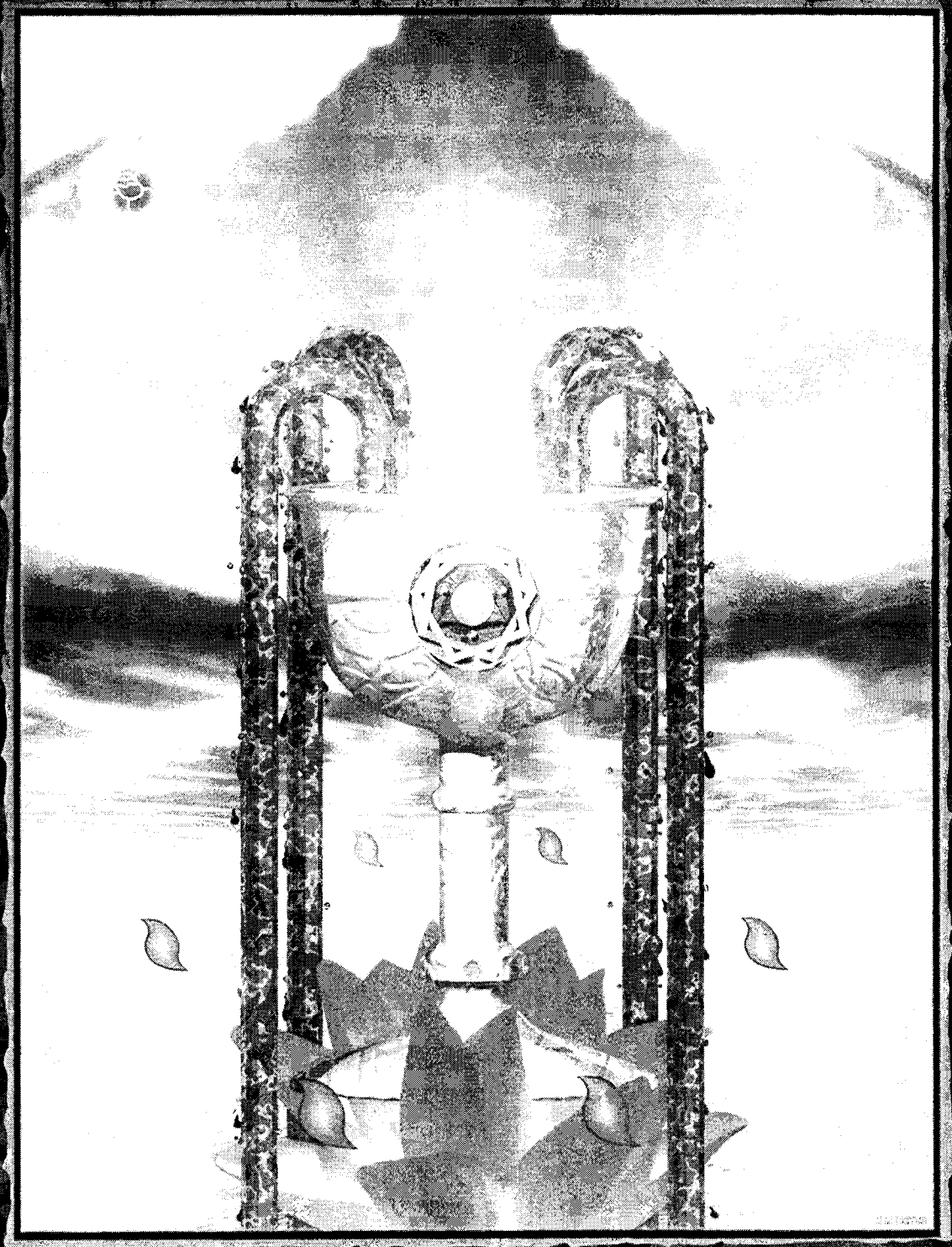


ROSIKRUUCIAN

D I G E S T



The Grail

ALABASTER VESSELS

Alabaster has been considered an especially beautiful stone since the earliest period of Egyptian civilization. These graceful and elegant alabaster vessels, akin to modern-day tumblers, exhibit the fine craftsmanship employed to create everyday objects during the Old Kingdom. They were buried with the dead in tombs as funerary equipment necessary for the deceased in the afterlife (circa 3100 - 2181 B.C.). The taller vessel is 16.5 cm (6 1/2 inches) in height.

A stone cutter chiseled the alabaster into a rough shape of the intended vessel, then smoothed its exterior vertically by hand with an abrasive stone, forming the subtle concave sides of the vessel. The interior was then hollowed out with a drill that was topped with an offset crank handle. Vessels in our collection bear interior scraping marks as evidence of that process. The craftsmanship of these pieces is further evident in the thin vessels walls which take full advantage of alabaster's translucence.

Libation vessels were essential to any proper celebratory feast or meal, and ancient Egyptians ensured that each piece reflected their appreciation of elegant simplicity. Though the main purposes of the vessels was to contain a large quantity of wine or beer, they were also attractive sitting on a table and felt good in one's hands. Today we can marvel at the exceptional skills of Old Kingdom craftspeople who transformed blocks of alabaster and other stones into functional works of art to please the many senses.

--Robin M. Thompson, F.R.C., I.R.C.



RC 2226

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



Preface

History's great legends enshrine truths which are of the utmost importance to us today. The secret wisdom of the ages has always been hidden in myths and legends. It is as if higher beings poured knowledge in symbolic form through those who could hear and record the great stories.

In the words of Sir George Trevelyan: "Every great myth, every great fairy tale, most great drama, and all epic poetry, is concerned with the symbol of the *hero* who undergoes some initiatory experience. Interpreting the scenario we must understand the setting to be symbolic of our whole personality, and the characters to portray the various aspects of it."

From the late Middle Ages the Grail symbol has occupied a special place in the Western imagination. The legend of the Grail is one of the archetypal myths that reveals a vital, healing, and uplifting message for our time, and it continues to exert a fascination upon all who come within its sphere of influence.

In the Arthurian legends the Grail and its Quest were intertwined with heroic tales of the Knights of the Round Table. Sir Galahad was the peerless knight of King Arthur's Round Table. He was the only knight chosen to sit in the "Siege Perilous"—a special seat at Arthur's great table reserved for him alone who should achieve the Quest of the Holy Grail.

At a feast the knights see a vision of the Grail which appears in the center of the Round Table, but soon disappears. The knights then decide to take up the task of finding the missing Grail which they are told can only be recovered by the most morally perfect knight, who would then sit in the seat of honor—the "Siege Perilous."

The Grail, we are told, was invisible to all save him who was perfectly pure in thought, word, and deed; and its discovery would bring great wisdom, protection in battle, and constantly renewed life to the person possessing it.

In *Parzival* by Wolfram von Eschenbach, the 12th-century German epic poet and minnesinger, the hermit Trevrizent explains to the Grail Knight that the Grail cannot be won by striving and achievement in the material world, but only through love, compassion, and letting-go:

*"I mourned for thy fruitless labor
For ne'er did the story stand
That the Grail might by man be conquered,
And I fain had withheld thine hand;
But with thee hath the chance been other,
And thy prize shall the highest be."*

Beyond the guise of an earthly search by a noble knight for a lost Grail, there is a much deeper, more profound and mystical meaning to the Grail legend, for here is a profound allegory of mystical initiation, best and most completely understood by sincere students of Rosicrucianism and related philosophies.

—Robin M. Thompson, F.R.C., Editor


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PHOTO: Christian Bernard, F.R.C., President and Emperor, Supreme Grand Lodge of AMORC.



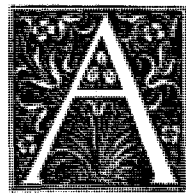
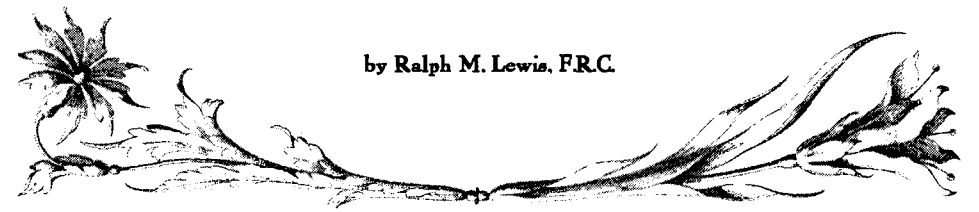




Symbolism of the

Holy Grail

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



COMBINATION of legend, romance, and mysticism surrounds the Holy Grail. The most familiar use of the words *Holy Grail* applies to the legendary cup used by Christ at the Last Supper. There seems to be, however, greater literary support for the interpretation which relates that the Grail was a vessel in which Joseph of Arimathea collected blood from the wounds of the Master Jesus. In these legends the Grail sometimes appears as a platter; in fact, there are many variations in its meaning. In the most authentic sources, the word is related to the Latin *crater*, or cup.

It was during the fifty-year period of A.D. 1170-1220 that the great body of the romance about the Grail came into existence. However, it was not until as recently as 1861 that texts about the Grail began to appear. Most of these texts were thirteenth- and fourteenth-century transcriptions of a twelfth-century manuscript by Chrétien de Troyes. The majority of the stories about

the Grail were based on ancient myths. This resulted in there being four different heroes in the accounts: Perceval, Gawain, Bors, and Galahad—who was probably a later invention. It is thought that Galahad was invented by Walter Map as possibly a tribute to the son of Henry II.

It is related that the Grail was brought to England by Josephes, the son of Joseph, or by Brons, Joseph's brother-in-law. The legend states that the Grail was handed down from generation to generation and was thought to possess many mystical properties. One account tells of its being used to feed a multitude who were without sin by the means of multiplying a few loaves of bread so that they fed 500. Those who were not pure and who looked upon the Grail were struck dumb.

The Grail As Initiator

There have been, as said, many interpretations of the romance of the Grail which is principally thought to be an allegory expounding certain moral precepts. There is also the *initiation theory*. This is said to be similar to certain of the tests and interrogations undertaken by initiates of the ancient mystery schools. During the Crusades,

knights and others from the West first came into contact with certain mysteries of the ancient initiatic schools in the East. In the ancient mystery initiations the candidates were asked questions. If they gave the correct answers, they were then eligible for certain recognition and acceptance. If they failed to answer correctly or had ulterior motives, then it was said



PERCEVAL AND GALAHAD AT THE END OF THEIR QUEST
IN THE PRESENCE OF THE HOLY GRAIL

Reference to Perceval, one of the heroes associated with the tale of the Grail, states that he lived in seclusion from the royal court and was therefore kept in ignorance of chivalry. One day he came upon several knights and for the first time "seeing the splendor of their armor took them for angels." Subsequently, the legend continues, Perceval, Gawain, Bors, and Galahad set out upon a quest for the Grail. Though a number of the knights of King Arthur's court are related to have gone upon the journey, it was Galahad who was given the leading role in the quest. They are said to have sought for the Grail in the Far East. Galahad's soul was borne up to heaven by a great multitude of angels. Perceval died in a hermitage and Bors returned to Britain.

they were subject to certain supernatural or karmic effects. The questions and the tests that the seekers of the Grail were subjected to, in the opinion of some scholars, bear a strong resemblance to the ancient initiatory rites, especially those having secrecy that was said to surround certain sacred knowledge.

