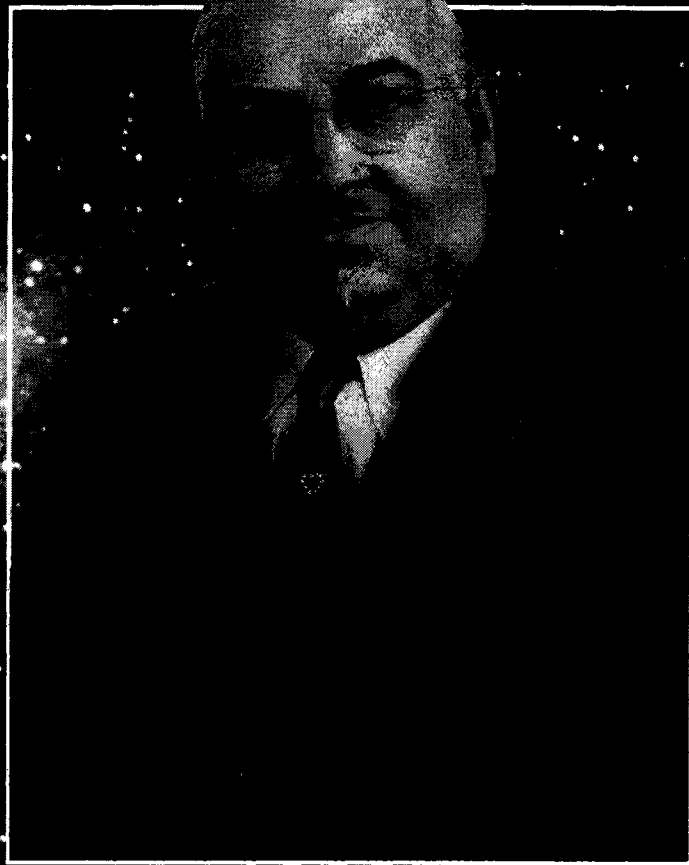


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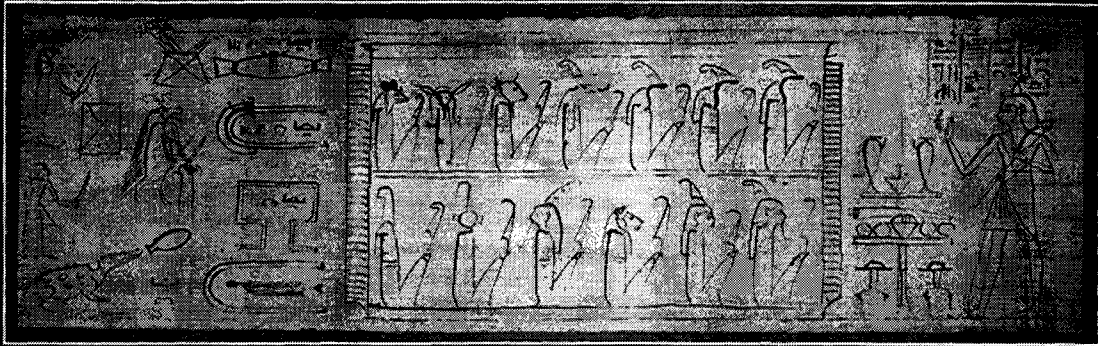
Winter 1993-94



Cosmic Mission Fulfilled

Dr. H. Spencer Lewis, F.R.C., 1883-1939

TREASURES FROM OUR MUSEUM



THE EGYPTIANS believed that after death, if they were judged worthy by the gods, they would travel to Duat or the Netherworld, living a life much like the one they had lived on earth. The Egyptian Book of the Dead, which first became popular during the 18th Dynasty (circa. 1570-1293 B.C.), contained about 200 spells. A selection of these spells was written on papyrus and buried with the mummy to provide protection and guidance to the deceased in his or her journey to Duat. The spells recorded the words and rituals required to enable passage through the Hall of Judgment, across the celestial river, through gates and portals and past other obstructions. There were spells for eating, drinking, breathing, and not working; for protection from dangers; and for transformation into various creatures to overcome challenges. Finally, there were prayers to be repeated in the presence of gods.

Our funerary papyrus comes from the 27th

Funerary Papyrus

Dynasty in the Late Period (circa. 500 B.C.). The deceased, an Overseer of Masons, stands to the right, holding a large ankh, symbol of life. He is making offerings before nine gods of the Hall of Judgment who are seated in a shrine, each holding a feather of Maat—a symbol of truth. To the left are several illustrations from Spell 150 of the Book of the Dead, which lists a series of mounds or regions which may be found in Duat. It was important to know the names of the mounds and their gods in order to pass safely and to take part in their rewards. The crocodile, “He who sees and takes,” resided in Ikesy. Re-Horakty, the hawk-headed god, presided over the Field of Rushes where wheat and barley grew to enormous heights. The Egyptians ensured safe passage and a pleasant life in the afterlife by providing their dead with “reminders” such as these.

—Susan Wageman

RC 1230, 18.8 x 65 cm

*Research on the Egyptian Museum's collections is ongoing.
Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.*

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OUR COVER: Our Cover celebrates the 110th anniversary of Dr. H. Spencer Lewis' birth and the vast work this unusually gifted individual accomplished in his lifetime—truly a cosmic mission fulfilled! In observance of this anniversary, Dr. Lewis' essential biography—**Cosmic Mission Fulfilled**—will be reprinted and reissued with a new commemorative jacket cover. Look for this special printing available soon.

The Great Work of Dr. H. Spencer Lewis

NOVEMBER 25, 1993, marked the 110th anniversary of the birth of Dr. H. Spencer Lewis, first Imperator of the second cycle of the Rosicrucian Order, AMORC, in America. Through his efforts, the activities of the Order were rejuvenated in those lands where the work of the Order had ceased because of two World Wars. It was during his dynamic leadership that the ideals, principles, and teachings of the cultural and mystical philosophy of the Rosicrucians were introduced to, and established in, other lands where they never existed before.

Dr. H. Spencer Lewis was born in Frenchtown, New Jersey, on November 25, 1883. His early education took place in New York City, where he resided for many years. Later in life, as an executive officer of the Supreme Grand Lodge of AMORC, he traveled extensively throughout the world in connection with the duties of his office.

As a metaphor and philosophical axiom it has been related that "thoughts are things." Certainly thoughts have the potential of becoming things. Everything which humanity has brought forth had its embryo in the idea which preceded it. Our thoughts, therefore, are the pristine substance of our being. More succinctly, "we are what we think."

Dr. Lewis' thoughts touched upon the many problems and challenges of life. The demands of his work caused him to embrace many subjects not commonly engaging the minds of others. It is not possible to effectively capsule the knowledge of an intellectual and idealist in a few words or even pages. Consequently, the following few excerpts from the multitude of Dr. Lewis' writings at least show the diversity of his thought and concepts:

Evolution of Knowledge

Knowledge, like matter itself, is constantly becoming It is the constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself. The same is true of knowledge. It is the evolution of knowledge—the new ap-

plication of it, a newer realization, and its modification into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

A Lasting Peace

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods Education and science have done much to unite the races and countries of the world and to preserve their peoples and multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

Universal Aspects of Religion

Do I have to be an orthodox Christian to praise the teachings of Jesus the Christ? Do I have to be an Oriental and born in an Oriental country to have inherited the Buddhist religion in order to praise the good things that Buddha taught and that are being taught in the Buddhist Church today? And must I be a real convert and member of the Society of Friends because I praise Quakerism? . . . I praise all of these systems for the good that is in them and then when I wish to commune with God I send my consciousness into the Cathedral of the Soul [Celestial Sanctum] and there find in the holy of holies assembled

with me are the Buddhists and Hindus, the Moslems and Christians, the Quakers and all the others of strange or similar theories. God is the Father of all of us and we unite happily and cheerfully in the great work of trying to follow his laws.

Human Alchemy

As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence.

Role of the Teacher

I often wonder how many of our members realize that the true aim, and perhaps the only mission in life, of any real teacher or leader in the field of mysticism is to point out the way, to cast light on the path, and to extend a helping hand to those who want to make the start? To devote one's life to the uplift, guidance, and assistance of others has no other reward than the joy of doing, and he would be an unwise teacher and leader, indeed, unlearned in the laws of human nature and the tendencies of man, who did not realize that there will be those in his classes, in his school, in his circle of intimates and friends, who will some day advance beyond him in power, in knowledge and understanding, and to whom he may in turn look some day for that guidance, that help, that he is extending to others.

Practicality of Mysticism

A mystic is as keenly interested in the laws and principles of the atomic and molecular structure of matter as he is in the spiritual integrity of the divine source of life. He is just as practical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly on the earth, and on the rock of his material existence, while permitting his consciousness at times to soar into greater heights of the life beyond . . . This is what constitutes the true nature of the mystic, and of the



Dr. H. Spencer Lewis, F.R.C., 1883-1939

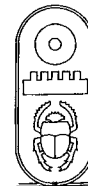
seeker of illumination and wisdom and spiritual light.

Ethics in Business

Consider yourselves messengers of light in your fields of business; look upon yourselves as tools in the hands of the Cosmic to aid in the evolutionary changes that must be brought about in all things, including business methods . . . Your presence in the business world is like the fire in the alchemist's furnace. You will purge and purify the dross from the matter and finally leave it in a higher, a better state. This will be part of the process of evolution of your business and you will be like those in the past who aided in similar ways in making business, social, and education systems better and more ideal than they were hundreds of years ago.

Spreading the Light

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America [and the world]—is an astonishing violation of the supposed rules of conservatism will learn that it is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most conservative churches will be carrying on similar forms of



propaganda, and we will have entered into an age of nationwide discussion of existing organizations, with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

New Cycles of World Change

The older generations have had ample opportunity to clean house and to get rid of those methods, those ideas, and those laws and principles which have made crime rampant and wars and other destructive operations [into] glorified things. But nothing was done. Generation after generation of young people had to face the dire conditions and fit themselves into the quagmire of evil and injustice. All of this is to be changed. Viewing it in cycles of centuries and in the octaves of the world's history, it appears as though in the twinkling of an eye, a revolution has set in that will change the maps of the world and bring forth new nations, new liberties, new principles, new ideals, and new life. We are now living through the period of greatest change and it behooves each one of us to adjust ourselves accordingly.

The Incomprehensible

Thus we see that man's attempt to comprehend an incomprehensible thing, such as a fictitious condition called time, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time since it exists wholly in the consciousness of man and not in nature itself. It is little wonder, therefore, that man in attempting to comprehend a fictitious thing that resides only in his objective or outer consciousness should resort to many strange methods of measurement

and then find that this yard stick of measurement or standard of measurement does not suit all of his problems and therefore change the standards of measurement to suit the conditions and necessities. It is like having a yard stick of thirty-six inches made of rubber that can be stretched from thirty-six inches to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.



These excerpts from the writings and speeches of Dr. H. Spencer Lewis, although written many years ago, speak to us today with a timeless clarity and recognition. The truth is always that way.

As in the building of the Great Pyramid, the foundation work of a structure or organization is of utmost importance, for it is upon this sturdy foundation that the entire structure is built and exists. Today, the founding work of Dr. Lewis continues throughout the world in the form of the Rosicrucian Order, AMORC. The Order has grown tremendously since Dr. Lewis' time and due to the work of the Supreme Grand Lodge and eleven Grand Lodges around the world, the Light of the Order's teachings has spread to all corners of the earth. But in the beginning it was due to the work and vision of this enlightened and devoted individual. Thank you, H. Spencer Lewis, F.R.C.!

—Editor

(For a complete listing of all AMORC Affiliated Bodies in nations throughout the world, see "Worldwide Directory of the Rosicrucian Order AMORC," beginning on Page 21 in this issue.)

If we are ever to enjoy life, now is the time—not tomorrow, nor next year, nor in some future life after we have died. The best preparation for a better life next year is a full, complete, harmonious, joyous life this year. Our beliefs in a rich future life are of little importance unless we coin them into a rich present life. Today should always be our most wonderful day.

—Thomas Dreier

Lights of the Winter Solstice

by Mark Martin, F.R.C.

ASTRONOMICALLY, the winter solstice occurs when the Sun, in its apparent path along the ecliptic, reaches its farthest point south of the celestial equator on December 21, at which time the longest night of the year occurs in the Northern Hemisphere and winter begins. At this point the Sun enters the sign of Capricorn, after which the days in the Northern Hemisphere grow longer once again. In astrology, Capricorn is the sign of hope, ambition, and aspiration, and the Sun in Capricorn denotes seriousness, introspection, forethought, and optimism.

Symbolically, throughout the millennia and in the traditions of many civilizations, the winter solstice has long been considered a “Herald of Light.” Throughout the Northern Hemisphere, the “return of the sunlight” signifies an end to the long nights of darkness and the promise of an increase in the Sun’s life-giving rays as the Earth once more begins her annual renewal into spring. This wintertime promise, coming at the darkest time of the year, has traditionally been cause for celebration in hopes of a resplendent spring, a productive summer, and a bountiful autumn harvest. Hence, many diverse traditions surrounding the winter solstice became established throughout history.

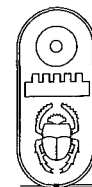
Long ago in ancient Egypt hieroglyphs represented the Sun God Ra seated in a solar boat—a boat carrying the Sun—with a solar disk atop his head. Tomb paintings depict Ra’s solar boat sailing across the sky—symbolizing the Sun’s daily journey from east to west. In Egypt the daily and seasonal movements of the Sun were measured and studied through the use of instruments such as sundials. In fact, the great initiatic pyramids, built on the Giza Plateau near present-day Cairo, were used in a similar manner.

The Great Pyramid was built in such a way as to be precisely aligned with the Tropic of Cancer (which passes through Egypt far to the south of the Giza Plateau). Thus, on the

day of the summer solstice (June 21), when the Sun is at its zenith over the Tropic of Cancer, all four sides of the Great Pyramid are bathed in full sunlight. Gradually, during the days that follow, as the Sun makes its way across the sky, only two sides of the pyramid are fully illuminated, while the other two sides are in variant shadow. At the winter solstice, the Sun begins to illuminate the shadowed sides of the pyramid from its apex, heralding the more abundant return of the sunlight.

