawango Maurice Pronaos
***Libreville:** Anaxagore Lodge
 Mouila: Nefertoum Pronaos
 Oyem: Vince Adama Pronaos
 Port Gentil: Amenhotep IV Pronaos
 Tchibanga: Johannes Kelpius Pronaos
§GERMANY
 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: Holstentor Pronaos
 *Markdorf: Bodensee Pronaos
 *Munich: Kut-Hu-Mi Lodge & Pronaos
 Nürnberg: Kelpius Pronaos
 Regensburg: Regensburg Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon-Studion Chapter & Pronaos
 Ulm: Donau-Iller Pronaos
 *Witten: Heinrich Khunrath Lodge & Pronaos
 Würzburg: Helios Pronaos
GHANA
 *Accra: Accra Lodge
 Agona-Swedru: Agona-Swedru Pronaos
 Akim Oda: Akim Oda Pronaos
 Akuse: Akuse Pronaos
 Bolgatanga: Bolgatanga Pronaos
 Cape Coast: Cape Coast Pronaos
 Ho: Volta Pronaos
 Koforidua: Koforidua Pronaos
 *Kumasi: Rosa Mundi Lodge
 Sunyani: Sunyani Pronaos
 Takoradi: Takoradi Pronaos
 Tamale: Tamale Pronaos
 Tema: Tema Pronaos
GREECE
 *Athens: Athens Lodge
 Ioannina: Ellopia Pronaos
 Thessaloniki: Thessaloniki Pronaos
GRENADA
 St. George's: St. George's Pronaos
†GUADELOUPE
 *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
 Gonaïves: Akhenaton Pronaos
 Les Cayes: Des Incas Chapter
 *Port-au-Prince:
 Gladys Lewis Lodge
 Martinez de Pasqually Lodge
 Saint Marc: Saint Marc Pronaos
HONDURAS
 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 & Pronaos
IRELAND
 Dublin: Dublin Pronaos
ISRAEL
 Tel Aviv: Sinai Pronaos
ITALY
 Carate di Brianza: Giordano Bruno Chapter
 Genova: Cristoforo Colombo Pronaos
 *Milano: Gladys Lewis Lodge
 Siracusa: Akhenaton Pronaos
 Verona: Serenissima Chapter
†IVORY COAST
 *Abengourou: Indenie-Teignin Lodge
 *Abidjan:
 Albert Ahouné Lodge
 Amenhotep IV Lodge
 Cheops Lodge
 Jeanne Guesdon Lodge
 Thoutmosis III Lodge
 *Abobo Garé:
 Galilée Lodge
 Sénèque Lodge
 Triade Lodge
 Aboisso: Amour Pronaos
 Adzopé: Jean-Jacques Rousseau Chapter
 Agboville: Jacob Boehme Chapter
 Agnibilékrout: Rose Mystique Pronaos
 Anyama: Hator Pronaos
 *Béoumi: Isaac Newton Lodge
 Biankouma: Atlantide Pronaos
 Bingerville: Epicure Pronaos
 *Bondoukou: Démocrate Lodge
 *Bongouanou: Lumière Lodge
 Borotou-Koro: Cohésion Chapter
 Bouaflé: Paracelse Chapter
 *Bouaké:
 Joseph N'Guessan Bongo Lodge
 Louis Diassy 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:** Felicité Lodge
Sassandra: Thalès Pronaos
Séguéla: Anaximandre Pronaos
Sérébou: Athèna 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
Fukuoka: Sphinx Pronaos
Nagoya: Tel el-Amarna Chapter
Okayama: Akhnaton Pronaos
Osaka: Ankh Chapter
Sapporo: Hermes Pronaos
Sendai: Cosmos Pronaos
Shizuoka: Nefertiti Pronaos
***Tokyo:** Validivar Lodge