There is another hypothesis with regard to the *symbolism* of the Grail. This is the idea that the Grail represented the quest for the *secret of life*. It too was reminiscent of the ancient secrets sought by both the physical and transcendental alchemists who desired to know the supreme secrets concerning the purpose behind life and the mystery of death.

The moral aspect of the quest for the Holy Grail is related to "the sacramental prin-

ciples now accepted throughout Christendom and revered as the means whereby souls questing for life found life indeed. Consequently the Grail became the emblem of moral purity, or of triumphant faith, soldierly heroism, or gracious charity."

Godly hearts that,
grails of gold,
still the blood
of faith so bold.

An allegory of the nature of the Grail is, of course, potential with mystical principles. Basically, the Grail conceived a person in purity searching for the power and wisdom that its sacred nature could reveal and bestow upon him. Those who lacked these moral virtues were to be frustrated and fail in their quest. Consequently, it is simple to substitute for the Grail the *Master Within*. By that term is meant a personal illumination, a spiritual awakening, the attaining of Cosmic Consciousness, or the mystical Oneness with the Absolute. Any of these terms would be mystically eligible as substitutes for the word *Grail*. The quest, then, is for the pure in heart, the morally righteous person, who sets out to acquire the greater knowledge of self and its cosmic relationship.

The adventures experienced by Galahad in his quest for the Grail can likewise be interpreted as the human conflict with our own lower nature in trying to transcend it. If we desire to dramatize, or rather, to create an allegory depicting each person's individual search for the spiritual qualities of his or her own being and a channel within our own self which would lead to cosmic awareness, as well as the obstacles one would confront in this quest, then certainly the Holy Grail would be an excellent example.



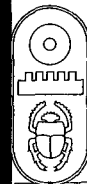
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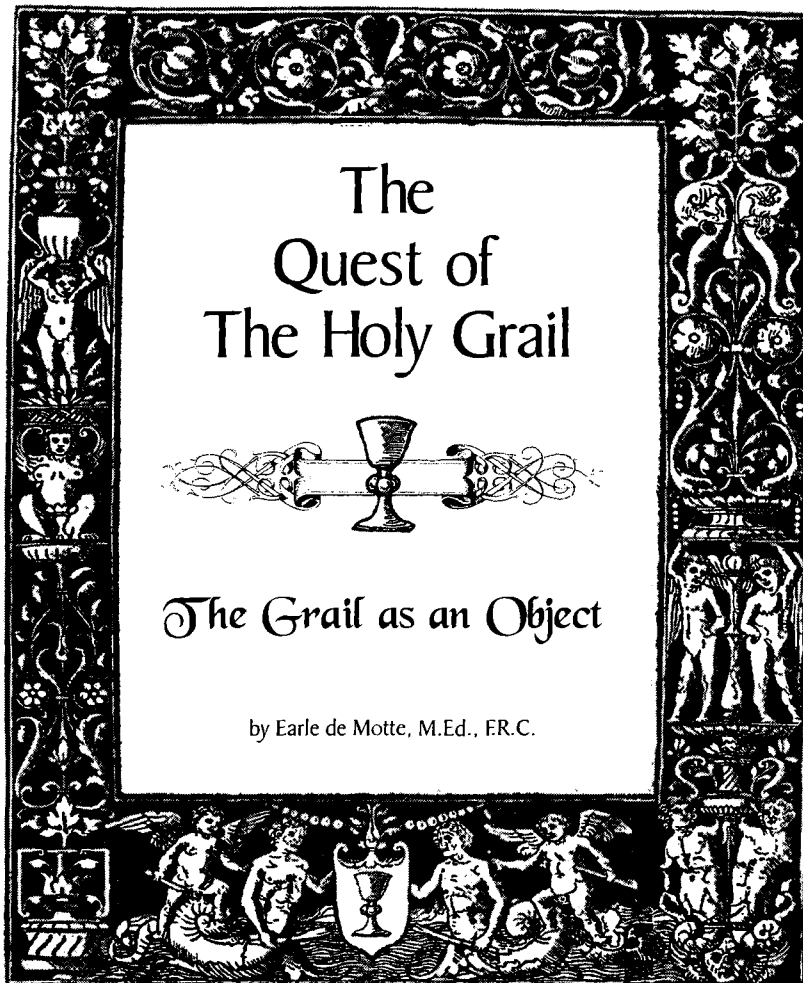
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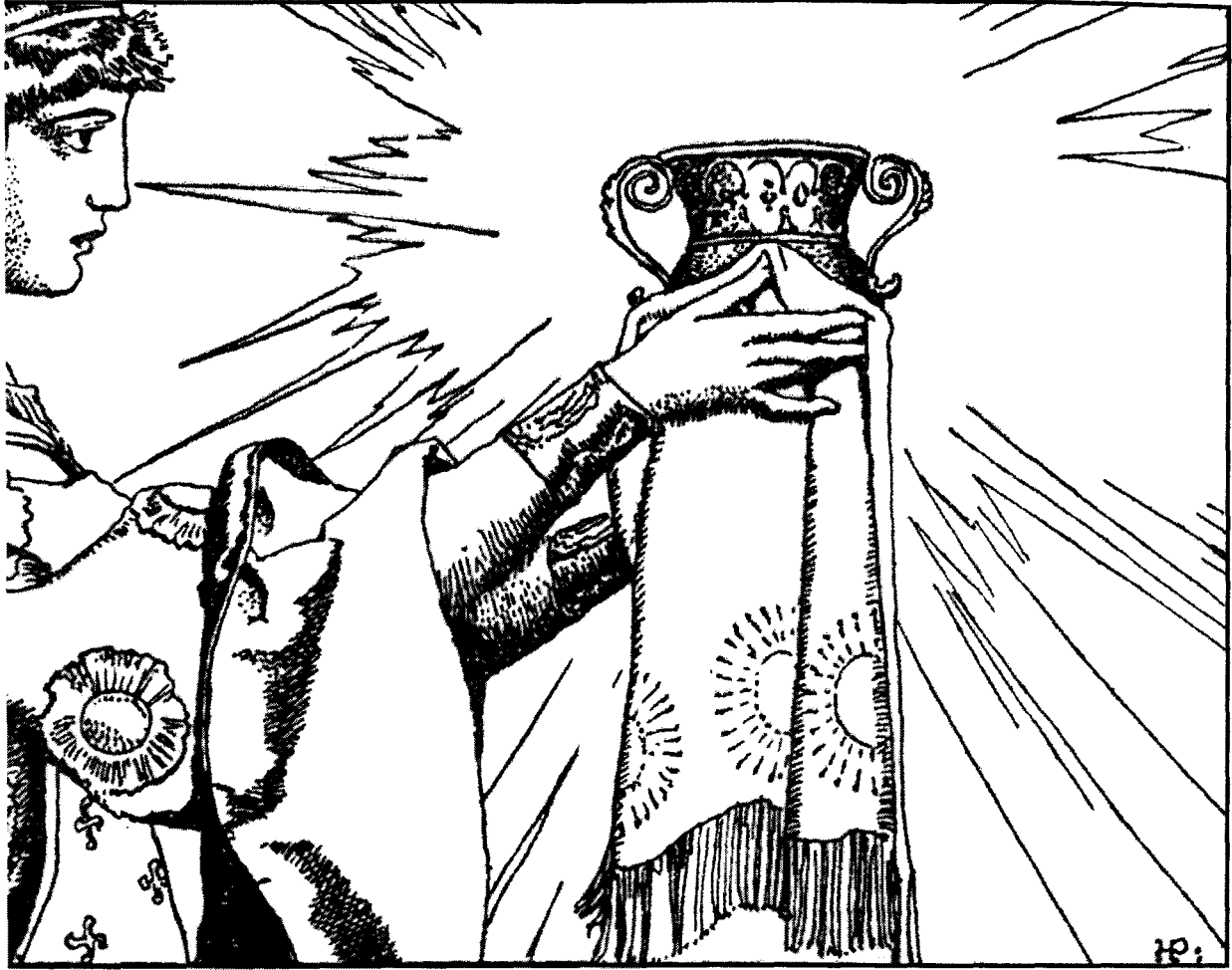


THE GRAIL MYTH, which is about a knight's quest for a mysterious object, has proved to be one of the most enduring myths of all time. Its strength as a dormant survivor in the human unconscious and its intermittent emergence into consciousness at various points in history may be attributed to two groups of factors. First, there is the human appeal of the quest, the challenges of the journey, the object itself, and its relative inaccessibility. And secondly, as in nature, there is the apparent cyclic nature of events in human society, in which elements of the Grail myth emerge into the consciousness of societies beset by intense crises (excessive and frequent violence, oppression, injustice, wars and civil strife, and today, impending environmental catastrophe), which represent the "lows" of the cycle of human "progress."

The age-old Grail myth is a response, a counterbalance to the "dark" side of events in history. It is an

attempt to salvage something that has been lost or believed to have been lost in the human spirit, a new surge in the human soul to raise human consciousness to another "high" in the cycle, a triumph of ideals over harsh reality, a victory of self over ego or the liberation of the divine spark within humanity from subservience to desire. The myth takes hold when the need is felt to raise the consciousness of humanity to be proactive in creating or restoring a paradise on earth in order to counter the presumed inevitability of increased suffering caused by ignorance and error.

Seeking a mysterious object, a talisman or elixir, becomes important in this consciousness shift. It is the human acknowledgment of our inability to cope without aid, and our willingness to undertake a commitment to secure this aid. The object then becomes the goal sought out by the individual, that is, it drives and motivates the journey because of its value. This value may lie in the selfish desire for power, but it later turns out to be something unselfish, noble, and inspi-



rational to others; or else it is perceived to be what it is at the beginning and the end of the quest—a physical object or a symbol which provides the purpose for shaping the quester's destiny and, indirectly, the destiny of humanity.

Regardless of the origins of the earlier components of the Grail myth (be they Celtic, Middle Eastern, Asian, or of Medieval Christendom), its form as we know it took shape in the twelfth and early thirteenth centuries, commencing with the story of Perceval, or the *Legend of the Grail*, by Chrétien de Troyes. This was followed by several other accounts centered around the theme of the Grail quest. In Chrétien's poem, the Grail itself, which seemed to be a platter or dish, was carried into the refectory hall in a solemn procession during Perceval's visit to the otherworld castle of the Grail. Here, the Grail was described as being brighter than all the candles in the hall, consisting of pure, refined gold, and set with precious stones.