At that time, prayers, rituals, and ceremonial events were dedicated to Ra. One such prayer was found in the papyrus of the scribe Ani: “Homage to Thee, Ra, O Thou who art in the boat. Thou risest! Thou risest! Thou shinest with Thy rays and Thou hast made mankind to rejoice for millions of years, according to Thy will!”¹

Far to the east of Egypt, the ancient Chinese civilization also measured the Sun’s movement and recognized the winter solstice, celebrating the solar progress which creates a change in the Earth’s climate and opens the way for nature’s regeneration. Chinese astrology has its origin in Taoism. The Tao is the supreme intelligence—inaccessible to human understanding—that governs the natural course of the universe, including the movements of the stars and planets. The Chinese calendar—one of the world’s oldest



calendars still in use—is governed by astrology and is therefore based on a lunar cycle. Thus, the Chinese New Year begins on the second new moon following the winter solstice (usually in late January or during February). Throughout the two months following the winter solstice, snow and a cold north wind dominate the Chinese climate. But with the Lunar New Year and the arrival of the vernal equinox in March, the snow begins to melt into water, eventually inundating the lowlands, giving nourishment and growth to the sacred grains of rice.²

The Druids

Far to the west, across the Eurasian continent, the mysterious Druids, who passed their knowledge on to the Celts, regarded the winter solstice as a high holy day in which the spirit of humanity would radiate outward like a glowing flame. As a symbolic gesture of this outward radiation of good will, sacred mistletoe was harvested from the branches of mighty oaks and exchanged among Druidic sects as peace offerings.³ In the rituals that followed, sacred fires were lit and the Druids invoked the celestial forces of light into the elements of fire, air, earth, and water as protection against the forces of darkness.

In the Roman Empire, the winter solstice marked the beginning of a five-day celebration which culminated in the Feast of Saturnalia on December 25. This feast honored the Roman deity Saturn, who was identified with the Greek god Cronus (Kronos)—a Titan who ruled the Earth in an earlier agricultural age of happiness and virtue until he was overthrown by Zeus. The Romans identified Zeus as Jupiter—their supreme deity. This myth of Jupiter overcoming Saturn is astronomically commemorated in the night skies of December when the planet Saturn shines brightest in the heavens. Within five days following the winter solstice, Jupiter overtakes Saturn in its orbital path and thus becomes the brightest object (other than the Moon) in the winter night skies. In commemoration of Jupiter's victory over Saturn, the Feast of Saturnalia was celebrated in ancient Rome by continuous feasting and unbridled libidinous pursuits.

Chanukah—Feast of Lights

The Roman government successfully repressed the peoples of all lands which it had

conquered, forcing the vanquished to bend to its gargantuan will and forsake their former beliefs. But in the Middle East the Hebrews clung tenaciously to the laws which were set before them by Moses, who centuries before had led them out of Egypt. They held fast to their faith, commemorating during the Feast of Lights (known today as Chanukah) the ever-burning flame in Solomon's Temple.

In the 10th century B.C., when the Hebrews were oppressed by Syria, there was no oil for lamps. Any oil kept in reserve was utilized for the sacred vestal fires within King Solomon's Temple. On the 25th day of the Hebrew month of Kislev, which occurred between what is now the months of November and December, no more oil could be found for the vestal fires. But somehow the sacred fires remained burning in the temple for eight days, until the Syrians were overthrown by the Macabees shortly before the winter solstice. The Hebrews were once again free, and as the light within the temple had never diminished, neither had their faith. Thus today, thousands of years later, Chanukah—the Feast of Lights—is celebrated worldwide by Jewish people at the darkest time of the year—near the winter solstice.

The Magi

Throughout the ancient world—in Egyptian, Babylonian, Persian, Greek, and Roman civilizations—time and events were governed by astrological configurations. The Magi—a class of Zoroastrian astronomer-priests in ancient Media and Persia—were highly revered in many civilized lands for their wisdom and their astronomical and astrological knowledge.

Between the years 11 and 3 B.C. the Magi correctly predicted a celestial phenomenon seen by thousands of people throughout the world at that time. On the sixth day of what is now known as the month of January, exactly as the Magi predicted, the bright planets of Jupiter and Venus entered into direct conjunction, appearing as a single star which shone brighter than any other object in the night sky. The combined light of these bright planets appeared to cause a nimbus around the apparent star which it formed. Due to its close proximity to Earth, Venus appeared to be slightly lower in its position in front of Jupiter, and this direct planetary alignment gave the appearance of a star with a tail.⁴

From the palace of King Herod—who ruled the land of Judea under Roman authority—this configuration of planets appeared to rise from constellations in the east and become fixed at its zenith over a desolate area along the caravan routes to Egypt. The planets Jupiter and Venus were considered highly beneficial aspects.

Many of the Hebrews who lived in Judea expected the coming of a messiah. Could this mysterious light in the winter skies be an omen for the Hebrews, mused a worried King Herod?

The Essene Brotherhood

Along the caravan road near the village now called Bethlehem the Essene Brotherhood had carved out of rock cliffs several inns, or grottoes, for travelers crossing the desert. The Essenes and Nazarenes were not orthodox Jews, but Qabalistic mystic brotherhoods who practiced a more esoteric and philosophically advanced form of the Hebrew faith.

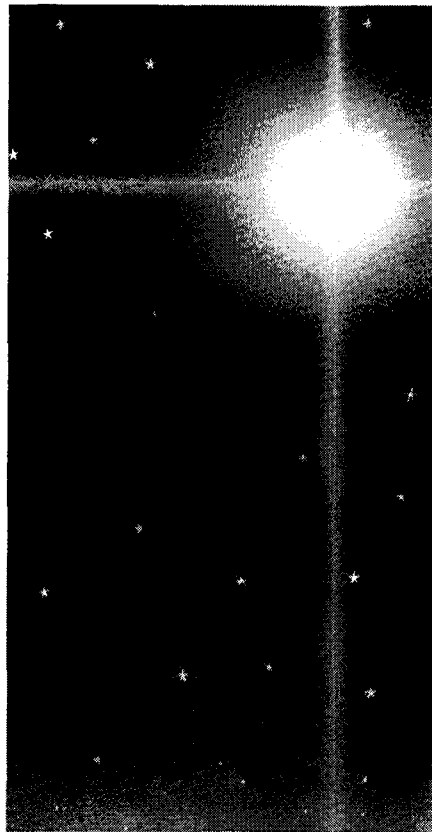
According to Dr. H. Spencer Lewis, the Essenes were a branch of the illuminated brotherhood or Great White Lodge which had its birth in Egypt during the time just before the reign of Pharaoh Akhnaton. They were the creators and keepers of what we now know as the Dead Sea Scrolls, which were found in such a cave or grotto in 1946. The Essenes, the Nazarenes, and other mystics of that time anticipated the coming of a great Master or Avatar who would be the incarnation of one of their former great leaders or deliverers.

And it came to pass that it was in an Essene grotto on the lonely road to Bethlehem that a vestal virgin from a Nazarene temple gave birth to the child who would change the fate of the world.

The Western Christmas

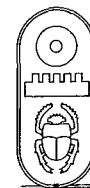
Throughout much of the Western world, the winter solstice is celebrated in the form of Christmas—commemorating the birth of Jesus the Christ. Most of us are familiar with the religious aspects of Christmas, but what are the mystical aspects associated with the Master Jesus, the Christ spirit, and this special time of year?

The Master Jesus spent the first thirteen years of his life in Egypt, where he studied



among Essene scholars and theologians, until his family returned to Judea and settled in Nazareth. In his “missing years,” it is said that Jesus journeyed along the old Silk Road from Judea eastward into India and Tibet, where he studied Buddhism among the lamas. From his studies in Egypt and his Essene background, Jesus was well versed in the aspects of the human soul and the laws by which the soul is governed throughout its incarnations. From the example of Solomon’s Temple, Jesus understood that the light of soul personality can never be diminished in darkness. From his studies in the East, he knew that soul personality is part of the all-pervading god of the universe manifesting within the body of each individual.

The ancient Egyptian word for the indwelling spirit of the body was *Karis*,⁵ which the Greeks translated into *Christos*, which we, in turn, translate as “Christ.” In mystical terms, the Christ spirit is the all-embracing



consciousness, the indwelling light, which we identify as the God of our Hearts. The winter solstice traditionally marks the return of the light—the coming of Christ, the incoming light. The mystical teachings of Christ remind us that we are all incarnate beings of light within ourselves. The *indwelling light* and *the return of the light* are important themes in most Christmas celebrations throughout the world.

It is interesting to note that in many traditions, Christmas lights are not lit until the day of the winter solstice (December 21), and they remain lit nightly until January 6, the Day of the Magi.

The winter season is a time for regenerating the spirit within—the light within. It is a time for rest, study, and meditation, so that we may prepare the inner being for the New Year in spring. Realizing that our bodies are temples which house the brilliant spirit of Light, a part of the Greater Light, we nourish our spirits at this time with thoughts of peace, harmony, and love.

As we come to understand the true symbolism of the winter solstice more fully, Rosicrucians should be mindful of the lessons set before us in our beloved Rose Cross, the

symbolic Vestal Fire, and in our Sacred Triangle upon the Shekinah within our temple. The Rose Cross, of course, represents the soul within our body and our attunement to the loving God of our Hearts. The symbolic Vestal Fire reminds us that Eternal Light dwells within our temples or bodies. Our Sacred Triangle teaches us that if we permit the Spirit of Light to fully enter our lives, then we may radiate that light, through life, to all the universe in love—not only at the time of the winter solstice, but throughout all the year as well. Thenceforth, peace and goodwill to all will reign supreme.

Footnotes:

¹ Sir E.A. Wallis Budge, *The Egyptian Book of the Dead* (New York: Dover Publications, 1967).

² Wing-Tsit Chan, *Chinese Philosophy* (Princeton, New Jersey: Princeton University Press, 1963).

³ Ward Rutherford, *The Druids* (New York: Sterling Publishing Co., Inc., 1990).

⁴ John Mosely, *The Christmas Star* (Los Angeles: Griffith Park Press, Griffith Park Observatory, 1988).

⁵ Sir E.A. Wallis Budge, *The Egyptian Language* (London: Routledge & Kegan Paul, Ltd., 1977).

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 acronym) 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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or call toll-free (800) 882-6672 from U.S. or Canada**

Preparing for the Millennium

by Dennis Kwiatkowski, F.R.C.

AS 1993 draws to a close, we realize that the year 2000—the millennium—is only seven years away. Throughout the 20th century, which is now coming to a close, the world has faced and experienced tremendous changes. In the last several years, the pace of change has escalated, and there will be many more changes occurring during the upcoming seven years and in the approaching millennium.

The law of change is one of the great laws of nature. Change occurs for a reason. The old and outworn is always giving way to the fresh and new. Outmoded ways of thinking and of doing things are being replaced by new ideas, new methods. How can we, as individuals—and especially as Rosicrucians—prepare for these changes which will be brought to us in the new century ahead?

First and foremost, as we learn early in the Rosicrucian teachings, the one constant in life—the one thing we can count on and that we will always need to adjust to—is change.

Secondly, from a cosmic viewpoint, this is a very special time in which we are living. The changes occurring now are not simply happening in a vacuum. Two interesting cycles tie in with the current changes. As many Rosicrucians are aware, each period of seven years constitutes a cycle. But there is also a special cycle which consists of nine years. It is very rare for the end of a seven-year cycle to coincide with the completion of a nine-year cycle—that is, for these two cycles to end together and then begin their new cycles together at the same time.

Significant Cycles

As Dr. H. Spencer Lewis has pointed out, when a seven-year cycle and a nine-year cycle coincide in this manner, it indicates a great period of change and growth.* Coincidentally, this has happened only once before

* See "A Talk With the Masters," *The Rosicrucian Forum*, Vol. 1, No. 1., August 1930, p. 3.

in this century (1930). It so happens that the cycles coincide perfectly—both cycles end and begin together—this year, in 1993. And it is interesting to note that it is only seven more years until the year 2000. Thus a special period of growth and change is happening *right now*.

Thus the many changes occurring are not accidental. Through long and careful preparation, the consciousness of humanity is ready to evolve to a higher state and to embrace truth more fully. As a result, a great deal of turmoil is being experienced as human beings make the adjustment to an expanded state of awareness and thinking.

This threshold upon which humanity now stands—this grand opportunity to go further and higher in our evolvment as human beings—has been influenced by the work of Rosicrucians throughout the centuries.

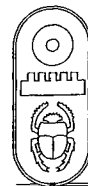
Particularly in this century, the arduous and devoted work of Dr. H. Spencer Lewis and Ralph M. Lewis—along with the support of thousands of members who have put into practice the Rosicrucian teachings—has had a tremendous impact upon the world. The fact that each one of us has been drawn to the Rosicrucian Order during this cycle means that we each have a special part to play in the important events which are now occurring and which are about to occur.

Having examined this theory of coinciding cycles, let us now return to our original question: How can we, as Rosicrucian individuals, prepare for the coming millennium?

Spirit of Cooperation

To begin with, it is necessary for each of us to work on certain aspects of ourselves which will reflect the changes that humanity as a whole must meet. Perhaps this will be somewhat easier for us to do since we already work with these principles as part of our Rosicrucian studies.

First of all, we must overcome selfishness. I think it is abundantly clear to many that in order for humanity to survive as a



global species, selfishness must become a thing of the past. Peoples and nations clearly must learn to get along with each other—to cooperate. The selfish person—or group—thinks only of himself or herself. Everything such a person or group experiences is related only to their own interests and desires. The selfish person does not realize that he or she is inextricably linked with the Cosmic, and that one cannot cut oneself off from the Cosmic—the source of all inspiration, wisdom, and knowledge—by thinking only of oneself.

Moreover, the selfish person does not realize that, as human beings, we are inextricably linked with one another. We are *one* with each other. By acting in a way that serves only a limited self-interest, the selfish individual puts himself or herself out of harmony with the cosmic totality which is *unlimited* and all inclusive.

This in itself brings cosmic repercussions of a karmic nature. But more than that, selfishness, so to speak, cuts off the self from others, often bringing hurt and harm to others. Being unselfish tends to be *constructive*, while being selfish tends to tear things down—to be *destructive*. As a result, selfishness has no place in the coming cycle for humanity.

Regarding selfishness, we might ask ourselves this question: As an individual, am I a builder or a destroyer?

Please understand that by selfishness, we do not mean a person should not attend to his or her own needs. On the contrary, meeting one's needs is extremely important. A person will not be balanced if needs are left unmet. There is a difference, however, between human needs and selfish desires. In the coming millennium, it will be necessary for people to better understand and meet their needs. Rosicrucians have ample means to do this.