†MADAGASCAR
Antananarivo: Lemurie Mystique Pronaos

MALAYSIA
Kuala Lumpur: Kuala Lumpur Pronaos

†MALI
Bamako: Harmonie Pronaos

MALTA
Valletta: Zerniq Pronaos

†MARTINIQUE
***Fort-de-France:** Amon-Rá 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, Aga.: Aguascalientes Pronaos
Cárdenas, Tab.: Cárdenas Pronaos
Celaya, Gto.: Celaya Pronaos
Chihuahua, Chih.: Iluminación Chapter
Ciudad Constitución, B.C. Sur: Ciudad Constitución Pronaos
Ciudad Juárez, Chih.: Juárez Chapter
Ciudad Satélite, Mex.: Ciudad Satélite Pronaos
Ciudad Victoria, Tamps.: Victoria Pronaos
Coyoacán, Mex.: Coyoacán Chapter
Cuernavaca, Mor.: Xochicalco Chapter
Culiacán, Sin.: Culiacán Pronaos
Delicias, Chih.: Delicias Pronaos
Durango, Dgo.: Durango Pronaos
Ecatepec, Mex.: Ecatepec Chapter
***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
Los Mochis, Sin.: Los Mochis Pronaos
Matamoros, Tamps.: Aristóteles Chapter
Mazatlán, Sin.: Mazatlán Pronaos
Mérida, Yuc.: Mérida Pronaos
Mexicali, B.C.: Chichen-Itza Chapter
México, D.F.:
 *Quetzalcóatl Lodge
 Teotihuacan Chapter
Monclova, Coah.: Monclova Chapter
***Monterrey, N.L.:** Monterrey Lodge
Morelia, Mich.: Tzintzun Pronaos
Nueva Rosita, Coah.: Rosita Chapter
Nuevo Casas Grandes, Chih.: Nuevo Casas Grandes Pronaos
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
Piedras Negras, Coah.: Piedras Negras Pronaos
Poza Rica, Ver.: El Tajín Pronaos
Puebla, Pue.:
 Puebla Chapter
 Tonatiuh Chapter
Queretaro, Qro.: Queretaro Pronaos
Reynosa, Tamps.: Reynosa Chapter
Saltillo, Coah.: Saltillo Pronaos
San Luis Potosí, S.L.P.: Evolución Pronaos
Tampico, Tamps.: Tampico Chapter
Tijuana, B.C.:
 *Cosmos Lodge
 Otay Tijuana Chapter
Valle Hermoso, Tamps.: Valle Hermoso Pronaos
Veracruz, Ver.: Zoroástro Chapter
Villahermosa, Tab.: Tabasco Chapter
Xalapa, Ver.: Xalapa Chapter
Xicoténcatl, Tamps.: Xicoténcatl Pronaos

†MONACO
Monaco: Monoecis Pronaos

†MOROCCO
Casablanca: Nova Atlantis Pronaos

+NETHERLANDS
Alkmaar: Aquarius 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
Harderwijk: Osiris Pronaos
Hengelo: Ankh 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 Chapter
Afikpo, Imo: Afikpo Pronaos
Afuze, Bendel: Owan Pronaos
Agbor, Bendel: Divine Pronaos
Ahoada, Rivers: Arcane Pronaos
Ajaokuta, Kwara: Ajaokuta 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 Chapter
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 Chapter
Issele-Uku, Bendel: Eziani Pronaos
Jebba, Kwara: Jebba Pronaos
Jos, Plateau: Star of Peace Chapter
***Kaduna, Kaduna:** Morning Light Lodge
Kano, Kano: Kano Chapter
Koko, Bendel: Koko Pronaos
Kwale, Bendel: Illuminati Pronaos
Lafia, Plateau: Lafia Pronaos
***Lagos, Lagos:**
 Isis Lodge
 Memphis Lodge
Lagos Island, Lagos: Lagos Island Pronaos
Maiduguri, Borno: Maiduguri Pronaos
Makurdi, Benue: Descartes Chapter
Mbaise, Imo: Mbaise Pronaos
Mbaitoli, Imo: Mbaitoli Pronaos
Mgbidi, Imo: Mgbidi Pronaos
Minna, Niger: Minna Pronaos
New Bussa, Kwara: New Bussa Pronaos
Nnewi, Anambra: Nnewi Pronaos
Nsukka, Anambra: 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
Oguta, Imo: Oguta Pronaos
Ogwashe-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
Omoku, Rivers: Omoku 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
Sagbama, Rivers: Unity Pronaos
***Sapele, Bendel:** Nirvana Lodge
Shagamu, Ogun: Remo Pronaos