Magical Qualities

In other various Grail romances, the Grail displayed other magical qualities: it “floated” into the room, it looked like a cup or stone, it temporarily blinded its beholders or made them speechless, it took the form of several images that appeared in a series before its beholders, it provided an inexhaustible à la carte menu to all the guests in the refectory hall, it maintained or extended individual lives, healed wounds, and restored fertility to barren land.

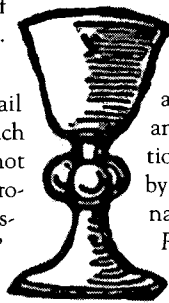
Shortly after Chrétien's poem was written, in which there was no suggestion as to the Grail being of Christian provenance, the Grail theme was soon Christianized (but not officially sanctioned by the official Church), by two other Grail writers, Robert de Boron and Heinrich von dem Thürlin. The former, in his



In the Castle of the Holy Grail: Perceval presented with the Sword by the Fischer King while the Grail is borne to the table.

poem *Joseph of Arimathea*, called the Grail the chalice of the Last Supper, which was also used to collect the blood of Christ at his crucifixion. The latter, in his *The Crown* described his Grail as a casket containing bread, which was accompanied by a blood-spotted cloth. The suggestion was obvious—a reference to the Eucharist was intended. There are many who see the Grail and its contents as a part of—or as symbolically explaining the meaning of—the Eucharist. In this view, receiving communion once a week establishes contact between the seeker of the Grail (that is, the celebrant) and the Grail and its contents (that is, the active partaking of the body and blood of the Redeemer). This is the most popular view.

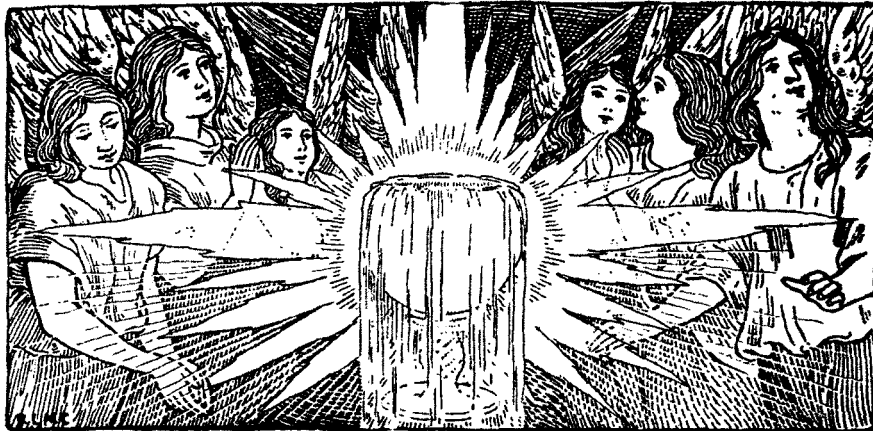
The Christianization of the Grail was supported by another account which connects the Grail to Christ, but not through the Blessed Sacrament. The romance called the *Grand St. Graal* asserted that the Grail was a “book” written by Christ himself after the Resurrection; and yet another reference in the introduction to the *Lancelot Grail* mentions that a vision appeared before a hermit of the eighth century, during which Christ appeared to him and said: “Here begins the book of the Holy Grail, here begins the terror, here the marvels.” This would make the Grail a record or storehouse of initiatic wisdom communicated to humanity by a great teacher in the priestking tradition, represented by figures such as Melchisedek, Hermes Trismegistus, or Merlin, whether the book was written or communicated by word of mouth.



Initiatic Tradition

A most unusual description of the Grail appeared in the romance of the anonymous writer of the *Perlesvaus*, or the *High History of the Grail*. Here the Grail was a shape-shifter. This, together with the Templar undertones of the romance as well as other references, suggest a strong connection with the initiatic tradition of the ancient mystery schools. Instead of the identity of the Grail being a single fixed object, it assumes a series of different forms before the awestruck beholder who sees images of a crowned and crucified king, a child, a man with a crown of thorns and wounds on his body, another indescribable manifestation, and finally, a chalice. The transformations in this “movie” are accompanied by pleasant perfumes and an extraordinary brightness. The writer of the *Perlesvaus* seemed to be suggesting an initiation into some mystery cult, either Christian or another wisdom school. The images, and other references in the story, appeared to contain secret messages of a mystical nature, with deeper meanings, understood only by certain readers or listeners who look beyond the simple entertainment provided by the narrative.

However, it is the Grail, understood as a sacred cup and its sacred contents, the stories of its origin, its extensive journeys, the immense trouble taken by its protectors to conceal it from its enemies, and its transformative power on those who see or touch it that



has given the chalice its strong evocative content of today's myth.

The Glastonbury Cup

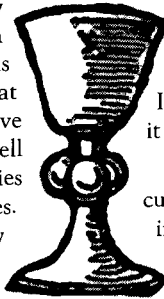
Over the centuries there seems to have arisen a national or regional pride in locating the Grail (whether a chalice or other object) in certain parts of Europe. The Glastonbury story associated with Joseph of Arimathea is matched by similar stories in France and Spain.

In England, the chalice was popularized in the nineteenth century by Alfred Lord Tennyson, the poet, and in Germany by the composer Richard Wagner. In fact, not long after Tennyson wrote his *Idylls of the King*, it became known that a cup, a physical chalice made of olive wood, was in the possession of the Powell family, who looked after it for centuries at Nanteos, near Aberystwyth in Wales. It came into their possession shortly after Henry VIII broke with Rome and, implementing his policy of the dissolution of the monasteries, ransacked Glastonbury Abbey. Because of de Boron's legend of Joseph of Arimathea and its other Arthurian connections, Glastonbury was believed to be the resting place of the holy chalice.

Just before Henry's enforcers moved into the monastery, the story is told that seven of the chalice guardians (monks) escaped to their sister monastery at Strata Florida not far from Aberystwith. Later, this monastery fell victim to the dissolution, but just before

the intrusion, the seven monks (and their precious object) were given shelter at the house of the noble family of Nanteos, which was not far from the Abbey. Richard Wagner, twenty-seven years before composing his opera *Parsifal*, actually visited the Powell family at Nanteos (1855), and reported that he had seen the olive cup. The Powell family moved to England and the cup has not been heard of since.

There are other stories about what happened to the Glastonbury cup. One relates that at the time of the dissolution of the monasteries, the cup was among the treasure that was split between two groups of monks who escaped to Wales. One group headed toward Strata Florida. The other followed the south coast of Wales and took shelter in the monastery at Caldwy Island, taking the cup with them, where it still remains, of course, hidden forever!

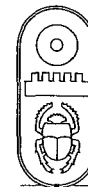


A third version of the Glastonbury cup story is retold to us by Hank Harrison in his book *The Cauldron and the Grail*.

According to this source, the trustees of the Chalice Well in Glastonbury have placed on the table of the attic at Chalice Well House *their* genuine Grail, along with place settings at the table for the return of the twelve disciples of Jesus. Space prevents us from enumerating the several other secret Grail sites in the British Isles.

France and Spain

On the continent, the Joseph of Arimathea and Glastonbury story is matched



by the visit of the Magdalene (Mary Magdalene) to Marseille in Southern France, and in Spain there is a Grail cup legend associated with St. Lawrence and the Huesca region.

As early as the fourth century the legends describe the Magdalene fleeing the Holy Land, taking with her something called the Grail. The story tells of this Grail being hidden in a cave in Southern France, cared for by the Cathars, a religious movement centered in the Pyrenees. In the early thirteenth century the Cathars were declared heretical and the Albigensian Crusade was launched against them. Just before the last stronghold of the Cathars, the fortress of Montségur, fell to the Crusaders and the surviving Cathars were burnt at the stake, about four or five of them escaped, taking with them some unknown treasure, which was believed to include the cup, and hid it in a cave somewhere nearby in the French Pyrenees. From there it was probably taken to the monastery of Montserrat near Barcelona.

The Spanish story traces the cup to St. Lawrence, a papal legate, who took the cup from Rome to a spot in the Huesca district in northeast Spain.

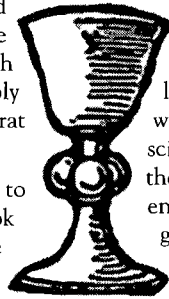
It was hidden in a cave in the area where San Juan de la Peña monastery was built. Fear of impending Arab occupation led the cup's guardians to move it to the French Pyrenees, to Montségur or Montréal-de-Sos, or to both locations in turn, and then brought back to the San Juan de la Peña monastery. It was finally transferred to the cathedral in Valencia. It is probable that both stories refer to the same "Grail" associated with the Magdalene.

All this makes for fascinating reading, which is why the Rosicrucian Order, AMORC, has included in its extracurricular program a quest about the Grail Quest. Two Grail tours have already been completed by Rosicrucian students, offering the "pilgrims" first hand experience of sites, with appropriate commentaries, connected with all aspects of the history and mythology of the Grail and Arthurian legends. So far the "Grail Trail" has taken students to sites in England, Wales, Ireland, and Northern France. The final tour will cover Southern England, France, and Spain.

The debate still continues as to whether the Grail is a physical object, an earthly talisman, magical, and worthy of being revered as such, or a symbol of something in the human spirit which activates ameliorative change in individuals and societies. To a pilgrim's heart, its symbolic meaning is perhaps better understood if manifested in concrete form, a wisdom book, a magic cup, a precious stone, or a relic associated with a great religious teacher.

There are others who, in view of the speculative nature of the actual existence of the Grail object, prefer to express the Grail mystery in something less tangible but spiritually real and in more meaningful terms. To some, says John Matthews, the Grail "Has no real existence at all, but [it] serves rather as a luminous idea that shapes itself at will to the needs of the individual" And to others

"it is part of an ongoing process of transformation, an alchemical dream of the soul on its quest for human evolution or oneness with God." The idea would seem to have sprung into the consciousness of being from various parts of the world at the same time or in different periods of human evolution, and given expression in the various myths of individual societies.



Geoffrey Ashe gives an added dimension to the Grail as a powerful idea, seeing it also as a special relationship between the Absolute and Man. He expresses this very warmly in his book, *King Arthur's Avalon*:

It [the Grail] was a visible pledge . . . of God's friendship towards mankind . . . [but] friendship can be tragically demanding and disruptive A knight who achieves, may wreck his life doing it. But the Grail rewards him with priceless assurance. God is there. God's hand reaches out through the cruelty and indifference of the world . . . whatever the sacrifice, and that sacrifice is worth it.