An Open, Inquiring Mind

Secondly, we must become more open-minded. Open-minded individuals are open to new information and new knowledge. They are not fixed in their thinking. In the coming cycle of change, it is absolutely essential to approach with an open mind the new knowledge which will be revealed to humanity. As individuals, and as Rosicrucians, we like to think of ourselves as sufficiently open-minded. But all too often, we are more close-minded than we realize. We have built personal and

rigid dogmas into our ways of thinking which are extremely strong and which rule over us and keep us captive. Our close-minded personal dogmas are our own personal set of limitations. We are often afraid to move beyond these dogmas because they are the only things we know and it just seems too difficult to move beyond the known, the familiar.

However, if we do not face and expand beyond our close-minded personal dogmas, the new knowledge coming with the upcoming cycle will pass us by. We will be like a chick which fails to hatch from its shell. A whole universe of experience outside the shell—our limited, immediate environment—will be unknown to us and we will wither within the confines of limited and stifling dogmatic perceptions.

The close-minded person also tends to be judgmental and intolerant of others. In the coming millennium, in a world where the oneness of humanity will be celebrated and appreciated, bigotry, hatred, and intolerance will have no place. The light of truth which humanity will attain through its evolved consciousness will lend new importance to one of my favorite quotes from the Rosicrucian Order's book *Unto Thee I Grant*: "Condemn not the opinion of another because it differs from your own. Might not even both be in error?"

Attending to these two areas—overcoming selfishness and becoming more open-minded—will enable us to assist the greater society as it too must come to terms with facing these obstacles to growth.

No Fear!

There remains one final area we can personally attend to which will be of great benefit to society in the coming age. We must face our fears. None of us like to face our fears. They are what *ultimately* holds us back in life. But we are Rosicrucians. We have been given the tools to successfully meet and overcome our fears. We must learn to work with these tools; we must use them. The Order promises us success. Conquering fear is an extremely liberating experience. But more than that, it helps others to evolve. Remember, we are one with each other and with all people. When we master our fears and obstacles, we inspire others and uplift the whole of human-

ity. Each success raises the mass consciousness yet another degree.

Each of us has an important part to play in the coming millennium. By overcoming selfishness, becoming truly open-minded, and by facing our fears, we can set an example. Our efforts will indeed make a difference.

As we approach the year 2000, let us do so with *confidence*, knowing that each of us

plays a part not only individually, but that collectively, the results will be spectacular. Indeed, this opportunity to serve in humanity's upliftment through mastering ourselves is what divine service is all about. Δ

Note: The author wishes to express special thanks to Zygmunt Skowronek for his assistance in preparing this article.

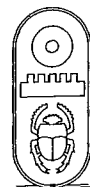
The Emperor Proclaims

Sunday, March 20

Beginning of the Traditional Rosicrucian New Year 3347

In recognition of the New Year, all Rosicrucian affiliated bodies—Lodges, Chapters, and Pronaoi—will conduct a New Year Ceremony and Feast as close as possible to March 20. All active Rosicrucians are eligible to attend their nearest AMORC affiliated body to participate in this impressive traditional event. For those able to come to San Jose, the Grand Temple in Rosicrucian Park will hold its traditional New Year Ceremony and Feast on Friday, March 18, at 8:00 p.m. (outer doors open at 7:00). All active Rosicrucians are eligible to attend.

Rosicrucians unable to observe the traditional ceremony in either the Grand Temple or a local AMORC affiliated body, but who wish to participate in the symbolic significance of the occasion, may obtain a "Rosicrucian New Year Ritual for Home Sanctum Use" (Item No. 260021). Please order by using the handy Order Form on page 32 of this issue. There is a nominal charge of U.S.\$1.75.



A Great Way To Learn!

Summer RCUI - 1993

by Julie E. Knutson, F.R.C.

WHAT was it last summer at Rosicrucian Park that caused all the excitement, anticipation, and intense eagerness to participate and experience? What charged the atmosphere so that the energy was truly palpable? What brought together people ranging in age from 25 to 92 from almost every state and province in the United States and Canada, and from distant Australia, the Netherlands, Jamaica, and Barbados?

If you haven't guessed by now, it was, of course, a most successful and stimulating three weeks of Rose-Croix University International classes. Excellent instructors and avid students acted as catalysts to one another. Throughout the three weeks enthusiasm continued to escalate. Class members seemed to "inhale"—to absorb like sponges—all the information being presented to them and repeatedly expressed their desire for more and more of the same!

And why wouldn't they, with such a smorgasbord of classes being offered? Presented from the Rosicrucian viewpoint and understanding, instructors chose intriguing subjects, such as unveiling the meaning of age-old Rosicrucian symbolism; the Rosicrucian approach to physical, mental, and spiritual health; the use of Rosicrucian principles toward enhancing the quality of life; and six different classes offering mental, physical, and symbols of alchemy—all of these studies begging to be explored!

It was heartwarming to see members cluster in small groups of two or three people, earnestly exchanging ideas and sharing new insights on the subject matter. Discussions kindled a kind of happy camaraderie; it was easy to get caught up in it.

During the second week of RCUI, a spectacular celebration of International Museum Day was held at Rosicrucian Park. Since the event fell on Father's Day as celebrated in North America, the theme of the celebration

was "Take Daddy To See A Mummy"! Admission to the Rosicrucian Egyptian Museum and Planetarium were free to the public—and nearly 4000 local residents and tourists took advantage of this wonderful opportunity to experience Rosicrucian Park.

Tours of the museum's famous replica of an ancient Egyptian nobleman's rock tomb were conducted by volunteers throughout the day. Located all around beautiful Rosicrucian Park were booths selling both ethnic foods as well as "Tut Burgers" and "Mummy Dogs." Our new espresso bar in Alexandria Bookstore offered its unique taste treats. Colorful umbrella tables dotted the lawns and tree-shaded benches offered respite for weary "munchers." Perhaps the most exciting event was the authentically attired group of talented Egyptian ethnic dancers whose glittering performances on the open lawn drew hearty applause.

Drawn and repulsed at once, children were especially fascinated by the real, live mummy in tattered linen wrappings who wandered haltingly around the Park searching for his "Ka"! Child and adult alike sought eagerly to be photographed with this ghostly entity.

RCUI students were treated to this bonus "fun" day, as well as the very special and moving Summer Solstice Ritual which was performed in the Grand Temple on June 22. It was a first-time Rosicrucian event, a drama heralding the longest day of the year and the beginning of the season of illumination—summer.

Naturally, convocations where meaningful discourses offered food for further contemplation were well attended. Most students met for meditation each morning in the Grand Temple and were encouraged to participate in the daily Council of Solace sessions, also held in the Grand Temple.

Guided tours of the Grand Temple were a popular activity, and additional free time

was used by members to visit the museum and planetarium. But ever the powerful magnet which drew people back repeatedly was the Alexandria Bookstore—that exciting oasis with its elegant ambiance and its fascinating, tempting variety of mystical literature and art. Who could resist being lured again and again to find new treasures with each browsing?

A different kind of treasure was offered by the Rosicrucian Research Library, which was open each day for use by students and their guests. It was well utilized, indeed, since this most unique library offers materials not easily found elsewhere.

As has become a tradition in recent years, the library conducted a used book sale for members and friends during this time. Needless to say, the books were snapped up quickly, and the proceeds were targeted to support future RCUI sessions.

Added to the busy schedule of RCUI and other attractions was the impetus sparked by the annual Grand Council meeting, drawing almost every Grand Councilor from across our jurisdiction. Caught up in the vibrance around them, they too appeared to enjoy just

being in the lovely surroundings of Rosicrucian Park. It seemed as though all nature conspired to create beauty. Everything was a lush, cool green and flowering plants kaleidoscoped in a stunning array of color. People and place radiated warmth, friendship, and peace.

Vocal regrets by students suggested they did not want RCUI to end. When classroom doors finally closed, people lingered in the student lounge, in the halls, loathe to leave. Clinging to the enveloping sense of light and love, they vowed to come back next year—impatient for the year to pass quickly. And indeed, immediately after this session ended, some members promptly registered for the 1994 RCUI season!

With delight, we will welcome their friendly faces once more, hoping that a fresh throng of new students will join the seasoned ones, all of them seeking new insights and understanding at RCUI 1994. We eagerly anticipate sharing this special time with all of you—students and instructors alike!

Please come back. It was wonderful having you!

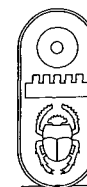
Announcing RCUI Summer 1994

June 13 - July 1

For members wishing to plan ahead, or needing to schedule vacation time from work for 1994, select June 13 - July 1 as your RCUI vacation time. During these three weeks, we will be offering classes at Rosicrucian Park as well as other exciting activities.

Summer '93 was a great success with several hundred Rosicrucian students from many countries enjoying their classes, getting to know each other, as well as participating in a wonderful Egyptian Festival which attracted thousands of people to Rosicrucian Park for ethnic food booths, dancers, special museum tours, planetarium shows, and many other activities for adults and children.

Summer '94 classes will include: The Emblems & Roots of AMORC Mysteries, The Key to Rosicrucian Symbols of the 16th & 17th Centuries, Mysticism Brought to Life, Qabalah, Mystical Principles & Current Medical Questions, Hermetic Philosophy, The Rosicrucian Medicine Wheel, Holistic Health, Papyrus Making, and Evolution of the Solar System.



The Bridge of Life

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

I PRESUME that many have read that unique book by Thornton Wilder called *The Bridge of San Luis Rey*—pointing out in fiction form one of the mysterious occurrences in life. What I want to say at the present time, however, does not pertain to that particular bridge but to the bridge symbolized by it.

All of us will pass over the bridge that separates this life from the next. How many, I wonder, have thought of the various forms in which this bridge is made manifest, what strange ways we proceed to cross it, and what unusual companions we may have at the time of crossing?

As we journey through life, we pass over many bridges—some with joy and happiness, and no thought as to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or suffering.

The bridges that are the most difficult to cross and which constitute the real problems in our lives are most often the ones we have built for ourselves—the ones on which we are the sole travelers, on which our feet are the only ones heard in a tedious journey.

Other bridges have been built by those who would test and try us or attempt to crucify us. Again, we find upon the great highways of life bridges on which multitudes surround us, sharing the difficulties, problems, trials, and sufferings of the trip.

Each bridge is of a different nature; and as we look upon those crossing with us we may speculate upon what different paths have brought so many diversified natures and characters to the one bridge of similar experience at the same point in time.

We are often tempted to think that the individual path upon which we journey in life is strange one, never traveled by humans before—created by some black magic or evil mind solely to cause us suffering or unnes-

sary tribulation. We are even prone to think that, if we could exchange with almost any other, we should find his path simpler and easier.

We may be inclined to think that our individual journey through life is so unique that only one person in the whole world could have such an arduous path fraught with so many unnecessary, unreasonable, and inconsiderate obstacles. But when our path finally reaches the chasm over which a bridge is stretched, we find that paths other than ours converge toward it and that thousands are coming together to cross this same bridge.

Brotherhood of Common Interest

There is a large body to participate in the very crux of the trials and tribulations of our journey and to share equally all of the difficulties and tribulations of this one bridge. We realize, then, that regardless of the diversity of paths, there are certain places in the journey of life where all meet; where we find that our troubles, our griefs, our interests, and our efforts to reach the goal of life are common to all.

On such bridges, we find ourselves united in a human brotherhood of common interest despite our individual diversity. From the mystical point of view, these bridges are the meeting places of the converging lines of life, and they demonstrate the principle of universal brotherhood.

The mystic, however, may speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the footsteps of such various human beings from so many paths of life toward these bridges. The mystic may wonder what law or principle in the universe brings men and women from thousands of miles apart, along strange highways, to one point to cross over one bridge at the same time.

Whatever experiences a particular bridge may hold for those who cross it, they are evidently decreed and designed. Men and

women of different tongues, of different positions in life, of different religious beliefs and indulgences, of different social and financial stations, meet as one body at the entrance as common pedestrians and there begin to share whatever strange experiences this bridge may have. Perhaps on the other side, too, they will start again with similar experiences in a new land, a new country, or a new region of progress.

These "bridges" need not always be structures across open spaces. They may be a school bus in Colorado, such as that in which a group of children froze to death. Those children were of different families, of different stations in life, and undoubtedly were traveling different paths toward the future.

Each, no doubt, had different hopes and might rightfully have expected to live to fulfill them and to have diverse experiences before passing through transition. Yet by some law of the Cosmic they were brought together at the same time to have the same experience.

The "bridge" was a school bus that was to take them home from school; instead, it carried them from this world into the next. Unrelated and with different past karmas, different ends to meet and purposes to serve, these children were brought together by the Cosmic because it had been decreed that their transition was to occur at the same time, in the same place, and in the same manner.

Some had come only a few years previously into that district from other states and from other localities. Their paths converged on this day that they might cross the bridge together. In the same way, the sudden wrecking of an air express served to carry out of this life and into the next, eight men, among them being a famous football coach. Each of these men had journeyed along different paths of life and had expected to reach different goals.

What had each of these eight persons done in a previous incarnation, or in this, that decreed their passing through transition at the same time, in the same manner, and at the same location? Away from their homes and normal places of activity, each was to start his cosmic period of existence on the same day and hour—practically the same minute.

The mystic often ponders the fact that a child born into a missionary family in Turkey may travel through various parts of the Orient and finally come to the United States to meet and marry a childhood companion. Together there, they carry on their joint activities and eventually bring into life children who have a different nationality and language background.

The Cosmic's Way

It is instructive to trace the Cosmic's way of reaching out to the extremes of the world to select two persons unknown to each other, of different tongues and social position, and bring them to a new land to unite and give to the world a third being of an entirely different combination of blood and language.

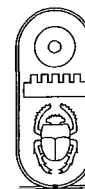
It is stranger still to consider that eight or ten persons from various cities and states of the United States, of different occupations and positions, may be brought together at one point to cross the great bridge at the same instant.