Sokoto, Sokoto: Sokoto Pronaos
Suleja, Niger: Suleja Pronaos
Ubijaja, Bendel: Ubijaja 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:** Mjøsa Chapter
***Oslo:** Oslo Chapter
Stavanger: Rogaland Chapter
***Trondheim:** Nidaros Chapter

PANAMA

Boquete: Boquete Pronaos
Changuinola: Changuinola Pronaos
Chitré: Centrales Pronaos
Colón: Amon Ra 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

‡SENEGAL

Dakar: Karnak Chapter

SIERRA LEONE

Freetown: Freetown Pronaos

SINGAPORE

Singapore: Singapore Chapter

SOUTH AFRICA

Benoni, Transvaal: Kether-Ra Pronaos
Bloemfontein, O.F.S.: Bloemfontein Pronaos
Cape Town, Cape Province: Good Hope Chapter
Durban, Natal: Natalia Chapter
East London, Cape Province: Shanti Pronaos
***Johannesburg, Transvaal:** Southern Cross Lodge
Pretoria, Transvaal: Pretoria Pronaos
Sea Park, Natal: Terra Natalis Pronaos
Umtata, Transkei: Umtata Pronaos
Welkom, O.F.S.: Welkom Pronaos

SPAIN

Albacete: Albor Pronaos
Alicante: Isis Pronaos
Almeria: Almeria Pronaos
***Barcelona:** Ramon Llull Lodge
Bilbao: Acuario Pronaos
Cartagena: Mastia Pronaos
Fuengirola: Fuengirola Pronaos
Galapagar: Galapagar Pronaos
Gerona: Gerona Pronaos
Huelva: Huelva 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
Mataró: Mataró Pronaos
Orense: Orense Pronaos
Oviedo: Oviedo Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastián: San Sebastián Chapter
***Santa Cruz de Tenerife:** Abora Lodge
Sevilla: Sevilla Pronaos
Tarragona: Tarragona Pronaos
Teruel: Teruel Pronaos
Valdetorres: Angel Pronaos
Valencia: Sirio Pronaos
Valladolid: Valladolid Pronaos
Zaragoza: Zaragoza Chapter

+SURINAM

***Paramaribo:** Paramaribo Lodge

SWAZILAND

Mbabane: Ra-Simakade Pronaos

†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: Akh-En-Aton Chapter
†*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 Chapter
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

Prescott: Prescott Pronaos

Tucson: Tucson Pronaos

California

Anaheim: Empedocles Chapter

Bakersfield: Temblor Pronaos

***Bell:** Bell Lodge (S)

Chico: Chico Area Pronaos

Concord: Concord Lotus Pronaos

Costa Mesa: Pronaos by the Sea

Fresno: Heart of California Chapter

Lancaster: Desert Rose Pronaos

***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 Pronaos

San Diego

***San Diego Lodge**

Spanish Chapter of San Diego (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

Thousand Oaks: Light of the Oaks Pronaos

Torrance: New Pyramid Pronaos

Vallejo: Vallejo Chapter

Colorado

Boulder: Columbine Pronaos

Colorado Springs: Chapter of the Sun

***Denver:** Rocky Mountain Lodge

Connecticut

Bridgeport: Bridgeport Pronaos (S)

Hartford (Old Wethersfield): Hartford Chapter

Stratford: Pyramid Chapter

Delaware

Newark: Wilmington Pronaos

District of Columbia

***Washington:** Atlantis Lodge

Florida

Fort Lauderdale: Fort Lauderdale Chapter

Hialeah: Hialeah Chapter (S)