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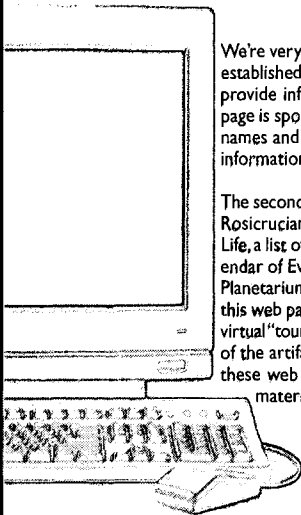
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We're very pleased to announce that the Rosicrucian Order has established two official sites on the internet's world wide web to provide information to the public about the Order. One web page is sponsored by the Supreme Grand Lodge. It contains the names and addresses of all Grand Lodges worldwide, as well as information about the Order in several languages.

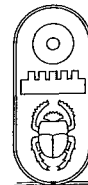
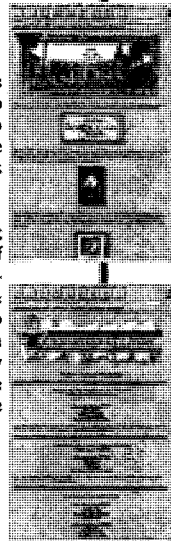
The second web page is sponsored by the English Grand Lodge at Rosicrucian Park. It includes an online version of the *Mastery of Life*, a list of *Frequently Asked Questions* about the Order, a *Calendar of Events*, and information about our *Egyptian Museum & Planetarium* and *Alexandria Books & Gifts*. Future additions to this web page will include articles from the *Rosicrucian Digest*, a virtual "tour" of Rosicrucian Park, photos and descriptions of many of the artifacts in our *Egyptian Museum*, and much more. (Since these web pages are open to the public, they will not include material which is intended for Rosicrucian students only.)

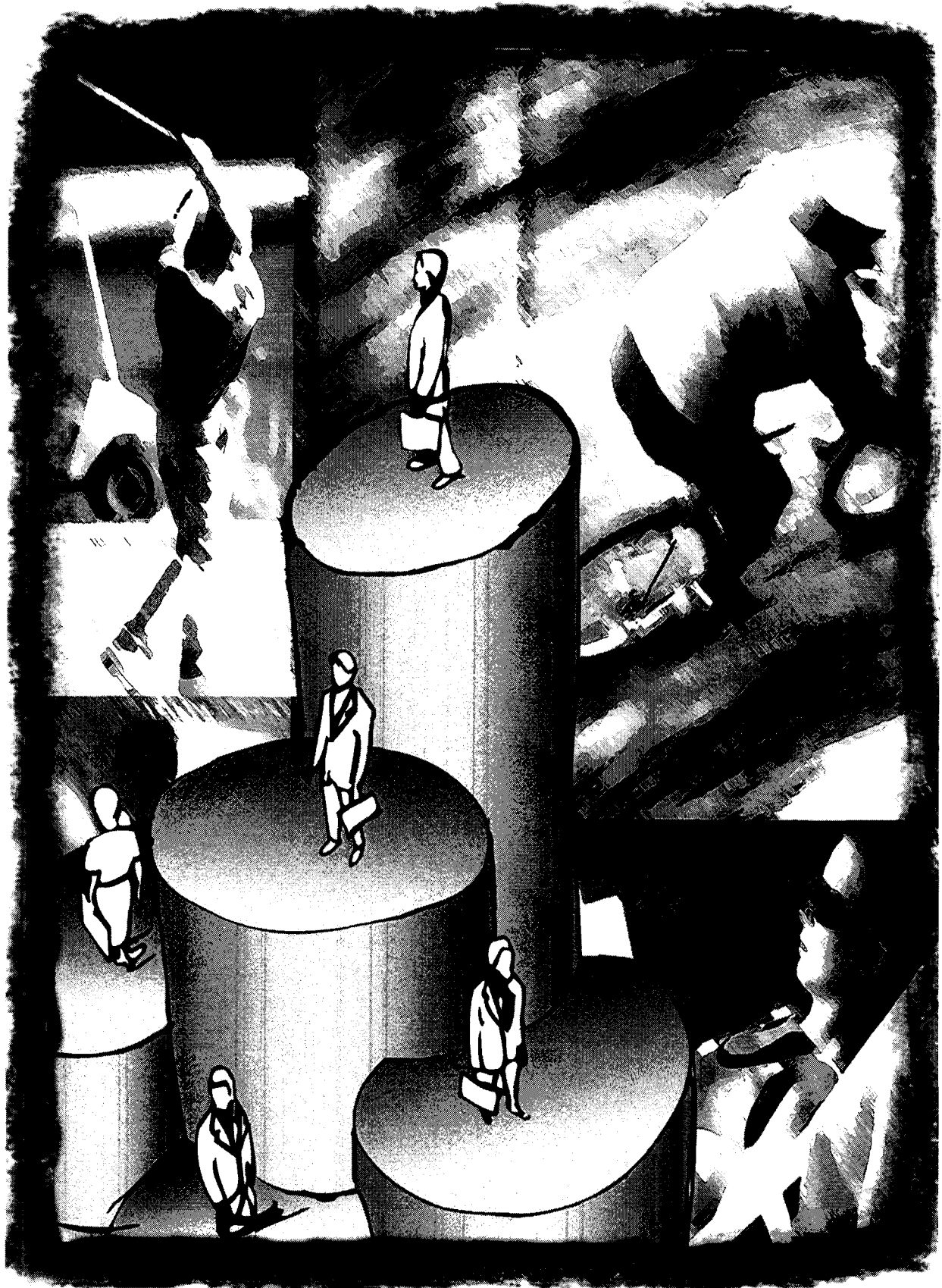
The Supreme Grand Lodge's web page address is:
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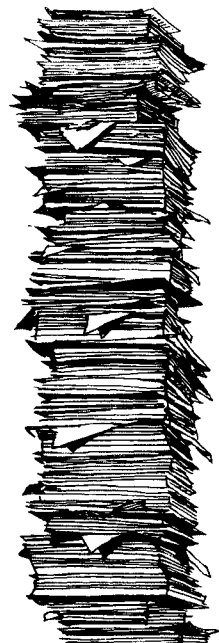
A WORLD BEYOND WORK

by Joe Robinson
Editor, ESCAPE magazine

LIKE A LOT OF US these days, John Ricks often lost track of time in the netherworld of the career grindstone, where days of flat fluorescent lights and droning hard drives blended one into another. The Milwaukee adman worked late into the night, on weekends if he had to. He was doing what Americans are supposed to do, work hard without letup, plowing ahead with the multi-dimensionality of the musk oxen. He was efficient, productive. He was worn out. Looking up one day from the rockpile, he noticed it was the end of December. Another year had gone by and he hadn't used all his vacation time. He had 16 days left that would now be squandered because he couldn't roll them over to the next year.

"It dawned on me how nuts that was," remembers Ricks, who decided then and there to do something about it. He started researching the bizarre leisure practices of the U.S.A. and what he found was so appalling, he wound up forming his own company to preach the gospel of a world beyond work.

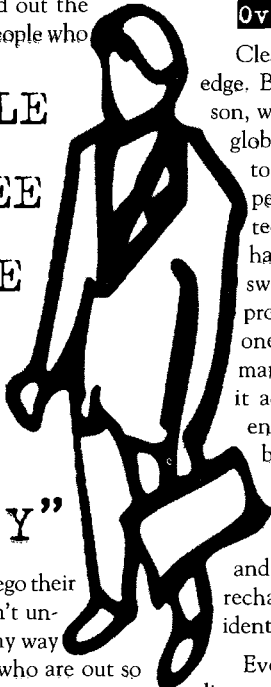
Ricks discovered he wasn't the only one suffering from vacation deficit disorder. Some 21 percent of Americans don't take the time off they're



entitled to, a stat that requires clinical diagnosis and shows just how far we've got to go to catch up with the rest of Western civilization—the Australians, Germans, French, and Swedes, who find it unthinkable, if not laughable, to pass up a single day of their five- and six-week holiday allotments.

Lorraine Klarl, an executive at a Los Angeles advertising agency and adventure traveler who uses every hour of her time off—she went to the Cayman Islands, Turkey, Aruba and Tonga last year alone—finds some of her employees have to be shoved out the door. "I find more and more people who

**"PEOPLE
DON'T SEE
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work for me at junior levels forego their vacations," says Klarl. "I don't understand that. I'll go out of my way to try to compensate people who are out so they can take their vacations. That balance is becoming more and more important in our lives."

Skipped vacations are part of the general slippage of free time across all industries. The vacations that are being taken are getting shorter and shorter (so short, why even bother taking them?). The trend to minivacations has people trying to cram holidays into four- and five-day slots. "People feel they're not getting vacations at all," Ricks notes, sentiments he's heard in hundreds of interviews with workers to gauge attitudes about leisure and vacations for his company, the Leisure Group. "There's no time to unwind or rejuvenate on weekend trips."

Meanwhile, working hours continue to grow. American manufacturing employees

work 320 hours more per year—two months' worth—than their European colleagues. Almost a quarter of the work force now puts in a 50-hour work week or more. As the sentence mounts, most people are too busy trying to stand upright to realize they could get more vacation time if they wanted.

"Time off in many cases is negotiable," offers Leisure Group executive, Jennifer Simmons, "and they don't even think about it. It isn't something they feel repressed about."

Over the Edge

Clearly, we are quite cooked. Over the edge. Beyond the pale. And for good reason, we're told. The hyper-competitive global economy has forced companies to downsize and do more with less people. The proliferation of instant technology—faxes, modems, etc.—has pumped up the volume. The switch from an manufacturing and producer-based economy to a service one has meant a more volatile job market and lower wages. Yet none of it adds up to an alibi anyone with enough time off to think clearly can buy. Scandinavia, Switzerland, and Germany face the same global economic challenges as the U.S. and still manage to compete effectively and grant citizens a decent interval to recharge batteries and forge personal identities.

Even the workaholic Japanese have discovered that there are limits, even for invincible salarymen. When productivity took a nose dive a few years ago, the Japanese eased work hours and instituted more breaks in the work schedule, though they've got a long way to go.

The only break in sight here, though, is the next 30-second TV spot—for extra-strength Excedrin. Besides new economic realities, there are other, more entrenched factors that keep Americans grinding away: low-impact unions, unlike those in Europe and Australia; zero political pressure to change the system; no portability of vacation benefits from one job to the next; anti-leisure bias; and the sheer weight of minimalist U.S. vacation tradition.

Too exhausted to imagine anything else,

most wage warriors simply don't know how to take a vacation anymore. They settle for four-day weekends and pseudo-vacations visiting relatives or fixing the house, oblivious to the benefits of a real vacation.

It's the law of supply and demand. There's no demand for quality time off, so there's no supply. Vacation time is not a topic of endless debate on radio talk shows, filled with the cranky bile of people who could use some time off. Too frivolous. Especially when the lines are crackling with important stuff like O.J. and Tonya. But if callers lit up the switchboards of talkjocks on the topic of more civilized work schedules, the subject could get out of the taboo stage and begin the process of joining other healthbased shifts in social attitudes, from drinking less to eating fewer Ding Dongs.