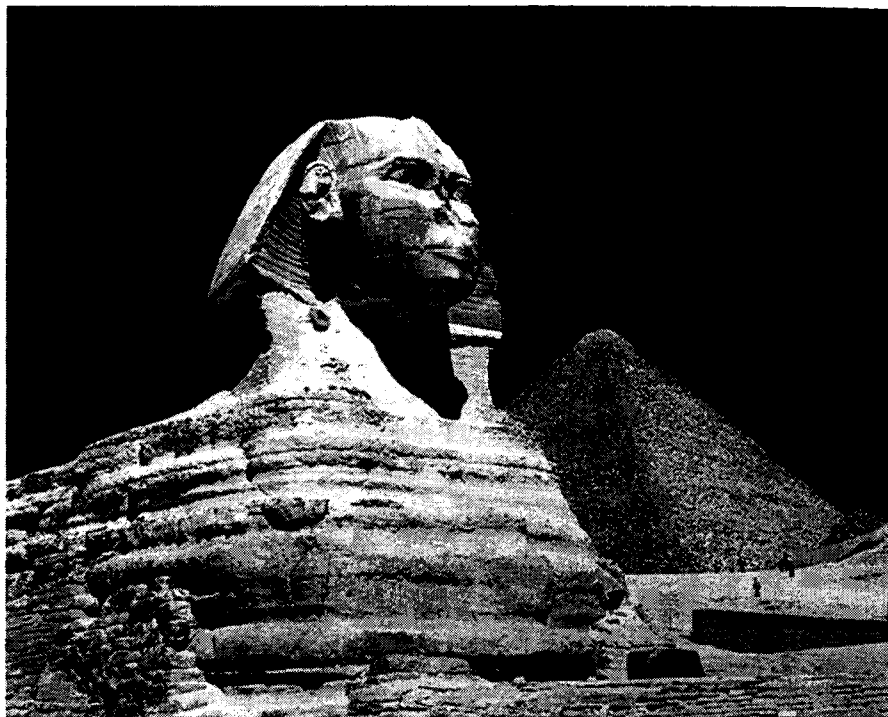
Is it possible that in a previous incarnation those eight knew each other and were united in some human effort and passed out of that incarnation as they did out of this? Is it possible that in a previous life their activities were so related and so identical that each created for this life an identical pattern, even though in the interval they did not know each other and their paths had never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life as well as the simplicity of the cosmic principle. After all, there is a simplicity in such a scheme that would allow eight persons, after having been united in one transition, to be widely separated and then brought together again in order that the karma decreed for them might be fulfilled in consistency and justice.

Each of these eight must have earned by his past actions or created through his present life the time, place, and condition of transition. If the other seven were associated with him in identical efforts and methods of living, then the simplicity of justice and the fairness of Cosmic Law would bring them all together to share the karma which was right for each.

(Continued on page 20)





New View of Sphinx & Pyramids' Age

by Stephen S. Mehler, M.A.

GREAT CONTROVERSY has arisen in the past few years concerning the age of the Sphinx at Giza, Egypt. Author and Egyptologist John Anthony West, along with Dr. Robert Schoch, Professor of Geology at Boston University, have presented data to support the hypothesis that the Sphinx could be much older than has been previously thought.

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I, like West, am an "independent" Egyptologist and also hold views and theories outside the realms of academia. I have studied material about ancient Egypt for over 25 years, especially the Great Pyramid. Becoming associated with AMORC in 1977 enabled me to delve into the mysticism known as the Sacred Science of Egypt. John Anthony West has been a great influence upon me—particu-

larly his elucidation of the teachings of the French Hermetic alchemist, R.A. Schwaller de Lubicz. It was Schwaller who founded the Symbolist School of Egyptology to which West and myself adhere. While West has been pursuing Schwaller's contentions that the Sphinx is much older than accepted theory, I have concentrated on alternative theories that the three Pyramids of Giza are also from a

Photo, Previous Page: The Sphinx and Great Pyramid of Khufu (Cheops) at Giza. Vertical erosion marks seen on the Sphinx's side are now believed to have been caused by water erosion, not wind and sand. This has led researchers to believe that the Sphinx is much older than previously thought. **Photo, Right:** Large eroded block at Mortuary Temple in front of Second Pyramid (Khafre's Pyramid). Massive erosion may be due to the block having been submerged under water for thousands of years, assuming a pre-Flood construction date. Great Pyramid seen in background at left.



more distant epoch than Egyptologists believe. A recent trip to Egypt enabled me to undertake on-site research at Giza for the first time. More research trips are planned in the near future.

The Sphinx

The accepted theory in Egyptology today is that the Sphinx was carved from the natural limestone bedrock on the Giza Plateau in the Fourth Dynasty of the Old Kingdom during the reign of Pharaoh Khafre (Chephren), circa 2600 B.C. Khafre also built several adjacent structures: the Sphinx Temple, Valley Temple, the causeway leading to the Mortuary Temple, and the Second Pyramid—all constructed according to accepted theory. But research done by West, Schoch, and myself now casts doubts on *all* aspects of this theory.

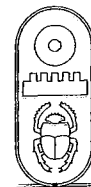
The Sphinx has been called the most magnificent statue on earth. Carved out of bedrock, in an artificially created basin or hollow, it stands 66 ft. high and 240 ft. long. Having the body of a recumbent lion, it has the carved face of a pharaoh—long accepted as Khafre's face. However, new evidence presented by West disputes this contention. West consulted Detective Frank Domingo—forensic expert with the New York City Police Department. Comparing the face of Khafre with the face of the Sphinx, Domingo has

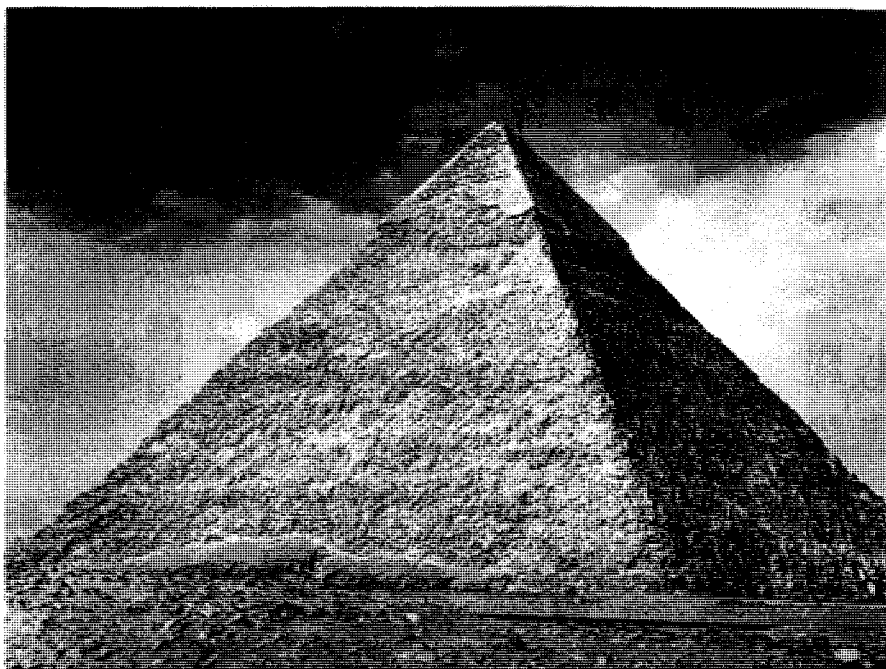
Steve Mehler—who has spent many years researching material on ancient Egypt—holds a M.A. in Natural Sciences, specializing in Human Ecology; and a second M.A. in Social Sciences, specializing in Prehistory & Ancient History. He has worked as a Staff Research Scientist in the Rosicrucian Order's Research Lab.

stated categorically, that they are *not* the same face!

The main thrust of West and Schoch's arguments lie with the massive erosion evident on the body of the Sphinx. As Schwaller pointed out over 30 years ago, the type of erosion shown on the Sphinx body—namely, deep vertical grooves cut deep into the limestone—is consistent with weathering caused by water, not by wind and sand. John Anthony West has pursued Schwaller's contentions for many years, finally finding strong geological support from Dr. Robert Schoch. Dr. Schoch, using such new techniques as seismic sounding experiments to measure the degree of weathering on the body of the Sphinx, plus detailed analysis of erosion patterns on the Sphinx, Sphinx hollow, Sphinx Temple, and the Valley and Mortuary Temples, is convinced the Sphinx is older than 4600 years. Schoch places a tentative date of 5000 - 7000 B.C. for the Sphinx. West believes it may be even older—built before the Biblical Flood (which may have caused its massive water-based erosion), and before the advent of the current Sahara desert conditions which have prevailed during the last 10,000 years at Giza.

My own research team and myself support West's contentions and may perhaps extend the date even further back. Personal observations confirm the severe, vertically striated erosion on the Sphinx body and associated temples. I spent much time examining the Mortuary Temple located in front of the Second Pyramid and, though I am not a geologist, I strongly believe it was under water for many years in the distant past. ▶





Second Pyramid, attributed to Pharaoh Khafre (Chephren), c. 2600 B.C. Author believes pyramid and nearby Mortuary Temple are much older than Old Kingdom. Seen in photo near apex of pyramid is the original casing stone.

One of the prime objectives for my trip to Egypt was to research non-Western sources of information on the Giza complex. This meant seeking Islamic, Coptic Christian, and even earlier sources. I connected with an ancient group who call themselves the Ammonites, who may be related to the Ammonites of the Old Testament, and who trace their lineage back to the New Kingdom of ancient Egypt (approx. 1500 - 1100 B.C.). They may have traditions that are even older. A very well known Egyptian Egyptologist, who is also an Ammonite, shared his research with me. For various reasons, I will not reveal his identity, but he emphatically stated the Sphinx is over 55,000 years old! He intends to present his own research to the public in the near future.

The Pyramids

My own research had concentrated on the Great Pyramid. So much has been written about this mysterious edifice in the past 200 years, especially in the West, that what

possibly more could be said? The accepted theory is that the Great Pyramid was erected by Pharaoh Khufu (Cheops), second king of the Fourth Dynasty, in the Old Kingdom circa 2650 B.C. Later, the Second Pyramid was built by Khafre (who, contrary to accepted theory, did *not* rule immediately after Khufu!), followed by the Third Pyramid (the smallest), built by Pharaoh Menkaure (Mykerinos)—one of the last Fourth Dynasty kings. Most Egyptologists accept this order of succession and dates of construction for the Pyramids of Giza.

There are reasons to question and doubt *all* aspects of this theory. Many authors have questioned the contention that the pyramids were erected solely as tombs for kings and nothing more. The great mathematical, astronomical, and Hermetic wisdom contained in the pyramids could not be there "by accident." In my association with AMORC, I have been able to seriously examine the mystical—as well as scientific—traditions

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concerning the pyramids. The mystical tradition—put forth by such individuals as Madame Helena Blavatsky, Manly P. Hall, Paul Brunton, and Edgar Cayce—has stated that the pyramids were temples of initiation, as well as ancient libraries and universities. As stated by Dr. H. Spencer Lewis, former Imperator of AMORC: "Those skeptics and doubters who look upon all books dealing with the Pyramid from the mystical point of view believe that the Rosicrucians and others do not possess any knowledge not possessed by eminent excavators and researchers, may realize now that not half the truth has been told about the Great Pyramid and its environs and what has been revealed by the Mystery Schools is more than likely to be verified in the near future." Indeed, that near future may be *now!*

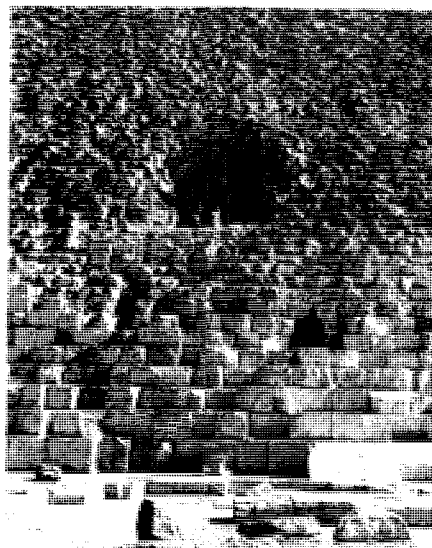
Much Older Than Originally Thought

Edgar Cayce's readings suggested the Great Pyramid may have been built over 12,000 years ago. This contention was once supported by American Egyptologist, Dr. Mark Lehner, who now denies it. Lehner is one of the supporters of the Fourth Dynasty construction dates for the Sphinx and Pyramids. There is certainly some reason for this belief; there is evidence of a Fourth Dynasty cemetery and tombs and occupation site at Giza.

I believe, however, the respective kings who are alleged to have built the Sphinx and Pyramids may have centuries later associated themselves with the monuments and carried out repair work on the body of the Sphinx, rather than originating these monuments. There are no definite documents extant from the Fourth Dynasty, nor any Old Kingdom inscriptions stating that those particular kings had the monuments constructed.

One piece of evidence mentioned in texts, and on PBS television specials by Mark Lehner, concerns some markings found in upper chambers above the King's Chamber in the Great Pyramid. Discovered in 1837 by British Col. Richard Howard-Vyse, these alleged hieroglyphs show a cartouche (a royal name enclosed in a loop) of Khufu. Lehner has stated that this cartouche is definite "proof" that Khufu had the pyramid built as his tomb!

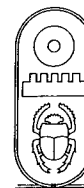
But, author and Sumerian scholar Zecharia Sitchin, has contended in books



Portion of north face of Great Pyramid of Khufu. Original entrance is seen in upper center of photo, while present-day entrance is seen to the lower right, closer to the pyramid's base. This entrance was forced by Arab Al Mamoun in A.D. 820. There may be other entrances on other sides of the pyramid.

and articles that these markings may be a deliberate forgery perpetrated by associates of Vyse in 1837. Sitchin presents evidence and an effective argument against the veracity of these markings. I have argued that the orthography and style of these alleged hieroglyphs do *not* match known samples of Old Kingdom inscriptions. Sitchin also presents evidence that both the Sphinx and Great Pyramid may have been mentioned in First Dynasty inscriptions, hundreds of years earlier than the accepted construction dates.

An article in the July, 1962, issue of the *Rosicrucian Digest* discusses the life of American archeologist Dr. J.O. Kinnaman, who claimed to have known and worked for many years with Sir William Flinders Petrie, the great British Egyptologist. Kinnaman further claimed he and Petrie found a secret entrance into the Great Pyramid, and discovered "proofs" of Atlantis, and that the Pyramid was built over 46,000 years ago! My research team has been investigating Kinnaman's claims for over five years and, as yet, cannot



verify his words. But my Ammonite Egyptologist source states that the Sphinx was created over 55,000 years ago, and the so-called Second Pyramid was actually the first pyramid constructed at Giza somewhat later. Therefore, the possibility of the Great Pyramid being built between 40,000 and 50,000 years ago, as Kinnaman claimed, would fit into his theory quite nicely!

In summary, much work is yet to be done at Giza and the possible implications are quite exciting. The mysteries of the age of the Sphinx and Pyramids are far from completed.

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How ignorant is he who knows all, but not himself.