Holly Hill: Sunshine Pronaos

Hollywood: Hollywood Pronaos

Jacksonville: Jacksonville Pronaos
Jupiter: West Palm Beach Pronaos
Miami:
 *Miami Lodge
 *Mistes Lodge (S)
 Westchester Chapter (S)
Orlando: Orlando Pronaos
***St. Petersburg:** Aquarian Lodge
Sarasota: Sarasota Pronaos
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
Reno: Reno Pronaos
New Jersey
Bergenfield: Garden State Pronaos
Elizabeth: Elizabeth Pronaos (S)
***Jersey City:** H. Spencer Lewis Lodge
Metuchen: Marquis de Lafayette Chapter
West New York: New Jersey Chapter (S)
New Mexico
Belen: Belen Pronaos
Santa Fe: Mountain Rose Pronaos
***New York**
Brentwood: Dove Pronaos
Bronx:
 Bronx Hispanic Chapter (S)
 Jakob Boehme Chapter
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
Port Washington: Sunrise Chapter
Poughkeepsie: Hudson Valley Pronaos
Queens: New York Spanish Lodge (S)
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
Oklahoma
***Oklahoma City:** Amenhotep Lodge
Oregon
Portland: Enneadic Star Chapter
Pennsylvania
Allentown: Allentown Chapter
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)
***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
Brownsville: Brownsville Pronaos (S)
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 Lodge (S)
 New Atlantis Lodge
League City: Apollo Pronaos
McAllen: McAllen Chapter (S)
San Antonio:
 Mystical Rose Chapter
 Universo Chapter (S)
Utah
Salt Lake City: Utah Wasatch Pronaos
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:** Titurel Lodge
Rocha: Rocha Pronaos
VENEZUELA
Acarigua, Portuguesa: Luz de Portuguesa Pronaos
Bachaquero, Zulia: La Rosa Mistica Pronaos
Barcelona, Anzoátegui: Delta Pronaos
Barinas, Barinas: Barinas Pronaos
***Barquisimeto, Lara:** Barquisimeto Lodge
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
Maiquetía, D.F.: Plotino Chapter
***Maracaibo, Zulia:** Cenit Lodge
***Maracay, Aragua:** Lewis Lodge
Maturín, Monagas: Maturin 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
Bunia: Maendeleo Pronaos
Butembo: Sekmet Pronaos
Goma: Bes Pronaos
Isiro: Lumière Pronaos
Kabinda: Etata Pronaos
***Kalemie:** Mwanganza Lodge

Kananga: Butoke Chapter
Katuba: Ched Chapter
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 Lodge
Muanda: Horus Pronaos
Musoshi: Alexandre Cagliostro Pronaos
***Ndjili:** Louxor Lodge
Tshikapa: Kut-Hu-Mi Pronaos
Uvira: Uvira Pronaos

ZIMBABWE
Harare: Flame Lily Chapter

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As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

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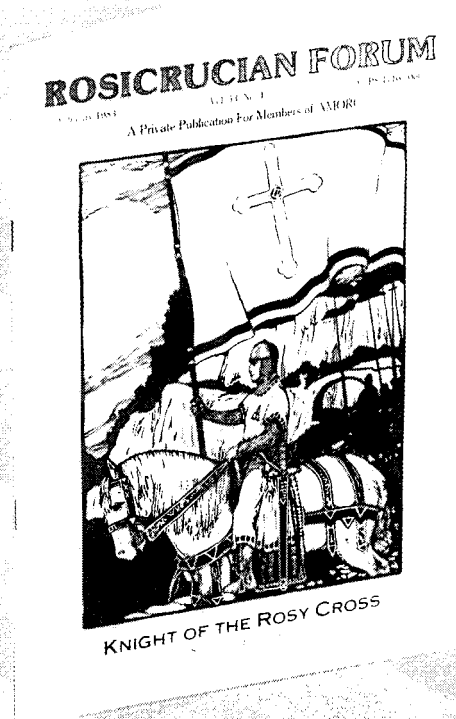
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- Are There Soul Mates?
- Psychic Sight
- How To Conduct Experiments
- Mental Telepathy
- Mysteries of Time and Space
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- Initiation—A Beginning