Health Benefits

In all the ranting over health care reform, not one word has been uttered about the preventive benefits of leisure time. As Ricks has found in his surveys, we're so far gone, the notion never comes up. "People don't see time off as a necessity," he says. "They have lost sight of the benefits of leisure. They don't take the time to plan it, because there's no real compelling reason to do so."

Those who have studied the problem find the health risks of our national workaholicism compelling enough. "It's very important to disengage," insists David Compton, professor of recreation leisure at the University of Utah. "We need to understand why it's important to refresh and recreate, to engage in activities that bring pleasure and happiness, intrinsic satisfaction. Intensity of time on task creates stress and may lead to depression."

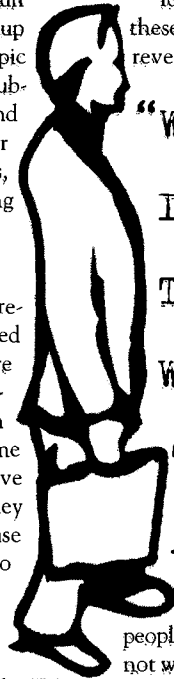
Numerous studies have found quality leisure to be a key component of mental health, under assault these days from all sides, on the job and at home. Active leisure lifestyles are thought to act as a buffer against life stresses, helping active people cope better than sedentary types in the face of life's growing pressures.

Puritan Work Ethic

When there is no break in the work on-

slaught, even the best jobs become what Max Weber called the "iron cage." One of the earliest analysts of entrepreneurial activity, sociologist Weber theorized in 1904 that it was the restless Protestant work ethic, particularly that of the Calvinists and the Puritans, that helped drive the engines of capitalism. That Puritan notion of all-consuming work still has a firm grip on the American psyche and plays a big role in our dim view about leisure.

Idle time is still the devil's time, or these days, unproductive time. There's a reverse Maynard G. Krebs syndrome on

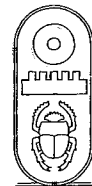


"WE HAVE A
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the loose, fear of nonwork, because people don't know what to do when they're not working. "We're terrified to leave the office," notes Jerry Mallett, director of the Adventure Travel Society in Boulder, Colorado, which promotes the virtues of adventure and environmentally-sensitive travel. "But we have to start trading their workaholicism for some quiet time."

One of the reasons some people fear their off hours is that non-working time is unstructured and self-driven, and not everyone is equipped to chart their own path. As a result, "Most people tend to get apathetic and depressed in their free time," Mihaly Csikszentmihalyi of the University of Chicago has written.

But the tide of overwork may be ebbing slightly since its peak in the acquisitive eighties. In those days, "not using your vacation time was a status symbol," says Ricks. "It was, 'I'm here, hard at work, making money and



getting promotions.' But I think that is meaning less and less all the time."

Ricks has put that hunch on the market, targeting people who want quality vacation time, but don't know what to do with it. He assesses individual leisure needs through classes and seminars, channeling people into off-hour pursuits that reflect interests they've never taken the time to develop or imagine. He also tries to change some of the myths about vacations; for instance, that they're just the opposite of work, a state of idleness. The message of his program is that holidays should be fulfilling—not just filling time. To get something back from a vacation, you need objectives and plans not unlike at the office. "If you don't work at leisure, leisure won't work," quips Ricks in a favorite refrain. "The quality of the experience is really tied to the time you put into planning it."

Without a plan, most people see the time off itself as the goal. Vacations quickly devolve into a series of time plugs—housework, errands, day trips, shopping, TV—stopgap measures that aggravate the need to refresh and recharge.

In traditional cultures, people learned a variety of skills to use in their free time—dancing, weaving, storytelling. But in an all-work culture, the talents lean more to crafts such as gourmet microwaving and parallel parking. We need to rediscover leisure skills, the ability to entertain ourselves lost to TV; explore new pastimes; feel a real vacation. But it's a struggle to overcome the diminished expectations. "People think that getaways are good enough," Ricks concedes. "They think, 'We've planned this and we're going to take two days off and that's great.' They think there's a reward in getting away period, when in fact, they're selling themselves short."

Quality leisure is an experience that broadens, teaches, challenges, stimulates and provides a sense of achievement—all hallmarks of the major countervailing trend to shrinking vacations: adventurous travel. But for those who haven't experienced the charge of exploring an unknown land, a battery of excuses bars the way out. The Big Three, says Ricks: no time, no money, and no idea what to do.

Caught up in an endless spiral of toil, most of us are our jobs. There is no identity outside the office. "We have a leisure ethic that

is very weak, if not terribly absent," confirms Compton. "You as an individual ought to have your own leisure ethic and your own expressions, activities you can singularly do that you are passionate about."

Getting an identity beyond work is important not just for better vacations, but also for survival in a volatile world. Face it, in today's four- and five-career era, many of us will have our job I.D.'s yanked. Psychologists tell us that people whose self-image extends beyond the office walls to other aspects of life fare better in these traumatic times. There are other parts of life to fall back on for strength, esteem, diversion, even new career paths. People who feel the most fulfilled in their work often are those who found a way to merge off-hours passions and their livelihoods. So a new leisure I.D. could lead not only to a better vacation but also to a more fulfilling line of work. All you have to do is take your time.

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I N M E M O R I A M



Margaret Burt Lewis, F.R.C.

On December 19, 1995, Soror Margaret Burt Lewis, F.R.C., wife of former Emperor Ralph M. Lewis, passed through transition and experienced the Great Initiation at her home in San Jose, California. Born in Shreveport, Louisiana, in 1906, Soror Margaret crossed the Threshold into the Rosicrucian Order in Tulsa, Oklahoma, in 1935. She came to California in 1937 to study art, and for the rest of her life avidly pursued her great interest in sculpture. In 1938 she went to work for AMORC as secretary to Ralph Lewis. She worked closely with Frater Lewis during the important formative years when he served as

Supreme Secretary and later as Emperor following his father's transition in 1939. In 1943 Soror Margaret married Frater Alma N. Burt and the couple later resided in San Francisco. For many years she and her husband, Frater Burt, were close friends of Ralph and Gladys Lewis. Following the transition of their respective spouses, Soror Burt and Frater Lewis remained close, and on January 16, 1982, they were married (above photo). In Emperor Lewis' last years Soror Margaret shared his life as wife and companion. She will be remembered for the joy and peace she brought to all who knew her.

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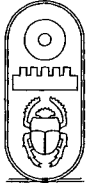
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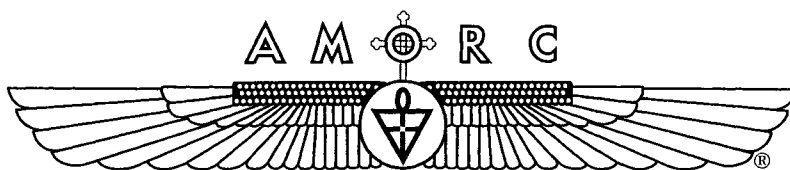


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as of November 1, 1995

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Ceará:
 Fortaleza: (M) *Fortaleza Lodge; Marajá Chapter
 Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal:
 Brasília: (M) *Brasília Lodge
 Taguatinga: Alvorada do Planalto 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
 Cidade Ocidental: Cidade Ocidental Pronaos
 Goiânia: *Goiânia Lodge
 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: (M) *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: (M) *Belo Horizonte Lodge; *Vila Rica Lodge
 Buritizeiro: Pirapora Pronaos
 Campo Belo: Campo Belo Pronaos
 Contagem: Contagem Pronaos
 Divinópolis: Divinópolis Chapter
 Governador Valadares: Governador Valadares Chapter
 Ituiutaba: Ituiutaba Pronaos
 João Monlevade: Monlevade Pronaos
 Juiz de Fora: *Juiz de Fora Lodge
 Montes Claros: Montes Claros Pronaos
 Muriaé: Muriaé Pronaos
 Nanuque: Nanuque Pronaos
 Ouro Preto: Ouro Preto Pronaos
 Poços de Caldas: Poços de Caldas Pronaos
 São João del Rei: São João del Rei Pronaos
 Sete Lagoas: Sete Lagoas Pronaos
 Uberaba: Uberaba Pronaos
 Uberlândia: Uberlândia Pronaos
 Vale do Aço: Vale do Aço Chapter
 Varginha: Varginha Pronaos

Pará:

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

Paraíba:

Campina Grande: Campina Grande Pronaos
 João Pessoa: (M) *João Pessoa Lodge

Paraná:

Apucarana: Apucarana Pronaos
 Campo Mourão: Campo Mourão Pronaos
 Cascavel: Cascavel Pronaos
 Cornélio Procopio: Cornélio Procopio Pronaos
 Curitiba: (M) *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 dos Guararapes: Jaboatão Pronaos
 Paulista: Olinda/Paulista Chapter
 Petrolina: Petrolina Chapter

Recife: (M) *Recife Lodge; Boa Viagem Chapter

Piauí:

Teresina: Teresina Chapter

Rio de Janeiro:

Angra dos Reis: Angra dos Reis Pronaos

Barra do Pirai: Barra do Pirai 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

Maricá: Maricá Pronaos

Nilópolis: *Nilópolis Lodge

Niterói: (M) *Niterói Lodge

Nova Friburgo: Nova Friburgo Chapter

Nova Iguaçu: (M) *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: (M) *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

Cachoeira do Sul: Cachoeira do Sul 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

Passo Fundo: *Passo Fundo Lodge

Pelotas: Pelotas Chapter

Porto Alegre: *Porto Alegre Lodge

Rio Grande: Rio Grande Pronaos

Santa Cruz: Santa Cruz Pronaos

Santa Maria: Santa Maria Chapter

Santana do Livramento: Santana do Livramento Pronaos

Santa Rosa: Santa Rosa Pronaos

Santiago: Santiago Pronaos

Santo Angelo: Santo Angelo Chapter

São Leopoldo: São Leopoldo Pronaos

Taquara: Taquara Pronaos

Vale dos Sinos: Vale dos Sinos Pronaos

Rondônia:

Cacoal: Cacoal Chapter

Ji-Paraná: Ji-Paraná Pronaos

Porto Velho: *Porto Velho Lodge

Roraima:

Boa Vista: Boa Vista Pronaos

Santa Catarina:

Blumenau: Vale do Itajaí Chapter

Chapecó: Chapecó 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

Araraquara: Araraquara Pronaos

Assis: Assis Pronaos

Atibaia: Atibaia Pronaos

Avaré: Avaré Pronaos

Baurú: *Baurú Lodge

Botucatu: Botucatu Pronaos

Campinas: (M) *Campinas Lodge

Casa Branca: Casa Branca Pronaos

Catanduva: Catanduva Pronaos

Cesario Lange: Sete Cidades Pronaos

Cosmópolis: Cosmópolis Pronaos

Franca: Franca Chapter

Guará: Guará Pronaos

Guarujá: Guarujá Pronaos

Guarulhos: *Guarulhos Lodge

Igarapava: Igarapava Pronaos

Itapetininga: Itapetininga Pronaos

Jacareí: *Jacareí Lodge

Jaú: Jaú Pronaos

Jundiaí: Jundiaí Chapter

Lorena: Lorena Pronaos

Marília: Marília Chapter

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 Lodge

Presidente Venceslau: Presidente Venceslau Pronaos

Registro: Vale dos Reis Pronaos

Ribeirão Preto: *Ribeirão Preto Lodge

Rio Claro: Rio Claro Pronaos

Salto: Salto Pronaos

Santa Rita do Passa Quatro: Santa Rita do Passa Quatro Pronaos

Santo André: Santo André Chapter

Santos: (M) *Santos Lodge

São Bernardo do Campo: *São Bernardo do Campo Lodge

São Caetano do Sul: *ABC Lodge

São Carlos: (M) 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 Paulo: (M) *Lapa Lodge; *Santana Lodge; *São Paulo Lodge; *Tatuapé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter

São Vicente: *São Vicente Lodge

Sorocaba: *Sorocaba Lodge

Suzano: Suzano Chapter

Taubaté: Taubaté Chapter

Tupã: Tupã Pronaos

Sergipe:

Aracaju: Aracaju Chapter

Tocantins:

Gurupi: Gurupi Pronaos

BURKINA FASO (4)

Banfora: Lumière Pronaos

Bobo Dioulasso: *Dao Oumarou Lodge

Ouagadougou: (M) *Charles Coulibaly Lodge & Pronaos

CAMEROON (4)

Bafoussam: (M) *Philadelphia Lodge

Bertoua: Le Sentier Chapter

Bonaberi: Bongongui Pronaos

Douala: (M) *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: Essoa Chapter

Yaoundé: (M) *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: (M) *Vancouver Lodge

Victoria: Victoria Chapter

Newfoundland:

St. John's: Atlantic Rose Pronaos

Nova Scotia:

Dartmouth: Halifax Pronaos

Ontario:

Georgetown: Mississauga Pronaos

Hamilton: Hamilton Pronaos

London: Cosmos Chapter

Ottawa: Trillium Chapter

Toronto: (M) *Toronto Lodge

Québec:

Chicoutimi: Saguenay Pronaos (4)

Gaspé: La Source Pronaos (4)

Hull: Rose de l'Est Pronaos (4)

Kirkland: Nicholas Roerich Pronaos (2)

Laval: (M) Maat Chapter (4)

Levis: Nouvelle Harmonie Pronaos (4)

Longueuil: (M) *Poséidon Lodge (4)

Montreal: (M) *Atlas Lodge (4);

*Mount Royal Lodge (2)

Québec: (M) *Pyramide Lodge (4)

Rimouski: (M) *Grand Soleil Lodge (4)

Roberval: (M) Ouiatchouan Pronaos (4)

St.-Jean-sur-Richelieu: Etoile du Matin
Pronaos (4)

St.-Jérôme: Harmonie Pronaos (4)

Sherbrooke: (M) *Lumière de l'Est Lodge (4)

Valleyfield: Soleil Levant Pronaos (4)

Victoriaville: Soleil des Appalaches
Pronaos (4)**Saskatchewan:**

Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)

Bangui: *Maitre Eckhart Lodge

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

San Carlos: San Carlos Pronaos

Santiago: (M) *Tell-El-Amarna Lodge

Talca: Talca Pronaos

Temuco: Luz de Temuco Chapter

Viña del Mar: *Akhetaton Lodge

COLOMBIA (11)

Barranquilla: (M) *Barranquilla Lodge

Bogotá: (M) *Nuevo Mundo Lodge

Bucaramanga: Bucaramanga Pronaos

Cali: Ménfis Chapter

Cartagena: Cartagena Pronaos

Manizales: Manizales Pronaos

Pereira: Pereira Pronaos

San Andrés Islas: San Andrés Pronaos

Santa Marta: Santa Marta Pronaos

CONGO (4)

Brazzaville: (M) *Tanu Manasi Lodge;

*Tolérance Lodge

Kinkala: Ptah-Hotep Pronaos

Loubomo: Jeanne Guesdon Chapter

Mafouta: Heliopolis Pronaos

Mossendjo: Réintégration Pronaos

Ouessou: Surya Pronaos

Owando: Sérénité Pronaos

Pointe Noire: (M) *La Lumière du Congo

Lodge; *Paul Taty Lodge

Talangai: *Ascension Lodge

COSTA RICA (11)

San José: San José Chapter

COTE D'IVOIRE (4)

Abengourou: *Indegnie-Teignin Lodge

Abidjan: (M) *Jeanne Guesdon Lodge; *

Kephren Lodge; *Thoutmosis III Lodge

Abobo Garé: (M) *Sénéque Lodge

Aboisso: Amour Pronaos

Adzopé: Jean-Jacques Rousseau Pronaos

Agboville: Jacob Boehme Chapter

Akoupé: Aube d'Or Pronaos

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 Proaos

Bouaflé: Paracelse Chapter

Bouaké: (M) *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: (M) *Hieronymus Lodge & Pronaos

Danane: Espoir Pronaos

Dimbokro: Cecil A. Poole Pronaos

Divo: *Socrate Lodge

Duékoué: Ra Pronaos

Ferkéssédougou: Etoile du Nord Chapter

Ferké-II: Michael Maier Pronaos

Gagnoa: (M) *Aton Lodge

Grand Bassam: Adon Ai Chapter

Guiglo: Lumière de l'Ouest Pronaos

Issia: Céleste Noyrey Pronaos

Katiola: Plotin Chapter

Korhogo: (M) *Yves Nadaud Lodge

Lakota: Ta Meri Pronaos

Man: (M) *Harmonie Lodge & Pronaos

M'bahiakro: Héraclite Pronaos

Odienné: René Descartes Chapter & Pronaos

Oumé: Le Verseau Pronaos

Ouragahio: Robert Fludd Pronaos

San Pédro: *Félicité Lodge

Sassandra: Atlantis Pronaos

Séguéla: Anaximandre 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: (M) *Edith Lynn Lodge

Yopougon: (M) *Empédocle Lodge; *Mont

Pico Lodge

Zuénoula: Chou Pronaos

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 Pronaos & Atrium

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)

Guayaquil: Guayaquil Chapter

Quito: *AMORC de Ecuador Lodge

EL SALVADOR (11)

San Miguel: San Miguel Chapter

San Salvador: (M) *San Salvador Lodge

Santa Ana: Santa Ana Pronaos

Sonsonate: Sonsonate Pronaos

FINLAND (10)

Helsinki: *Finlandia Chapter & Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Chapter & Pronaos
Aix-en-Provence: (M) *Rose du Sud Lodge & Pronaos
Albertville: Athena Pronaos
Albi: Edith Lynn Chapter
Angers: (M) *Alden Lodge
Angoulême: Isis Chapter & Pronaos
Annecy: (M) *Amatu Lodge & Pronaos
Arpajon: (M) Mahatma Gandhi Chapter & Pronaos
Aurillac: Gerbert Pronaos
Avignon: Plutarque Pronaos
Avranches: Isaac Newton Pronaos
Bayonne: (M) Amaya Chapter & Pronaos
Belfort: (M) Erik Satie Chapter
Bergerac: Francis Bacon Pronaos
Besançon: Akhenaton Pronaos
Bessancourt: *Maitreya Lodge
Beziers: (M) *De l'Epi Lodge
Bordeaux: (M) *Léonard de Vinci Lodge & Pronaos
Boulogne-Billancourt: Mykerinos Pronaos
Bourges: Nicolas Flamel Chapter
Bourgoin: Iris Pronaos
Brest: Amentet Chapter
Brive-la-Gaillarde: Charles Dana Dean Pronaos
Bry-sur-Marne: *Ankh Lodge & Pronaos
Caen: Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Chapter
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter
Château Arnoux: Hermontis Pronaos
Cherbourg: Mout Pronaos
Chevrières: Lumen Chapter & Pronaos
Clermont-Ferrand: *Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) *Bernard de Clairvaux Lodge
Dreux: Essenia Pronaos
Dunkerque: Martha Lewis Chapter
Epinal: Lu-Vi-Am Pronaos
Foix: Esclarmonde de Foix Pronaos
Fougères: Rose Vendée Pronaos
Fougères: Nefer Pronaos
Gagny: Marie Le Roux Chapter
Grenoble: (M) *Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
La Teste: Océan Pronaos
Le Blanc-Mesnil: Lao Tseu Chapter & Pronaos
Le Havre: Michael Maier Pronaos
Le Mans: (M) Jacob Boehme Chapter & Pronaos
Le Neubourg: (M) *Zanoni Lodge & Pronaos
Lille: (M) *Descartes Lodge

Lons-le-Saunier: L'Eau Vive Pronaos
Lyon: (M) *Lugdunum Lodge & Pronaos
Marseille: (M) *Haroeris Lodge & Pronaos
Melun: Albert le Grand Chapter
Metz: (M) *Frees Lodge
Montauban: Shambala Chapter
Montbéliard: Humililas Pronaos
Mont-de-Marsan: Karnak Chapter & Pronaos
Montélimar: (M) Hugues de Payns Pronaos
Montpellier: (M) *Via Nova Lodge
Mulhouse: (M) *Robert Bangert Lodge
Nancy: (M) Thoutmès III Chapter
Nanterre: *Aton Lodge; Raymund Andrea Pronaos
Nantes: (M) *Jacques de Molay Lodge
Nice: (M) *Héraclès Lodge & Pronaos
Nîmes: *Claude Debussy Lodge
Orléans: (M) *Orphée Lodge & Pronaos
Paris: (M) *Giordano Bruno Lodge; *H. Spencer Lewis Lodge; *Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Tipheret Chapter
Périgueux: Zoroastre Pronaos
Pérignan: Sol Invictus Chapter
Poitiers: *Horus Râ Lodge & Pronaos
Provins: Thibault de Champagne Pronaos
Quimper: Taranis Pronaos
Rambouillet: Gustave Meyrink Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: (M) Graal Chapter
Rodez: Athanor Pronaos
Rouen: (M) Renaissance Chapter
Saint-Avold: Cristal Pronaos
Saint-Etienne: Flamme Chapter
Saint-Pourcain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry Pronaos
Sarrebouurg: Ponsaravis Pronaos
Strasbourg: (M) *Galilée Lodge
Tarbes: (M) Pays de Bigorre Chapter & Pronaos
Thaire d'Aunis: Osiris Chapter & Pronaos
Toulon: (M) Hermès Chapter & Pronaos
Toulouse: (M) *Clemence Isaure Lodge; *Raymond VI Lodge; Raimon Berenger Pronaos
Tours: (M) Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Valenciennes: Paix Profonde Pronaos
Vannes: Vérité Chapter
Versailles: (M) *Georges Morel Lodge
Villejuif: Nout Chapter