—Validivar

The Bridge of Life

(from page 15)

Each of us every day faces an unexpected bridge. It may be that our entrance into a theater, a train, a car, a crowded thoroughfare, or any other public place, will be the entering upon the last bridge. That which occurs and affects a number is by Cosmic Law the karma of our lives.

Our united participation in it proves that we are brothers and sisters and closely related in the Cosmic Mind through having created identical conditions. By living each day in harmony with the highest laws and principles, by refraining from injustice or unfairness, and by keeping ourselves attuned with the good and the harmonious, we shall bring ourselves to the ultimate bridge in the company of those who, like ourselves, are deserving of the richest rewards.

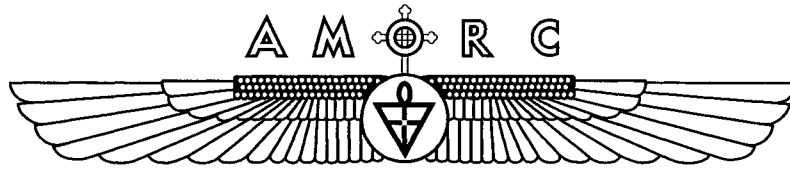
When we have crossed the bridge, we shall find ourselves still with those who have attained and earned the highest of cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown of existence; but we do know that beyond it lies a land and a world that will be what we deserve and what we have created for ourselves here and now. Δ

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as of November 1, 1993

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ANGOLA (1)
Luanda: *Luz de Luanda Lodge

ARGENTINA (11)
Bahía Blanca: Bahía Blanca Pronaos
Ballester: Ballester Pronaos
Brand Bourg: Brand Bourg Pronaos
Buenos Aires: *Buenos Aires Lodge
Castelar: El Esenio Pronaos
Chaco: Resistencia Pronaos
Chubut: Puerto Madryn Pronaos
Comodoro Rivadavia: Comodoro Rivadavia Chapter
Córdoba: Córdoba Chapter
Cutral: Cutral Pronaos
La Plata: La Plata Pronaos

Lomas de Zamora: *Cruz del Sur Lodge
Medellín: Medellín Chapter
Mendoza: *Mendoza Lodge
Neuquén: Neuquén Chapter
Río Gallegos: Río Gallegos Chapter
Rosario: Rosario Pronaos
Salta: Salta Pronaos
San Juan: San Juan Chapter
Santa Fe: Santa Fe Pronaos
Santiago del Estero: Santiago del Estero Pronaos
Tandil: Tandil Pronaos

ARUBA (9)
San Nicolas: Aruba Chapter

AUSTRALIA (2)
Australian Capital Territory:
Canberra: Canberra Pronaos

New South Wales:
Mayfield: Newcastle Chapter
Strawberry Hills: *Sydney Lodge
Tyalgum: Murwillumbah Org. Group
Wollongong: Illawarra Pronaos

Queensland:
Brisbane: *Brisbane Lodge
Gympie: Gympie Pronaos
Mermaid Beach: Gold Coast Pronaos
Mount Morgan: Capricornia Pronaos
Smithfield Heights: Cairns Org. Group

South Australia:
Blair Athol: Light Chapter
Whyalla: Aton-Rose Pronaos

Victoria:
Ballarat: Roy Eva Pronaos
Ormond: *Harmony Lodge

Western Australia:
South Perth: Lemuria Chapter

AUSTRIA (5)
Feldkirch: Feldkirch Pronaos & Atrium
Graz: Graz Atrium
Innsbruck: Innsbruck Atrium
Klagenfurt: Klagenfurt Atrium
Linz: Linz Atrium
Salzburg: Salzburg Pronaos & Atrium
Vienna: Wien Chapter, Pronaos & Atrium

BARBADOS (2)
Bridgetown: Barbados Chapter

BELGIUM (4, 9)
Asse: Arcanum Pronaos (9)
Brussels: *Ralph M. Lewis Lodge (4);
Phoenix Pronaos (4)
Charleroi: Tolérance Chapter (4)
Gent: Alexa Middelaer Pronaos (9)
Kortrijk: Hadewych Pronaos (9)
Liège: Harmonie Pronaos (4)
Mons: Gizeh Pronaos (4)
Verviers: Aurore des Fagnes Pronaos (4)

BENIN (4)
Abomey: *Néfertiti Lodge
Abomey Calavi: Bélénos Chapter
Allada: Ralph Maxwell Lewis Pronaos
Azové: Harmonia Pronaos
Comé: Helios Pronaos
Cotonou: *Ahiha Henri Lodge; *Cheops
Lodge
Dassa Zoumé: Lux Vitae Pronaos
Djougou: Agni Pronaos
Kandi: Fiat Lux Pronaos
Lokossa: Chephren Pronaos
Natitingou: Atacora Pronaos
Ouidah: Copernic Chapter
Parakou: *Spinoza Lodge
Pobé: Ptolémé Pronaos
Porto Novo: *Pythagore Lodge
Savalou: Akhenaton Pronaos

BOLIVIA (11)
Cochabamba: Tunari Chapter
La Paz: *La Paz Lodge
Santa Cruz de la Sierra: Santa Cruz de la
Sierra Chapter
Trinidad: Mamore Pronaos

BRAZIL (1)

Acre:
Rio Branco: Rio Branco Pronaos

Alagoas:
Arapiraca: Arapiraca Chapter
Maceió: *Maceió Lodge

Amapá:
Macapá: Macapá Pronaos

Amazonas:
Manaus: *Manaus Lodge

Bahia:
Alagoinhas: Alagoinhas Chapter
Feira de Santana: *Feira de Santana Lodge
Ilhéus: Ilhéus Pronaos
Itabuna: *Itabuna Lodge
Salvador: *Mares Lodge; *Salvador Lodge
Vitória da Conquista: Vitória da Conquista
Chapter

Ceará:
Fortaleza: *Fortaleza Lodge; Marajaig Chapter
Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal:
Brasília: *Brasília Lodge
Taguatinga: Taguatinga Pronaos

Espírito Santo:
Cariacica: Cariacica Chapter
Colatina: Colatina Pronaos
Linhares: Linhares Chapter
São Mateus: São Mateus Chapter
Vila Velha: Vila Velha Chapter
Vitória: *Vitória Lodge

Goiás:
Anápolis: Anápolis Pronaos
Goiânia: *Goiânia Lodge
Gurupi: Gurupi Pronaos
Itumbiara: Itumbiara Pronaos
Pires do Rio: Pires do Rio Pronaos

Maranhão:
São Luís: São Luís Chapter

Mato Grosso:
Barra do Garças: Barra do Garças Pronaos
Cuiabá: *Cuiabá Lodge
Rondonópolis: Rondonópolis Pronaos
Sinop: Celeste Pronaos

Mato Grosso do Sul:
Aquidauana: Aquidauana Pronaos
Bonito: Bonito Pronaos
Campo Grande: *Campo Grande Lodge
Dourados: Dourados Chapter
Jardim: Jardim Pronaos
Nova Andradina: Nova Andradina Pronaos
Ponta Porã: Ponta Porã Pronaos
Três Lagoas: Três Lagoas Pronaos

Minas Gerais:
Barbacena: Barbacena Pronaos
Belo Horizonte: *Belo Horizonte Lodge;
*Vila Rica Lodge
Campo Belo: Campo Belo Pronaos

Contagem: Contagem Pronaos
Divinópolis: Divinópolis Chapter
Governador Valadares: Governador
Valadares Chapter

Ipatinga: Vale do Aço Chapter
Ituiutaba: Ituiutaba Pronaos
Juiz de Fora: *Juiz de Fora Lodge
Montes Claros: Montes Claros Pronaos
Muriaé: Muriaé Pronaos
Nanuque: Nanuque Pronaos
Ouro Preto: Ouro Preto Pronaos
Pirapora: Pirapora Pronaos
Poços de Caldas: Poços de Caldas Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Pronaos
Varginha: Varginha Pronaos

Pará:
Ananindeua: Ananindeua Pronaos
Belém: *Belém Lodge
Marabá: Marabá Chapter

Paraíba:
Campina Grande: Campina Grande Pronaos
João Pessoa: *João Pessoa Lodge

Paraná:
Apucarana: Apucarana Pronaos
Campo Mourão: Campo Mourão Pronaos
Cascavel: Cascavel Pronaos
Cornélio Procopio: Cornélio Procopio
Pronaos
Curitiba: *Água Verde Lodge; *Curitiba
Lodge

Fóz do Iguaçu: Fóz do Iguaçu Chapter
Guarapuava: Guarapuava Pronaos
Ivaiporã: Ivaiporã Pronaos
Londrina: *Londrina Lodge
Maringá: Maringá Chapter
Paranaguá: Paranaguá Pronaos
Ponta Grossa: Ponta Grossa Chapter
Umuarama: Umuarama Pronaos
União da Vitória: União da Vitória Pronaos

Pernambuco:
Arcoverde: Arcoverde Pronaos
Caruarú: Caruarú Pronaos
Jaboatão: Jaboatão Pronaos
Olinda: Olinda/Paulista Chapter
Petrolina: Petrolina Chapter
Recife: *Recife Lodge; Boa Viagem Chapter

Piauí:
Teresina: Teresina Chapter

Rio de Janeiro:
Angra dos Reis: Angra dos Reis Pronaos
Barra do Piraí: Barra do Piraí Pronaos
Barra Mansa: Barra Mansa Chapter
Cabo Frio: Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: *Duque de Caxias Lodge
Itaboraí: Itaboraí Pronaos
Itaguaí: Itaguaí Pronaos
Itaperuna: Itaperuna Pronaos
Macaé: Macaé Chapter

Magé: Magé Pronaos
Nilópolis: *Nilópolis Lodge
Niterói: *Niterói Lodge
Nova Friburgo: Nova Friburgo Chapter
Nova Iguaçu: *Nova Iguaçu Lodge
Petrópolis: *Petrópolis Lodge
Resende: Resende Chapter
Rio Bonito: Rio Bonito Chapter
Rio de Janeiro: *Bangu Lodge; *Campo Grande Lodge; *Guanabara Lodge; *Ilha do Governador Lodge; *Jacarepaguá Lodge; *Leopoldinense Lodge; *Madureira Lodge; *Méier Lodge; *Rio de Janeiro Lodge; Barra de Tijuca Chapter; Leblon Chapter; Santa Cruz Pronaos
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:
Bagé: Bagé Pronaos
Bento Gonçalves: Bento Gonçalves Pronaos
Canoas: Canoas Pronaos
Carazinho: Carazinho Pronaos
Caxias do Sul: Caxias do Sul Chapter
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio Pronaos
Ijuí: Ijuí Pronaos
Lagoa Vermelha: Lagoa Vermelha Pronaos
Novo Hamburgo: Vale dos 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
Vera Cruz: Vera Cruz Pronaos
Rondônia:
Cacoal: Cacoal Chapter
Ji-Paraná: Ji-Paraná Pronaos
Porto Velho: Porto Velho Chapter
Roraima:
Boa Vista: Boa Vista Pronaos
Santa Catarina:
Blumenau: Vale do Itajaí Chapter
Chapécó: Chapécó Pronaos
Criciúma: Criciúma Pronaos
Florianópolis: *Florianópolis Lodge
Itajaí: Itajaí Pronaos
Jaraguá do Sul: Jaraguá do Sul Pronaos
Joinville: Joinville Chapter

Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos
São Paulo:
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araquara: Araquara Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Barretos: Barretos Pronaos
Baurú: *Baurú Lodge
Botucatu: Botucatu Pronaos
Campinas: *Campinas Lodge
Casa Branca: Casa Branca Pronaos
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Pronaos
Guará: Guará Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: *Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Pronaos
Jáú: Jáú Pronaos
Jundiá: Jundiá Chapter
Lorena: Lorena Pronaos
Marília: Marília Pronaos
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: Presidente Prudente Chapter
Presidente Venceslau: Presidente Venceslau Pronaos
Registro: Vale dos Reis Pronaos
Ribeirão Preto: *Ribeirão Preto Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santo Amaro: Santo Amaro Chapter
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 Chapter
São Miguel Paulista: São Miguel Paulista Chapter
São Paulo: *Lapa Lodge; *Santana Lodge; *São Paulo Lodge; *Taubaté Lodge; Tucuruvi Chapter
São Vicente: São Vicente Chapter
Sorocaba: *Sorocaba Lodge
Tatuapé: *Tatuapé Lodge
Taubaté: Taubaté Chapter
Tupã: Tupã Pronaos

Sergipe:
Aracajú: Aracajú Chapter

BURKINA FASO (4)
Banfora: Lumière Pronaos
Bobo Dioulasso: *Dao Oumarou Lodge
Ouagadougou: *Charles Coulibaly Lodge

CAMEROON (4)
Bafoussam: *Philadelphia Lodge
Bertoua: Le Sentier Chapter
Bonaberi: Bongongui Pronaos
Douala: *Kut Hu Mi Lodge; *Moria El Lodge; *Ralph M. Lewis Lodge; Wouri Pronaos
Ebolowa: Reflexion Pronaos
Edéa: *Salomon Lodge
Eséka: Mont Carmel Pronaos
Garoua: *Ra Ma Lodge
Kribi: *Océan de Lumière Lodge
Kumba: Kumba Pronaos
Limbé: Fako Pronaos; Sator Pronaos
Maroua: Kaliao Chapter
Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Esoa Chapter
Yaoundé: *Aristote Lodge; *Thot Lodge

CANADA (2, 4)

Alberta:
Calgary: Calgary Pronaos
Edmonton: Fort Edmonton Chapter

British Columbia:
Kelowna: Okanagan Pronaos
Surrey: Fraser Valley Pronaos
Vancouver: *Vancouver Lodge
Victoria: Victoria Chapter

Manitoba:
Winnipeg: Charles Dana Dean Chapter

Newfoundland:
St. John's: Atlantic Rose Pronaos

Nova Scotia:
Halifax: Halifax Pronaos

Ontario:
Georgetown: Mississauga Org. Group
Hamilton: Hamilton Pronaos
London: Cosmos Chapter
Ottawa: Trillium Chapter
Toronto: *Toronto Lodge

Québec:
Baie Comeau: Manicouagan Pronaos (4)
Chicoutimi: Saguenay Pronaos (4)
Gaspé: La Source Pronaos (4)
Hull: Rose de l'Est Pronaos (4)
Laval: Maat Chapter (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: *Poséidon Lodge (4)
Montreal: *Atlas Lodge (4); *Mount Royal Lodge (2)
Québec: *Pyramide Lodge (4)