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TREASURES

FROM OUR MUSEUM

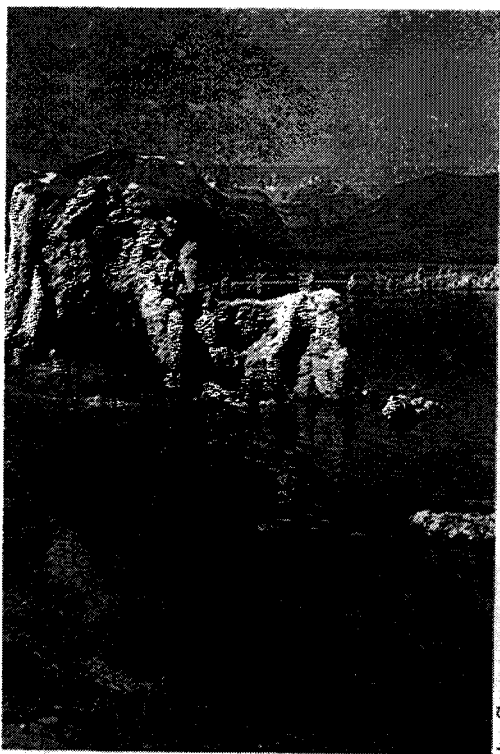
Mummified Head



This priceless mummified head from the early period of Ancient Egyptian history—the Second or Third Dynasty (2890-2613 B.C.)—was found in the cemetery of Kafr Tarkhan by Sir Flinders Petrie (1853-1942), who is often called “The Father of Archeology.” The dark pitch-colored substance covering the head is bitumen. The Egyptians, believing in life after death, placed great importance on preserving the body. Different methods of embalming were used. The one used for this mummy—preservation through use of bitumen—was the most common method employed. The word “mummy” is derived from an Arabic word which translates as “bitumenized thing.” This rare antiquity is on display in the Mummy Gallery of the Rosicrucian Egyptian Museum.

—Juan Pérez, 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.



Jerry Chapman

Tufa towers along Mono Lake's shoreline—the Sierra Nevada in the background.

World Of Wonder

Mono Lake

There rests upon the desert plain what appears to be a wide sheet of burnished metal, so brilliant and even is its surface . . . no prosaic description can portray the grandeur of fifty miles of rugged mountains, rising beyond a placid lake in which each sharply cut peak, each shadowy precipice, and each purple gorge is reflected.

—Israel Russell
pioneer geologist
Mono Lake, 1881

EAST of Yosemite National Park, the eastern escarpment of California's mighty Sierra Nevada presents a spectacular panorama. From the granite crest of the high Sierra, the land drops dramatically, almost straight down, six to eight thousand feet, into an awesome landscape of high desert, rugged snow-topped mountain ranges, extinct volcanoes, and glacier-scoured valleys. "A country of wonderful contrasts," wrote John Muir, describing the wildly beautiful Eastern Sierra. "Hot deserts bounded by snow-laden mountains . . . Frost and fire working together in the making of beauty."

Amidst all this natural drama is the beautiful gem, Mono Lake, its serene surface reflecting back all the beauty which surrounds it.

For millions of years Mono Lake has occupied its glacier-carved basin, reflecting across its surface changing patterns of sunlight, moonlight, the fleeting clouds of Sierra storms, the towering peaks of the Sierra itself. This is one of North America's oldest lakes. Landlocked by peaks and volcanoes, and in a desert environment, highly-saline Mono Lake is dependent on spring runoff from fast-flowing Sierra streams to replenish its evaporated water. For untold generations millions of migratory birds have made Mono Lake and its lava-strewn volcanic islands their home for a part of each year. Annually thousands of California Gulls nest each spring on Negit Island—the second largest colony in the world. Protected from predators on these islands, the birds and their young thrive on tons of brine shrimp from Mono's salty waters. Later in the summer, thousands of shorebirds, waterfowl, and grebes rest and feed at Mono Lake on their annual migratory journeys. In the next issue: an endangered ecosystem.

—Robin M. Thompson, F.R.C.