Rimouski: *Grand Soleil Lodge (4)
Roberval: Ouatouchouan Chapter (4)
St.-Jean-sur-Richelieu: Etoile du Matin
Pronaos (4)
St.-Jérôme: Harmonie Chapter (4)
Sherbrooke: *Lumière de l'Est Lodge (4)
Trois-Rivières: Aube Nouvelle Pronaos (4)
Valleyfield: Soleil Levant Pronaos (4)
Victoriaville: Soleil des Appalaches
Pronaos (4)

Saskatchewan:
Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)
Bangui: *Maitre Eckhart Lodge; Fiat Lux
Pronaos

CHAD (4)
N'djamena: Ralph Maxwell Lewis Pronaos

CHILE (11)
Arica: Arica Pronaos
Chillán: Aton Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: Punta Arenas Chapter
Rancagua: Rancagua Pronaos
San Carlos: San Carlos Pronaos
Santiago: *Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Temuco Pronaos
Viña del Mar: *Akhetaton Lodge

COLOMBIA (11)
Barranquilla: *Barranquilla Lodge
Bogotá: *Nuevo Mundo Lodge
Bucaramanga: Bucaramanga Pronaos
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Manizales: Manizales Pronaos
Pereira: Pereira Pronaos
San Andrés: San Andrés Islas Pronaos
Santa Marta: Santa Marta Pronaos

CONGO (4)
Brazzaville: *Karnak Lodge; *Sylvestre
Moutondia Lodge; *Tanu Manasi Lodge
Kinkala: Ptah-Hotep Pronaos
Loubomo: Jeanne Guesdon Chapter
Mafouta: Heliopolis Pronaos
Makabana: Aton Pronaos
Mossendjo: Réintégration Pronaos
Ouesso: Surya Pronaos
Owando: Sérénité Pronaos
Pointe Noire: *La Lumière du Congo Lodge;
*Paul Taty Lodge
Talangai: *Ascension Lodge

COSTA RICA (11)
San José: San José Chapter

CUBA (11)
Camagüey: Camagüey Chapter
Havana: *Lago Moeris Lodge
Santa Clara: Santa Clara Chapter

CYPRUS (6)
Nicosia: Alithia Chapter

CZECH REPUBLIC (5)
Bela p. Pradedem: Bela p. Pradedem Atrium
Brno: Brno Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Frydec-Mistek: Frydec-Mistek Atrium
Hodonin: Hodonin Atrium
Kadan: Kadan Atrium
Liberec: Liberec Atrium
Olomouc: Olomouc Atrium
Pardubice: Pardubice Atrium
Plzen: Plzen Atrium
Praha: Praha Atrium & Pronaos
Sumperk: Sumperk Atrium
Tachov: Tachov Atrium
Usti nad Labem: Usti nad Labem Atrium
Valasske Mezirici: Valasske Mezirici Atrium

DENMARK (10)
Aalborg: Aalborg Pronaos
Aarhus: Borealis Pronaos
Copenhagen: *H. Spencer Lewis Chapter
Odense: Odense Pronaos

DOMINICAN REPUBLIC (11)
Santiago: Luz del Cibao Pronaos
Santo Domingo: *Santo Domingo Lodge

ECUADOR (11)
Cuenca: Cuenca Pronaos
Guayaquil: Guayaquil Chapter
Quito: Quito Chapter
Río Bamba: Río Bamba Pronaos

EL SALVADOR (11)
San Miguel: San Miguel Chapter
San Salvador: *San Salvador Lodge
Santa Ana: Santa Ana Pronaos

FINLAND (10)
Helsinki: *Finlandia Chapter & Pronaos

FRANCE (4)
Agen: Jollivet Castelot Chapter
Aix-en-Provence: *Rose du Sud Lodge
Alberville: Athena Pronaos
Albi: Edith Lynn Chapter
Angers: *Alden Lodge
Angoulême: Isis Chapter
Annecy: *Amatu Lodge
Arpajon: Sirius Chapter
Auch: Shakti Pronaos
Aurillac: Gerbert Pronaos

Auxerre: Melchisedech Pronaos
Avignon: Plutarque Pronaos
Avranches: Isaac Newton Pronaos
Bayonne: Amaya Chapter
Belfort: Erik Satie Chapter
Bergerac: Francis Bacon Pronaos
Besançon: Akhenaton Pronaos
Bessancourt: *Niels Jensen Lodge
Beziers: *De l'Épi Lodge
Bordeaux: *Léonard de Vinci Lodge
Boulogne-Billancourt: Khepra Chapter;
Mykerinos Pronaos
Bourges: Nicolas Flamel Chapter
Bourgoin: Iris Pronaos
Brest: Amentet Chapter
Brive-la-Gaillarde: Charles Dana Dean
Pronaos
Bry-sur-Marne: *Ankh Lodge
Caen: *Sérénité Lodge
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Chapter
Cergy Pontoise: Maitreya Pronaos
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: *Thot Hermes Lodge
Château Arnoux: Hermonitis Pronaos
Chaumont: Demeter Pronaos
Cherbourg: Mout Pronaos
Chevrières: Lumen Chapter
Clermont-Ferrand: *Gergovia Lodge
Colmar: Fidélité Chapter
Dijon: *Bernard de Clairvaux Lodge
Douai: L'Éveil Pronaos
Dunkerque: Martha Lewis Chapter
Epinal: Lu-Vi-Am Pronaos
Foix: Esclarmonde de Foix Pronaos
Fougères: Nefer Pronaos
Francheville: Maitre Philippe Pronaos
Gagny: *Marie Le Roux Lodge
Grenoble: *Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
La Roche-sur-Yon: Rose Vendée Pronaos
Le Blanc-Mesnil: *Lux Aeterna Lodge;
Sphinx Pronaos
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
Le Neubourg: *Zanoni Lodge
Lille: *Descartes Lodge
Lons-le-Saunier: L'Eau Vive Pronaos
Lyon: *Lugdunum Lodge
Marseille: *Harocris Lodge; Denderah
Pronaos
Massy: Udjat Pronaos
Meaux: Kheper Chapter
Melun: Albert le Grand Chapter
Metz: *Frees Lodge
Montauban: Shambala Chapter
Montbéliard: Humilitas Pronaos
Mont-de-Marsan: Karnak Chapter
Montpellier: *Via Nova Lodge
Mulhouse: *Robert Bangert Lodge
Nancy: *Thoutmès III Lodge
Nanterre: *Hotep Lodge; Anubis Chapter;
Raymund Andrea Pronaos

Nantes: *Jacques de Molay Lodge
Nice: *Héraclès Lodge
Nîmes: *Claude Debussy Lodge
Orléans: *Orphée Lodge
Paris: *Giordano Bruno Lodge; *H. Spencer
Lewis Lodge; *Jeanne Guesdon Lodge;
Marie Corelli Pronaos
Pau: *Tipheret Lodge
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Chapter
Poitiers: *Horus Râ Lodge
Provins: Thibault de Champagne Pronaos
Quimper: Taramis Pronaos
Rambouillet: Gustave Meyrink Pronaos
Reims: *Rosae Crucis Lodge
Rennes: *Graal Lodge
Rodez: Athanor Pronaos
Rouen: Renaissance Chapter
Saint-Avold: Cristal Pronaos
Saint-Etienne: *Flamme Lodge
Saint-Pourcain-sur-Sioule: Ta Noutri
Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry
Pronaos
Sarrebouurg: Ponsaravis Pronaos
Sète: Thau Pronaos
Strasbourg: *Galilée Lodge
Tarbes: Pays de Bigorre Chapter
Thaire d'Aunis: Osiris Chapter
Toulon: *Hermès Lodge
Toulouse: *Clemence Isaure Lodge;
*Raymond VI Lodge; Raimon Berenguer
Pronaos
Tours: Blaise Pascal Chapter
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Valenciennes: Paix Profonde Pronaos
Vannes: Vérité Chapter
Versailles: *Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Villejuif: Nout Chapter
Viviers: Hugues de Payns Pronaos

FRENCH GUIANA (4)
Cayenne: *Pythagore Lodge

GABON (4)
Franceville: Akhenaton Pronaos
Lambaréné: Sossa Simawango Maurice
Pronaos
Libreville: *Anaxagore Lodge; *Ralph M.
Lewis Lodge
Mouila: Nefertoum Chapter
Port Gentil: Amenhotep IV Chapter

GERMANY (5)
Augsburg: Augsburg Pronaos & Atrium
Baden-Baden: *Baden-Baden Lodge, Pronaos
& Atrium
Berlin: Berlin Pronaos & Atrium
Bielefeld: Bielefeld Chapter, Pronaos &
Atrium

Bonn-Bad Godesberg: Bonn-Bad Godesberg
Chapter, Pronaos & Atrium
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos & Atrium
Dortmund: *Dortmund Lodge, Pronaos &
Atrium
Duisburg: Duisburg Pronaos & Atrium
Düsseldorf: *Lodge, Pronaos & Atrium
Essen: Essen Atrium
Frankfurt: *Frankfurt Lodge, Pronaos &
Atrium
Freiburg: Freiburg Pronaos & Atrium
Friedrichshafen: Friedrichshafen Pronaos &
Atrium
Göttingen: Göttingen Atrium
Hamburg: *Hamburg Lodge, Pronaos &
Atrium
Hannover: Hannover Pronaos & Atrium
Heidelberg: Heidelberg Pronaos & Atrium
Heilbronn: Heilbronn Atrium
Hildesheim: Hildesheim Atrium
Iserlohn: Iserlohn Atrium
Kaiserslautern: Kaiserslautern Atrium
Kamp-Lintfort: Kamp-Lintfort Pronaos &
Atrium
Karlsruhe: Karlsruhe Pronaos & Atrium
Kassel: Kassel Pronaos & Atrium
Kiel: Kiel Pronaos & Atrium
Köln: Köln Pronaos & Atrium
Lübeck: Lübeck Pronaos & Atrium
Mörs/Niederrhein: Mörs/Niederrhein Atrium
München: *München Lodge, Pronaos &
Atrium
Münster: Münster Atrium
Nürnberg/Fürth: Nürnberg/Fürth Pronaos &
Atrium
Oldenburg: Oldenburg Atrium
Regensburg: Regensburg Pronaos & Atrium
Rostock: Rostock Atrium
Saarbrücken: Saarbrücken Pronaos & Atrium
Stuttgart: Stuttgart Chapter, Pronaos &
Atrium
Ulm-Neu Ulm: Ulm-New Ulm Pronaos &
Atrium
Westerwald/Ehlscheid: Westerwald/Ehlscheid
Atrium
Wiesbaden: Wiesbaden Pronaos & Atrium
Würzburg: Würzburg Pronaos & Atrium
Wuppertal: Wuppertal Atrium

GHANA (3)
Accra: *Accra Lodge
Agona-Swedru: Moeris 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 Chapter

GREECE (6)
Athens: *Parthenon Lodge
Komotini: Axieros Pronaos
Salonica: Estia Chapter

GRENADA (2)
Saint George's: Saint George's Pronaos

GUADELOUPE (4)
Basse-Terre: *Champollion Lodge
Capesterre Belle Eau: Synergie
Pointe-à-Pitre: *Parménide Lodge

GUATEMALA (11)
Guatemala: *Zama Lodge
Mazatenango: 3333 Pronaos
Quezaltenango: Mahatma Gandhi Pronaos

GUINEA (4)
Conakry: Memphis Pronaos

HAITI (4)
Cap-Haïtien: Jeanne Guesdon
Gonaïves: Akhenaton Pronaos
Les Cayes: Des Incas Pronaos
Pétionville: Aurora Pronaos
Port-au-Prince: *Gladys Lewis Lodge;
*Martinez de Pasqually Lodge
Saint-Marc: Saint-Marc Pronaos

HONDURAS (11)
San Pedro Sula: *San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter

HONG KONG (2)
Hong Kong: Hong Kong Chapter

ITALY (7)
Asti: La Sfinge Pronaos
Bari: Ankh Pronaos
Genova: Cristoforo Colombo Pronaos
Milano: *Gladys Lewis Lodge & Pronaos
Padova: Pitagora Pronaos
Roma: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Torino: Armonia Pronaos
Verona: Serenissima Chapter & Pronaos

IVORY COAST (4)
Abengourou: *Indegnie-Teignin Lodge
Abidjan: *Akhenaton Lodge; *Albert
Ahouné Lodge; *Cheops Lodge; *Jeanne
Guesdon Lodge; *Thoutmosis III Lodge
Abobo Garé: *Sénéque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Chapter
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter

Biankouma: Atlantide Pronaos
 Bingerville: Epicure Pronaos
 Bocanda: Horus Pronaos
 Bondoukou: Démocrite Chapter
 Bongouanou: Lumière Pronaos
 Borotou-koro: Cohésion Pronaos
 Bouaffé: Paracelse Chapter
 Bouaké: *Louis Koblan Diessy Hudson Lodge;
 *Ralph Maxwell Lewis Lodge
 Boundiali: Flambeau de la Bagoé Pronaos
 Buyo: Terre d'Eburnie Pronaos
 Cocody: Kut Hu Mi Pronaos
 Dabakala: Nicolas Flamel Pronaos
 Dabou: Moria El Chapter
 Daloa: *Hieronymus Lodge
 Danane: Espoir Pronaos
 Dimbokro: Cecil A. Poole Pronaos
 Divo: *Socrate Lodge
 Duékoué: Ra Pronaos
 Ferkéssédougou: Etoile du Nord Chapter
 Ferké-II: Michaël Maier Pronaos
 Gagnoa: *Aton Lodge
 Grand Bassam: Adon Ai Chapter
 Guiglo: Lumière de l'Ouest Pronaos
 Issia: Céleste Noyrey Pronaos
 Katiola: Plotin Chapter
 Korhogo: *Yves Nadaud Lodge
 Lakota: Ta Meri Pronaos
 Man: *Harmonie Lodge
 M'bahiakro: Héraclite Pronaos
 Odienné: René Descartes Pronaos
 Oumé: Le Verseau Pronaos
 Ouragahio: Robert Fludd Pronaos
 San Pédro: *Félicité Lodge
 Sassandra: Atlantis Pronaos
 Séguéla: Anaximandre Pronaos
 Sikensi: Anubis Pronaos
 Sinfra: Francis Bacon Pronaos
 Soubré: Eau Vive Pronaos
 Tabou: Khepry Pronaos
 Tanda: Abron-Fie Pronaos
 Tiassalé: Vie Pronaos
 Touba: Hermès Pronaos
 Toulepleu: Hera Pronaos
 Toumodi: Roger Bacon Pronaos
 Yamoussokro: *Edith Lynn Lodge
 Yopougon: *Empédocle Lodge; *Mont Pico
 Lodge
 Zuénoula: Chou Pronaos

JAMAICA (2)
 Kingston: *St. Christopher Lodge

JAPAN (8)
 Fukuoka: Sphinx Pronaos
 Nagoya: Tel el-Amarna Chapter
 Okayama: Akhnaton Pronaos
 Osaka: Ankh Chapter
 Sapporo: Hermes Chapter
 Sendai: Cosmos Pronaos
 Shizuoka: Nefertiti Pronaos
 Tokyo: *Validivar Lodge; Eastern Pyramid
 Pronaos

LEBANON (4)
 Beirut: De l'Unité Pronaos

MADAGASCAR (4)
 Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (2)
 Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)
 Bamako: Harmonie Pronaos

MARTINIQUE (4)
 Fort-de-France: *Amon-Râ Lodge
 Lamentin: *Amitié Lodge
 Marin: Heliopolis Chapter
 Saint-Pierre: Mont Pelée Pronaos
 Trinité: *Fraternité Lodge

MAURITIUS (4)
 Rose Hill: *Luz Lodge

MEXICO (11)
 Acapulco: Acapulco Chapter
 Aguascalientes: Aguascalientes Pronaos
 Cancún: Eterno Amanecer Pronaos
 Cárdenas: Centro Cultural Rosacruz de
 Cárdenas
 Celaya: Celaya Pronaos
 Chihuahua: Iluminación Chapter
 Cd. General Teran: General Teran Pronaos
 Cd. Guadalupe: Teocalli Pronaos
 Cd. Juárez: Juárez Chapter
 Cd. Miguel Aleman: Lemuria Pronaos
 Cd. Río Bravo: Río Bravo Pronaos
 Cd. Satélite: Cd. Satélite Pronaos
 Cd. Victoria: Victoria Chapter
 Coatzacoalcos: Coatzacoalcos Pronaos
 Cuernavaca: Xochicalco Chapter
 Culiacán: Culiacán Pronaos
 Delicias: Delicias Pronaos
 Durango: Durango Pronaos
 Ecatepec: Ecatepec Chapter
 Ensenada: *Alpha-Omega Lodge
 Gomez Palacios: Gomez Palacios Pronaos
 Guadalajara: *Guadalajara Lodge
 Hermosillo: Hermosillo Pronaos
 Irapuato: Irapuato Pronaos
 León: *Guanajuato Lodge; Pensador Pronaos
 Los Mochis: Los Mochis Pronaos
 Matamoros: *Aristóteles Lodge
 Mazatlán: Mazatlán Pronaos
 Mérida: Mérida Pronaos
 Mexicali: Mexicali Chapter
 México: *Quetzalcoatl Lodge; Coyoacán
 Chapter; Teotihuacán Pronaos
 Monclova: Monclova Chapter
 Monterrey: *Monterrey Lodge
 Morelia: Tzintzun Chapter; Geminis Pronaos
 Nueva Rosita: Rosita Chapter
 Nuevo Laredo: Nuevo Laredo Chapter

Perote: Perote Pronaos
 Puebla: Puebla Chapter; Tonatiuh Chapter
 Queretaro: Queretaro Pronaos
 Saltillo: Saltillo Pronaos
 San Buenaventura: Buenaventura Pronaos
 San Felipe: San Felipe Pronaos
 San Luis Potosí: Evolución Pronaos
 Reynosa: *Reynosa Lodge
 Tampico: Tampico Chapter
 Tijuana: *Cosmos Lodge; Oray Chapter
 Toluca: Toluca Pronaos
 Torreón: Torreón Pronaos
 Tuxtla Gutiérrez: Mactumacza Pronaos
 Valle Hermoso: Valle Hermoso Pronaos
 Veracruz: *Zoroastro Lodge
 Villahermosa: Tabasco Chapter
 Xalapa: Xalapa Chapter

MONACO (4)
 Monaco: Monoecis Pronaos

NETHERLANDS (9)
 Alkmaar: Aquarius Pronaos
 Amstelveen: Jan Coops Chapter
 Amsterdam (Bijlmermeer): Ichnaton Pronaos
 Arnhem: Chepera Pronaos
 Assen: Cheops Chapter
 Dordrecht: De Brug Pronaos
 Eindhoven: Horus Chapter
 Haarlem: Aton Pronaos
 Harderwijk: Osiris Pronaos
 Hengelo: Ankh Pronaos
 Leeuwarden: It Ljocht Pronaos
 Maastricht: Alden Pronaos
 Nijmegen: Thot Pronaos
 Rotterdam: Spinoza Chapter
 The Hague: *Isis Lodge
 Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES (9)
 Philipsburg: Ishtar Pronaos
 Willemstad: Curaçao Chapter

NEW ZEALAND (2)
 Auckland: *Auckland Lodge

NICARAGUA (11)
 Managua: *Marta Lewis Lodge
 León: León Pronaos

NIGER (4)
 Niamey: Sahel Mystique Pronaos

NIGERIA (3)
 Aba: *Socrates Lodge
 Abak: Amra Chapter
 Abakaliki: Abakaliki Pronaos
 Abeokuta: Abeokuta Pronaos
 Abonnema: Abonnema Pronaos
 Abraka: Abraka Chapter
 Abuja: Abuja Chapter; Suleja Pronaos

Afikpo: Afikpo Pronaos
Afuze: Owan Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Ajaokuta: Ajaokuta Pronaos
Akure: Akure Chapter
Apapa: *Sacred Light Lodge
Arochukwu: Arochukwu Pronaos
Asaba: Asaba Chapter
Auchi: Auchi Pronaos
Awka: Awka Pronaos
Bauchi: Bauchi Chapter
Benin City: *Benin City Lodge; Roger Bacon Chapter
Bori: *Ee-Dee Lodge
Calabar: *Apollonius Lodge; Akamkpa Pronaos
Eket: *Lotus Lodge
Ekpoma: Ekpoma Pronaos
Enugu: *Kroomata Lodge; Nkalagu Pronaos
Epe: Epe Pronaos
Gboko: Gboko Pronaos
Gombe: Gombe Pronaos
Ibadan: *Alcuin Lodge
Ibusa: Ibusa Pronaos
Ihiala: *Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikare-Akoko: Ikare-Akoko Pronaos
Ikeja: * Harmonium Lodge; *Memphis Lodge
Ikrom: Elijah Pronaos
Ikorodu: Gemini Pronaos
Ikot Ekpene: Ikot Ekpene Pronaos
Ile-Ife: *Ife Lodge
Ilorin: Temple of Light Chapter
Iselle-Uku: Eziani Pronaos
Jebba: Jebba Pronaos
Jos: *Star of Peace Lodge
Kaduna: *Morning Light Lodge
Kafanchan: Kafanchan Pronaos
Kainji: New Bussa Pronaos
Kano: *Kano City Lodge
Koko: Koko Pronaos
Kokori Inal: Kokori Pronaos
Kwale: Illuminati Pronaos
Lafia: Lafia Pronaos
Lagos: *Isis Lodge; Lagos Island Chapter
Maiduguri: Maiduguri Pronaos
Makurdi: Descartes Chapter
Minna: Minna Pronaos
Nkwelle Ezunaka: Ezunaka Pronaos
Nkwogwu Nguru: Mbaise Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obudu: Obudu Pronaos
Oghara: Oghara Pronaos
Ogoja: Amatu Chapter
Oguta: Oguta Pronaos
Ogushi-Uku: Aniocha Pronaos
Ohafia: Ohafia Pronaos
Okigwe: Solar Pronaos
Okitipupa: Okitipupa Pronaos
Okrika: Okrika Pronaos
Omoba: Ngwa Chapter

Omoku: Omoku Pronaos
Onitsha: *Paracelsus Lodge
Orerokpe: Ansata Chapter
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Owerri: *Plato Lodge
Oyo: Oyo Pronaos
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
Port Harcourt: *Thales Lodge
Sagamu: Remo Pronaos
Sagbama: Unity Pronaos
Sapele: *Nirvana Lodge
Sokoto: Sokoto Pronaos
Ughelli: *Ughelli Lodge
Umuahia: *Cagliostro Lodge
Umuaka: Umuaka Pronaos
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
Uyo: *Aton Lodge
Warri: *Kut-Hu-Mi Lodge
Yaba: Akoka Pronaos
Yola: *Aristotle Lodge
Zaria: Osiris Chapter

NORWAY (10)
Bergen: Bergen Pronaos
Hamar: *Mjōsa Chapter
Oslo: *Oslo Chapter
Stavanger: Rogaland Chapter
Trondheim: Nidaros Pronaos

PANAMA (11)
Bocas del Toro: Changuinola Pronaos
Boquete: Boquete Pronaos
Colón: Amon-Ra Chapter
David: *David Lodge
Herrera: Centrales Pronaos
La Concepción: Concepción Pronaos
La Chorrera: La Chorrera Pronaos
Panamá: *Panama Lodge
Puerto Armuelles: Puerto Armuelles

PARAGUAY (11)
Asunción: Asunción Chapter

PERU (11)
Arequipa: Arequipa Chapter
Chiclayo: Chiclayo Chapter
Iquitos: Iquitos Pronaos
Lima: *AMORC de Lima Lodge
Piura: Piura Pronaos
Trujillo: Trujillo Chapter

PHILIPPINES (2)
Ermita Manila: *Philippines Lodge

PORTUGAL (1)
Alcobaça: Alcobaça Pronaos

Lisboa: *Lisboa Lodge
Porto: Porto Chapter

PUERTO RICO (11)
Arecibo: Arecibo Chapter
Caguas: Caguas Chapter
Guayama: Guayama Pronaos
Mayaguez: Font de la Jara Chapter
Ponce: Ponce Chapter
San Juan: *Luz de AMORC Lodge

REUNION (4)
Saint-Denis: *Maat Lodge
Saint-Pierre: Moria Chapter

RUSSIA (4)
Moscow: Lumière de L'Est Pronaos

ST. LUCIA (2)
Castries: Castries Org. Group

SENEGAL (4)
Dakar: Kamak Chapter

SINGAPORE (2)
Singapore: Singapore Chapter

SLOVAKIA (5)
Bratislava: Bratislava Atrium

SOUTH AFRICA (3)
Benoni: Kether-Ra Pronaos
Bloemfontein: Bloemfontein Pronaos
Butterworth: Umtata Pronaos
Cape Town: Good Hope Chapter
Durban: Natalia Pronaos
Johannesburg: *Southern Cross Lodge
Pretoria: Pretoria Pronaos

SPAIN (4)
(Note: A complete listing of the various affiliated bodies in this country was unavailable at the time of printing.)

SURINAM (9)
Paramaribo: *Paramaribo Lodge

SWAZILAND (3)
Mbabane: Ra-Simakade Pronaos

SWEDEN (10)
Göteborg: *Göteborg Chapter
Jönköping: Smolandia Pronaos
Stockholm: *Svithiod Chapter

SWITZERLAND (4, 5, 7)
Aarau: Aarau Atrium (5)
Basel: Basel Pronaos & Atrium (5)

Bern: Bern Pronaos & Atrium (5)
Bienne: Maitre Kelpius Pronaos (4)
Fribourg: Khnoum Pronaos (4)
Genève: *H. Spencer Lewis Lodge (4); Pyra
Pronaos (4)
Langnau: Langnau Atrium (5)
Lausanne: Akh-En-Aton Chapter (4)
Lugano: *Leonardo da Vinci Lodge (7)
Sion: Gladys Lewis Pronaos (4)
St. Gallen: St. Gallen Atrium (5)
Winterthur: Winterthur Atrium (5)
Zürich: *Zürich Lodge, Pronaos & Atrium (5)

TOGO (4)

Anécho: Hieronymus Pronaos
Atakpamé: *Vintz Adama Lodge
Badou: Ephphata Pronaos
Dapaong: Luxor Pronaos
Hahotoé: El Moria Pronaos
Lama Kara: Le Verseau Chapter
Lomé: *Francis Bacon Lodge
Palimé: Héraclite Pronaos
Sokodé: *H. Spencer Lewis Lodge
Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: Trinidad Chapter
Scarborough: Tobago Pronaos

UNITED KINGDOM (3)

England:

Bath: Christopher Wren Pronaos
Birmingham: Birmingham Chapter
Brighton: South Downs Pronaos
Canterbury: East Kent Pronaos
Cornwall: Cornish Pronaos
Exeter: Isca Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
London: *Francis Bacon Lodge; *London
Lodge; Wanstead Springs Chapter; Michael
Faraday Pronaos; North London Pronaos;
Robert Browning Pronaos; Wembley
Pronaos

Manchester: John Dalton Chapter

Milton Keynes: Zaroni Pronaos
Newcastle: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Pronaos
Preston: Preston Pronaos
Reading: Lucis Pronaos
Sheffield: Phoenix Pronaos

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos

Wales:

Cardiff: Cardiff Pronaos

UNITED STATES (2, 11)

Alabama:

Birmingham: Birmingham Org. Group
Huntsville: Huntsville Org. Group
Mobile: Mobile Org. Group
Montgomery: Montgomery Pronaos

Arizona:

Phoenix: Valley of the Sun Pronaos
Tucson: Tucson Pronaos

California:

Anaheim: Empedocles Chapter
Capitola: Rose Chapter
Fair Oaks: *Robert Fludd Lodge
Fresno: Heart of California Pronaos
Lancaster: Desert Rose Pronaos
Long Beach: *Abdiel Lodge
Los Angeles: *Hermes Lodge; *Los Angeles
Lodge (11)
Magalia: Chico Org. Group
Maywood: *Bell Lodge (11)
Oakland: *Oakland Lodge
Orinda: Golden Lotus Pronaos
Pasadena: Akhnaton Pronaos
San Diego: *San Diego Lodge; San Diego
Chapter (11)
San Francisco: San Francisco Chapter (11);
Golden Gate Pronaos
San Jose: *Hispana de San José Lodge (11);
Pacific Dawn Pronaos
San Luis Obispo: San Luis Obispo Pronaos
Santa Rosa: Santa Rosa Pronaos
Sepulveda: *San Fernando Valley Lodge
Vallejo: Vallejo Chapter
Victorville: San Bernardino Pronaos

San Francisco: San Francisco Chapter (11);
Golden Gate Pronaos

San Jose: *Hispana de San José Lodge (11);
Pacific Dawn Pronaos

San Luis Obispo: San Luis Obispo Pronaos

Santa Rosa: Santa Rosa Pronaos

Sepulveda: *San Fernando Valley Lodge

Vallejo: Vallejo Chapter

Victorville: San Bernardino Pronaos

Colorado:

Boulder: Columbine Pronaos
Colorado Springs: Pikes Peak Pronaos
Denver: *Rocky Mountain Lodge

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: *Atlantis Lodge; Washington
Chapter (11)

Florida:

Daytona Beach: Daytona Beach Org. Group
Fort Lauderdale: Fort Lauderdale Chapter
Lakeworth: Pronaos of the Palm Beaches
Miami: *Miami Lodge; *Mistes Lodge (11);
Hialeah Chapter (11); Westchester
Chapter (11)

North Miami: North Miami Org. Group

Orlando: Orlando Pronaos

Palm Bay: Melbourne Org. Group

St. Petersburg: *Aquarian Lodge

Tampa: Peace Pronaos

Georgia:

Avondale States: *Atlanta Lodge

Hawaii:

Honolulu: Honolulu Pronaos

Illinois:

Chicago: *Nefertiti Lodge; Chicago
Chapter (11)

Indiana:

Evansville: Evansville Pronaos
Hammond: Calumet Chapter
Indianapolis: Indianapolis Pronaos

Kansas:

Prairie Village: Kansas City Org. Group

Kentucky:

Louisville: Bluegrass Pronaos

Louisiana:

Bossier City: Arlatex Pronaos
New Orleans: New Orleans Chapter

Maine:

Lisbon: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos
Towson: Chesapeake Pronaos

Massachusetts:

Allston: Johannes Kelpius Lodge
Millbury: Emerson Pronaos
South Weymouth: South Shore Org. Group

Michigan:

Ann Arbor: Ann Arbor Pronaos
Detroit: *Thebes Lodge
Flint: Moria El Pronaos
Grand Rapids: Grand Rapids Pronaos
Jackson: The Rose Cross Pronaos

Minnesota:

Minneapolis: Essene Chapter

Missouri:

St. Louis: *St. Louis Lodge

Nevada:

Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos

New Jersey:

Jersey City: *H. Spencer Lewis Lodge
Metuchen: Marquis De Lafayette Pronaos
Roselle: Elizabeth Chapter (11)
West New York: New Jersey Chapter (11)

New York:

Amherst: *Rama Lodge
Bronx: Hispano del Bronx Chapter (11)
Brooklyn: *Kings Rosy Cross Lodge;
Brooklyn Pronaos (11)
Jamaica: *Hispana de Nueva York Lodge (11)
Lake Ronkonkoma: Dove Pronaos
Mayville: Chautauqua Lake Pronaos
New York: *New York City Lodge;
Manhattan Chapter (11)
White Plains: Thomas Paine Chapter

North Carolina:

Huntersville: Charlotte Org. Group
Raleigh: Triangle Rose Chapter
Winston-Salem: Piedmont Rose Pronaos

Ohio:
Cleveland: Aton-Ra Pronaos
Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Youngstown: Youngstown Chapter

Oklahoma:
Oklahoma City: Amenhotep Pronaos

Oregon:
Portland: Enneadic Star Chapter
Salem: Salem Org. Group

Pennsylvania:
Allentown: Allentown Chapter
Harrisburg: Susquehanna Pronaos
Philadelphia: *Benjamin Franklin Lodge
Scranton: Wilkes-Barre Pronaos

Rhode Island:
Lincoln: Providence Org. Group

Tennessee:
Memphis: Memphis Pronaos
Nashville: Zoroaster Pronaos

Texas:
Austin: Sa Ankh Pronaos
Brownsville: *Brownsville Lodge (11)
Bryan: Alpha Draconis Pronaos
Corpus Christi: Corpus Christi Pronaos (11)
Dallas: *Triangle Lodge; Dallas Chapter (11)
El Paso: Mystic Light Pronaos
Forth Worth: Solering Chapter
Houston: *Armonía Lodge (11); *New
Atlantis Lodge
McAllen: *McAllen Lodge (11)
Pasadena: Gem Aton Pronaos
San Antonio: Mystical Rose Chapter;
Universo Chapter (11)

Utah:
Salt Lake City: Utah Wasatch Pronaos

Vermont:
Colchester: Twin State Pronaos

Virginia:
Central Heights: Central Virginia Org. Group
Falls Church: Thomas Jefferson Pronaos
Portsmouth: Light of the East Pronaos
Wirtz: Blue Ridge Org. Group

Washington:
Seattle: *Michael Maier Lodge
Spokane: Spokane Org. Group

Wisconsin:
Milwaukee: Karnak Chapter

URUGUAY (11)
Las Toscas: Las Toscas Pronaos
Montevideo: *Titirel Lodge
Rocha: Rocha Pronaos
Salto: Salto Pronaos

VENEZUELA (11)
Acarigua: Luz de Portuguesa Chapter
Acumay del Tuy: Saralden Pronaos
Bachaquero: La Rosa Mística Pronaos
Barcelona: Delta Pronaos
Barinas: Barinas Pronaos
Barquisimeto: *Barquisimeto Lodge
Caracas: *Alden Lodge; Miranda Chapter
Carora: Carora Pronaos
Cumaná: Luz de Oriente Chapter
El Tigre: Luz del Mañana Pronaos
Guatire: Calcaño Pronaos
La Guaira: Plotino Chapter
La Victoria: Luz y Armonía Pronaos
Los Teques: Los Teques Pronaos
Maracaibo: *Cenit Lodge
Maracay: *Lewis Lodge
Maturín: Maturín Pronaos
Puerto Cabello: Puerto Cabello Chapter
Punto Fijo: Punto Fijo Pronaos
San Cristóbal: Kut-Hu-Mi Chapter
San Felix: *Luz de Guayana Lodge
Valencia: *Validivar Lodge
Valera: Menes Chapter

ZAIRE (4)
Bandundu: Nsemo Pronaos
Boma: Plotin Chapter
Bukavu: *Mapendo Lodge
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Gemena: Gbasoe Pronaos
Goma: *Bes Lodge
Isiro: Lumière Pronaos
Kalemie: *Mwanganza Lodge
Kananga: *Butoke Lodge; Univers Pronaos
Kasongo: Hekima Pronaos
Katuba: *Ched Lodge
Kenge: Philon d'Alexandrie Pronaos
Kikwit: John Dalton Chapter
Kindu: Matumaini Pronaos
Kinshasa: *H. Spencer Lewis Lodge;
*Tii Lodge
Kintambo: La Paix Chapter
Kisangani: *Honoré de Balzac Lodge
Kolwezi: *Tef Nout Lodge
Kongolo: Amani Chapter
Lemba: *Saturne Lodge; *Uranus Lodge
Lubumbashi: *Salama Lodge; *St Yves
d'Alveydre Lodge
Matadi: *Henri Kunrath Lodge
Mbandaka: Isungi Chapter
Mbanza Ngungu: Grotte Dimba Chapter
Mbuji Mayi: Ntabaja Chapter
Muanda: Horus Pronaos
Musoshi: Alexandre Cagliostro Pronaos
Mwene Ditu: Epicure Pronaos
Ndjili: *Louxor Lodge
Tshikapa: Kut Hu Mi Pronaos

ZIMBABWE (3)
Harare: Flame Lily Pronaos

Please Note!

This Worldwide Directory of the Rosicrucian Order, AMORC, includes more than 1200 AMORC affiliated bodies located in countries throughout the world. In recent years the Rosicrucian Order has expanded into a number of nations previously devoid of Rosicrucian members and organization—particularly in Eastern European nations, including the former Soviet Union. Although Rosicrucian affiliated bodies do not exist in every country in the world, there are Rosicrucian sanctum members residing in virtually all nations.

—Editor

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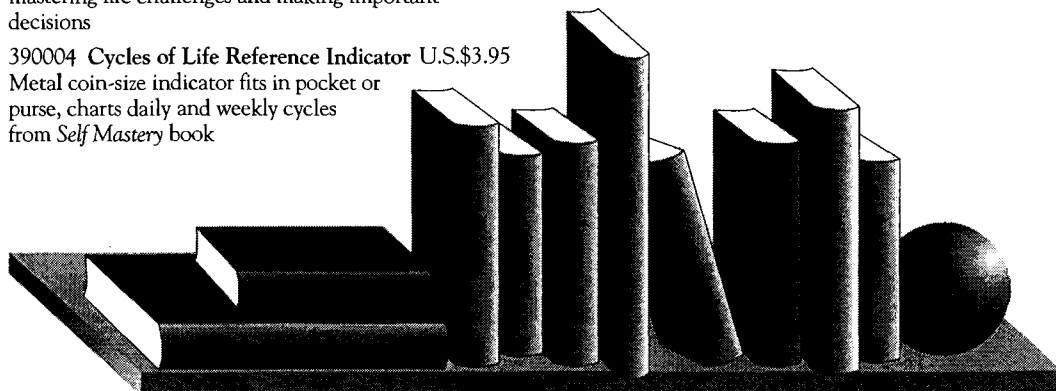
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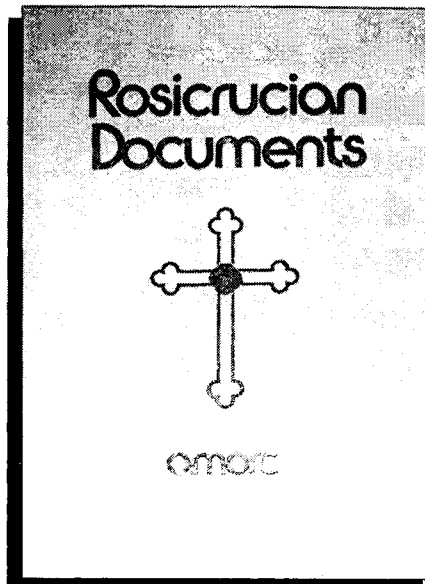
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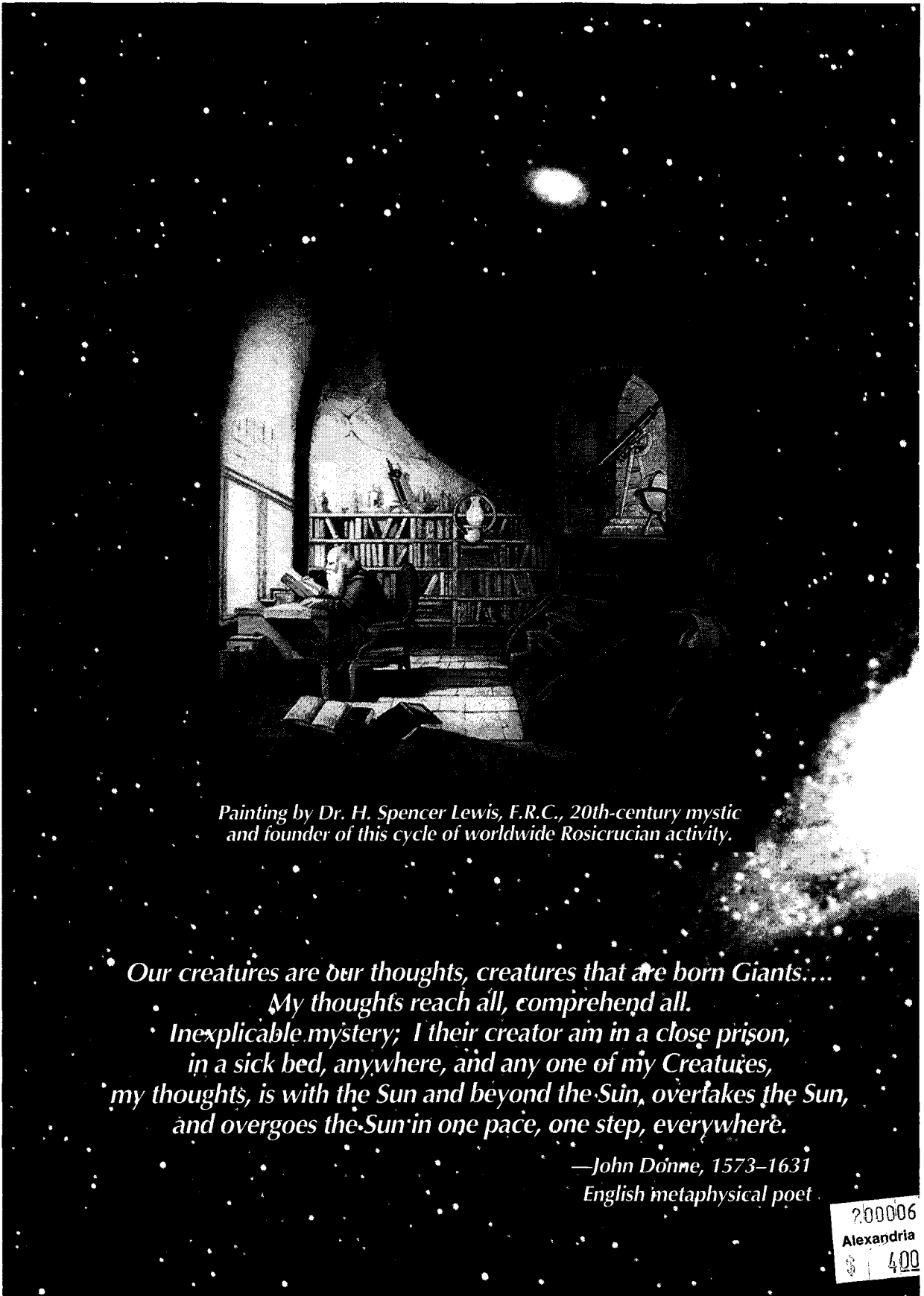
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- ▶ **Authority and Organization**—photograph of the site where H. Spencer Lewis received his initiation; photograph of Sar Hieronymus, Imperator of the old Rose-Croix Order of Europe; documents from esoteric orders granting authority to the Imperator to expand AMORC's activities.
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*Painting by Dr. H. Spencer Lewis, F.R.C., 20th-century mystic
and founder of this cycle of worldwide Rosicrucian activity.*

*Our creatures are our thoughts, creatures that are born Giants: ...
My thoughts reach all, comprehend all.
Inexplicable mystery; I their creator am in a close prison,
in a sick bed, anywhere, and any one of my Creatures,
my thoughts, is with the Sun and beyond the Sun, overtakes the Sun,
and overgoes the Sun in one pace, one step, everywhere.*

*—John Donne, 1573–1631
English metaphysical poet*

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