FRENCH GUIANA (4)

Cayenne: (M) *Pythagore Lodge

FRENCH POLYNESIA (4)

Papeete: Lémuria Pronaos

GABON (4)

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

GERMANY (5)

Augsburg: Augsburg Pronaos & Atrium
Baden-Baden: (M) *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: (M) *Dortmund Lodge, Pronaos & Atrium
Duisburg: Duisburg Pronaos & Atrium
Düsseldorf: *Lodge, Pronaos & Atrium
Essen: Essen Pronaos & 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
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
Nürnberg/Fürth: Nürnberg/Fürth Pronaos & 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: (M) *Parthenon Lodge
Komotini: (M) Axieros Pronaos
Rhodes: Telchinis Pronaos
Salonica: Estia Chapter

GRENADA (2)

Saint George's: Saint George's Pronaos

GUADELOUPE (4)

Basse-Terre: *Champollion Lodge
Capesterre Belle Eau: Synergie Pronaos
Pointe-à-Pitre: *Parménide Lodge

GUATEMALA (11)

Guatemala: (M) *Zama Lodge
Retalhuleu: 3333 Pronaos

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

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

HONDURAS (11)

Puerto Cortes: Puerto Cortes Pronaos
San Pedro Sula: *San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter

HONG KONG (2a)

Hong Kong: Hong Kong Chapter

ITALY (7)

Asti: La Sfinge Pronaos
Bari: Ankh Pronaos
Genova: Cristoforo Colombo Pronaos
Milano: *Gladys Lewis Lodge & Pronaos

Modena: Francesco Bacone Pronaos
Padova: Padova Pronaos
Reggio di Calabria: (M) Reggio di Calabria
Pronaos
Roma: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Torino: Armonia Pronaos
Verona: (M) Serenissima Chapter & Pronaos

JAMAICA (2)

Kingston: (M) *St. Christopher Lodge

JAPAN (8)

Fukuoka: Sphinx Pronaos
Nagoya: Tel el-Amarna Chapter
Okayama: Akhenaton 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: Lemurie Mystique Pronaos

MALAYSIA (2a)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter

MARTINIQUE (4)

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

MAURITIUS (4)

Rose Hill: *Luz Lodge & Pronaos

MEXICO (11)

Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos
Cancún: Eterno Amanecer Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: Celaya Chapter
Chihuahua: Iluminación Chapter
Ciudad Delicias: Delicias Pronaos
Ciudad Juárez: Juárez Chapter
Ciudad Satélite: Ciudad Satélite Pronaos
Ciudad Victoria: Victoria Chapter
Coatzacoalcos: Coatzacoalcos Pronaos
Cuautla: Cuauhltlan Pronaos
Cuernavaca: (M) Xochicalco Chapter

Culiacán: Culiacán Pronaos
Durango: Durango Pronaos
Ecatepec: Ecatepec Chapter
Ensenada: (M) *Alpha-Omega Lodge
General Terán: General Terán Pronaos
Gomez Palacio: Silencio Pronaos
Guadalajara: *Guadalajara Lodge
Hermosillo: Hermosillo Pronaos
Irapuato: Irapuato Pronaos
León: (M) *Guanajuato Lodge; Pensador
Pronaos
Libres: Libres Pronaos
Los Mochis: Los Mochis Pronaos
Matamoros: *Aristóteles Lodge
Mazatlán: Mazatlán Pronaos
Mérida: Mérida Pronaos
Mexicali: Mexicali Chapter
México: (M) *Quetzalcoatl Lodge;
Teotihuacán Pronaos
Monclova: Monclova Pronaos
Monterrey: (M) *Monterrey Lodge
Morelia: (M) *Tzintzún Lodge
Nueva Rosita: Rosita Chapter
Nuevo Casas Grandes: Nuevo Casas Grandes
Pronaos
Nuevo Laredo: Nuevo Laredo Chapter
Perote: Perote Chapter
Puebla: (M) Puebla Chapter; Tonatiuh
Chapter
Queretaro: Queretaro Chapter
Reynosa: (M) *Reynosa Lodge
Saltillo: Saltillo Pronaos
San Buenaventura: San Buenaventura
Pronaos
San Felipe: San Felipe Pronaos
San Luis Potosí: Evolución Chapter
Tampico: Tampico Chapter
Tijuana: (M) *Cosmos Lodge; Otay Tijuana
Chapter
Toluca: Toluca Pronaos
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Veracruz: *Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Chapter

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

Alkmaar: Alkmaar Atrium
Amstelveen: Jan Coops Chapter & Pronaos
Amsterdam (Bijlmermeer): Ichnaton
Pronaos
Arnhem: Chepera Pronaos
Assen: Cheops Chapter & Pronaos
Dordrecht: De Brug Pronaos
Eindhoven: Horus Chapter & Pronaos
Haarlem: Aton Pronaos
Harderwijk: Osiris Pronaos
Hengelo: Ankh Pronaos
Leeuwarden: It Ljocht Pronaos
Maastricht: Alden Pronaos

Rotterdam: Spinoza Chapter & Pronaos
The Hague: (M) *Isis Lodge & Pronaos
Utrecht: Atlantis Chapter & Pronaos

NETHERLANDS ANTILLES (9)

Philipsburg (St. Maarten): Ishtar Pronaos
Willemstad (Curaçao): (M) Curaçao Chapter
& Pronaos

NEW ZEALAND (2a)

Auckland: (M) *Auckland Lodge

NICARAGUA (11)

León: León Pronaos
Managua: *Marta Lewis Lodge

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
Ahoad: 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
Ibasa: Ibasa Pronaos
Ihiala: *Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikare-Akoko: Ikare-Akoko Pronaos
Ikeja: *Harmonium Lodge; *Memphis Lodge
Ikom: 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 Busa 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: Mbase Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obudu: Obudu Pronaos
Oghara: Oghara Pronaos
Ogoja: Amatu Chapter
Oguta: Oguta Pronaos
Ogwash-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
Umuned: Umuned Pronaos
Uromi: Uromi Pronaos
Uyo: *Aton Lodge
Warri: *Kut-Hu-Mi Lodge
Yaba: Akoka Pronaos
Yola: *Aristotle Lodge
Zaria: Osiris Chapter

NORWAY (10)

Asgardstrand: Kristrina Atrium
Bergen: Bergen Pronaos
Hamar: *Mjöså Chapter
Kristiansand: Agder Atrium
Oslo: *Oslo Chapter

Stavanger: Rogaland Chapter
Trondheim: Nidaros Pronaos

PANAMA (11)

Boquete: Boquete Pronaos
Changuinola: Changuinola Pronaos
Chitré: Centrales Pronaos
Colón: Amon-Ra Chapter
David: *David Lodge
La Chorrera: La Chorrera Pronaos
La Concepción: Concepción Pronaos
Panamá: (M) *Panamá Lodge
Penonomé: Penonomé Pronaos
Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY (11)

Asunción: Asunción Chapter

PERU (11)

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

PHILIPPINES (2a)

Manila: Sampaguita Pronaos

PORTUGAL (1)

Alcobaça: Alcobaça Pronaos
Lisboa: (M) *Lisboa Lodge
Porto: Porto Chapter

PUERTO RICO (11)

Arecibo: Arecibo Chapter
Mayaguez: Font de la Jara Chapter
Ponce: Ponce Chapter
San Juan: *Luz de AMORC Lodge

REUNION (4)

Plaine des Cafres: Moria Chapter
Saint-Denis: (M) *Maat Lodge
Saint Paul: Jeanne Gusdon Pronaos

RUSSIA (4)

Moscow: Lumière de L'Est Pronaos

ST. LUCIA (2)

Castries: Castries Org. Group

SENEGAL (4)

Dakar: (M) *Karnak Lodge

SINGAPORE (2a)

Singapore: Singapore Pronaos

SLOVAKIA (5)

Bratislava: Bratislava Atrium

SOUTH AFRICA (3)

Benoni: Kether-Ra Pronaos
Bloemfontein: Bloemfontein Assoc. Group
Butterworth: Umtata Pronaos
Cape Town: Good Hope Pronaos
Durban: Natalia Pronaos
Johannesburg: *Southern Cross Lodge
Pretoria: Pretoria Pronaos

SPAIN (12)

Alicante: Isis Pronaos
Almería: Almería Pronaos
Barcelona: (M) *Ramon Llull Lodge
Bilbao: (M) Acuario Pronaos
Cartagena: (M) Mastia Chapter
Ciudad Real: Ciudad Real Pronaos
Gavá: Gavá Atrium
Girona: Girona Pronaos
Huelva: Huelva Atrium
La Coruña: La Coruña Pronaos
Las Palmas: (M) *Alcorac Lodge
León: Luz de León Atrium
Madrid: (M) *Columbus Lodge
Málaga: Hathor Pronaos
Palma de Mallorca: Ankh Pronaos
Salamanca: Maitreya Atrium
San Sebastian: San Sebastian Chapter
Santa Cruz de Tenerife: (M) *Abora Lodge
Sevilla: Sevilla Pronaos
Tarragona: Tarragona Pronaos
Valencia: (M) Sirio Pronaos
Valladolid: Valladolid Atrium
Zaragoza: Zaragoza Pronaos

SURINAM (9)

Paramaribo: (M) *Paramaribo Lodge & Pronaos

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)
Bienna: Maitre Kelpius Pronaos (4)
Fribourg: Khnoum Pronaos (4)
Genève: (M) *H. Spencer Lewis Lodge (4);
Pyra Pronaos (4)
Langnau: Langnau Atrium (5)
Lausanne: (M) Akh-En-Aton Chapter &

Pronaos (4)

Lugano: *Leonardo da Vinci Lodge & Pronaos (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: (M) *Francis Bacon Lodge
Palimé: Héraclite Pronaos
Sokodé: (M) *H. Spencer Lewis Lodge
Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: *Kairi Lodge
Scarborough: Tobago Pronaos

UNITED KINGDOM (3)

England:

Bath: Christopher Wren Pronaos
Birmingham: Birmingham Chapter
Brighton: South Downs Pronaos
Cornwall: Cornish Pronaos
Darlington: Darlington Assoc. Group
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: Zanonii Pronaos
Newcastle: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Pronaos
Preston: Preston Pronaos
Reading: Lucis Pronaos
Sheffield: Paracelsus Pronaos

Isle of Man:

Douglas: Isle of Man Assoc. Group

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos

Wales:

Cardiff: Cardiff Pronaos

UNITED STATES (2, 11)

Alabama:

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

Arizona:

Mesa: Valley of the Sun Pronaos
Tucson: Genesis of Light Pronaos

California:

Anaheim: Empedocles Chapter
Bell: *Bell Lodge (11)
Capitola: Rose Pronaos
Fair Oaks: *Robert Fludd Lodge
Fresno: Heart of California Pronaos
Lancaster: Desert Rose Pronaos
Long Beach: *Abdiel Lodge
Los Angeles: (M) *Hermes Lodge; *Los
Angeles Lodge (11)
Oakland: (M) *Oakland Lodge
Orinda: Golden Lotus Pronaos
Pasadena: Akhnaton Pronaos
San Bernardino: San Bernardino Pronaos
San Diego: *San Diego Chapter (11); San
Diego Pronaos
San Francisco: (M) San Francisco Chapter
(11); Golden Gate Pronaos
San Jose: (M) *Ralph M. Lewis Lodge;
*San José Lodge (11)
San Luis Obispo: San Luis Obispo Pronaos
Santa Rosa: Santa Rosa Pronaos
Vallejo: Vallejo Chapter

Colorado:

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

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: (M) *Atlantis Lodge;
Washington Chapter (11)

Florida:

Fort Lauderdale: Fort Lauderdale Chapter
Hialeah: Hialeah Chapter (11)
Lakeworth: Pronaos of the Palm Beaches
Miami: (M) *Miami Lodge; *Mistes Lodge
(11); Westchester Chapter (11)
Orlando: Orlando Chapter
Palm Bay: Melbourne Pronaos
St. Petersburg: (M) *Aquarian Lodge
Tampa: Peace Pronaos

Georgia:

Avondale Estates: (M) *Atlanta Lodge

Hawaii:

Honolulu: Honolulu Pronaos

Illinois:

Chicago: (M) *Nefertiti Lodge; Chicago
Chapter (11)

Indiana:

Hammond: Calumet Pronaos
Indianapolis: Indianapolis Pronaos

Kentucky:
Louisville: Bluegrass Pronaos

Louisiana:
Bossier City: Arklatex 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:
Brighton: Ann Arbor Pronaos
Detroit: (M) *Thebes Lodge
Flint: Moria El Pronaos

Minnesota:
Minneapolis: Essene Chapter

Missouri:
Kansas City: Kansas City Org. Group
St. Louis: *St. Louis Lodge

Nevada:
Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos

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

New Mexico:
Rio Rancho: Harmonium Pronaos

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

North Carolina:
Raleigh: Triangle Rose Chapter
Winston- Salem: Piedmont Rose Pronaos

Ohio:
Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Youngstown: Youngstown Chapter

Oklahoma:
Oklahoma City: Amenhotep Pronaos

Oregon:
Portland: Enneadic Star Pronaos

Pennsylvania:
Allentown: Allentown Pronaos
Philadelphia: Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Org. Group
Scranton: Wilkes-Barre Pronaos

Rhode Island:
Lincoln: Providence Pronaos

South Carolina:
Columbia: Columbia Org. Group

Tennessee:
Chattanooga: Chattanooga Org. Group
Memphis: Memphis Org. Group
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
Fort Worth: (M) Solering Chapter
Houston: (M) *Armonía Lodge (11)
McAllen: *McAllen Lodge (11); Rio Grande Valley Pronaos
Pasadena: Gem Aton Pronaos
San Antonio: Mystical Rose Chapter;
Universo Chapter (11)

Utah:
Salt Lake City: Utah Wasatch Pronaos

Vermont:
Chester: Twin State Pronaos

Virginia:
Forest: Living Light Pronaos
Portsmouth: Light of the East Pronaos
Richmond: Central Virginia Org. Group
Teays: Kenova Org. Group

Washington:
Seattle: (M) *Michael Maier Lodge
Spokane: Spokane Org. Group

Wisconsin:
Milwaukee: (M) Karnak Chapter

URUGUAY (11)

Montevideo: (M) *Titirel Lodge
Paysandú: Paysandú Pronaos

VENEZUELA (11)

Acarigua: Luz de Portuguesa Chapter
Bachaquero: La Rosa Mística Pronaos
Barcelona: Delta Pronaos
Barinas: Barinas Pronaos

Barquisimeto: (M) *Barquisimeto Lodge
Caracas: (M) *Alden Lodge; Miranda Chapter
Carora: Carora Pronaos
Cumaná: Luz de Oriente Chapter
Guarico: San Juan Pronaos
Guatire: Calcaño Pronaos
La Victoria: Luz y Armonía Pronaos
Los Teques: Los Teques Pronaos
Maiquetía: Plotino Pronaos
Maracaibo: *Cenit Lodge
Maracay: *Lewis Lodge
Maturín: Maturín Pronaos
Puerto Cabello: Puerto Cabello Pronaos
Punto Fijo: Punto Fijo Pronaos
San Cristóbal: Kut-Hu-Mi Chapter
San Felipe: Luz de Yaracuy Pronaos
San Felix: *Luz de Guayana Lodge
Valencia: (M) *Validivar Lodge
Valera: Menes Chapter

ZAIRE (4)

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

ZIMBABWE (3)

Harare: Flame Lily Pronaos

AMORC AUDIOCASSETTES

#220016

REQUESTING COSMIC HELP: MYSTICAL PRAYER

REQUESTING COSMIC HELP

(Ralph M. Lewis)

Former Emperor Lewis offers insights and practical guidelines for obtaining cosmic assistance in times of need.

(20 min.)

MYSTICAL PRAYER

(Ralph M. Lewis)

Various fascinating aspects of prayer, its correct use and frequent misuse. (21 min.)

#220026

TEMPLE MUSIC

The temple music of two different convocations is featured on this cassette. Side A includes the music of Albeniz, Gounod, and Satie; while Side B features music by Fauré, Hindemith, and J. Bach. Both sides include the Colombe's Entrance ("Secreto Eterno") and Herbert's "Ah, Sweet Mystery of Life"; and each side runs approximately 26 minutes.

#220047

MYSTICAL CONCEPT OF GOD: TIBETAN TEACHINGS

MYSTICAL CONCEPT OF GOD

(Rodman R. Clayson)

Former grand master Clayson brings depth and dignity to his discussion of the evolving nature of our intimate realization of the God within. A further exploration of mystical pantheism. (24 min.)

TIBETAN TEACHINGS

(Ralph M. Lewis)

Have the esoteric Tibetan archives been concealed and preserved somewhere in the vast Himalayan region of Tibet? Frater Lewis sheds light on this subject of interest to all mystical students. (11 min.)

#220052

CONTACTING THE CELESTIAL SANCTUM; EMPEROR'S NEWS CONFERENCE

CONTACTING THE CELESTIAL SANCTUM

(James R. Whitcomb)

Well-presented explanation with clear guidelines for mystical attainment with the Celestial Sanctum. A brief exercise designed by former Emperor Dr. H. Spencer Lewis follows. (19 min.)

EMPEROR'S NEWS CONFERENCE

(Ralph M. Lewis)

A rousing question and answer encounter in which Frater Lewis fields some of the most-asked questions about the Order. Topics include: the Order's authenticity, history, and nature of studies. (15 min.)

#220053

I RELIVE A LIFE; TIBETAN TRAIL

I RELIVE A LIFE

(Ralph M. Lewis)

The crumbling ruins of the once great civilization of Babylon is the dramatic setting for Frater Lewis' emotional encounter with reincarnation. (22 min.)

TIBETAN TRAIL

(Ralph M. Lewis)

Visualize the snow-capped Himalayas, hear sacred chants, and feel the joy of a rare visit to the Lama's inner temple on this rare adventure inside Tibet. (21 min.)

#220055

MEDITATION MOODS

Organist Rosa Rio, playing well-known classics, weaves a calming and soothing spell for the listener. A good prelude to study and meditation. Former Emperor Ralph M. Lewis gives a brief introduction on the subject of meditation. Music includes selections from Massenet, Liszt, Grieg, and MacDowell, as well as four improvisations by the organist herself. Each side runs approximately 17 minutes.

#220057

DO DRUGS PRODUCE MYSTICAL STATES? WOMEN MASTERS AND MYSTICS

DO DRUGS PRODUCE MYSTICAL STATES?

(Ralph M. Lewis)

Do mind-altering drugs aid the student in the pursuit of inner unfoldment? Frater Lewis discusses the dangers of attempting to mix narcotics with mysticism. (15 min.)

WOMEN MASTERS AND MYSTICS

(Ralph M. Lewis)

From the legendary Ishtar, Isis, and Vesta to today's Blavatsky and Mary Baker Eddy, Frater Lewis explores how women have made their mark, overcoming prejudice and forced obscurity. (13 min.)

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COSMIC MASTERS;WHAT IS THE SUBCONSCIOUS?

COSMIC MASTERS

(Ralph M. Lewis)

Exactly who or what are the Masters? When do they help us? How do we achieve mastership? A solid and comprehensive look at what is possibly the most misunderstood subject in mystical literature. (19 min.)

WHAT IS THE SUBCONSCIOUS?

(Ralph M. Lewis)

Frater Lewis cuts through a maze of psychological verbiage and gives an effective and scholarly talk concerning the subconscious realm of mind. (16 min.)

#220060
THE SILVER CORD;HEALING OTHERS

THE SILVER CORD

(Ralph M. Lewis)

What is the mysterious essence that connects us with the Cosmic Mind? How does it relate to our soul, to birth and transition? Frater Lewis casts light upon a deeply mystical manifestation. (17 min.)

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(Ralph M. Lewis)

Two questions regarding psychic healing are aptly addressed: Why are my self-treatments less effective than treatments to others? Why do I have difficulty achieving satisfactory results with my relatives? (11 min.)

#220061
FEAR OF DEATH; GOD'S PLAN

THE FEAR OF DEATH

(Ralph M. Lewis)

Why is the apparent state of death so fearsome, so repugnant to many? Frater Lewis clearly sees death not as an enemy, but as a condition of change and a portal of opportunity. (15 min.)

GOD'S PLAN

(J. Duane Freeman)

Dramatic reading of one of the last of Dr. H. Spencer Lewis' inspiring articles. Concept visualized: The ideal world where humanity fully harmonizes with Cosmic Law. (16 min.)

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PSYCHIC INITIATION;MEANING OFTRANSITION

PSYCHIC INITIATION

(Ralph M. Lewis)

Former Emperor Lewis explores the mystery and beauty of the only true initiation: inner, psychic initiation. Also examined is the necessity of individual participation and the futility of merely reading a ceremony. (14 min.)

MEANING OFTRANSITION

(Ralph M. Lewis)

Is the separation of the soul from the body at life's end a horrible experience as some religionists would have us believe? Frater Lewis outlines how transition is a change of consciousness and a doorway to advancement. (11 min.)

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THOUGHTS THAT DESTROY MAN**

DEVELOPING INTUITION

(Ralph M. Lewis)

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(Ralph M. Lewis)

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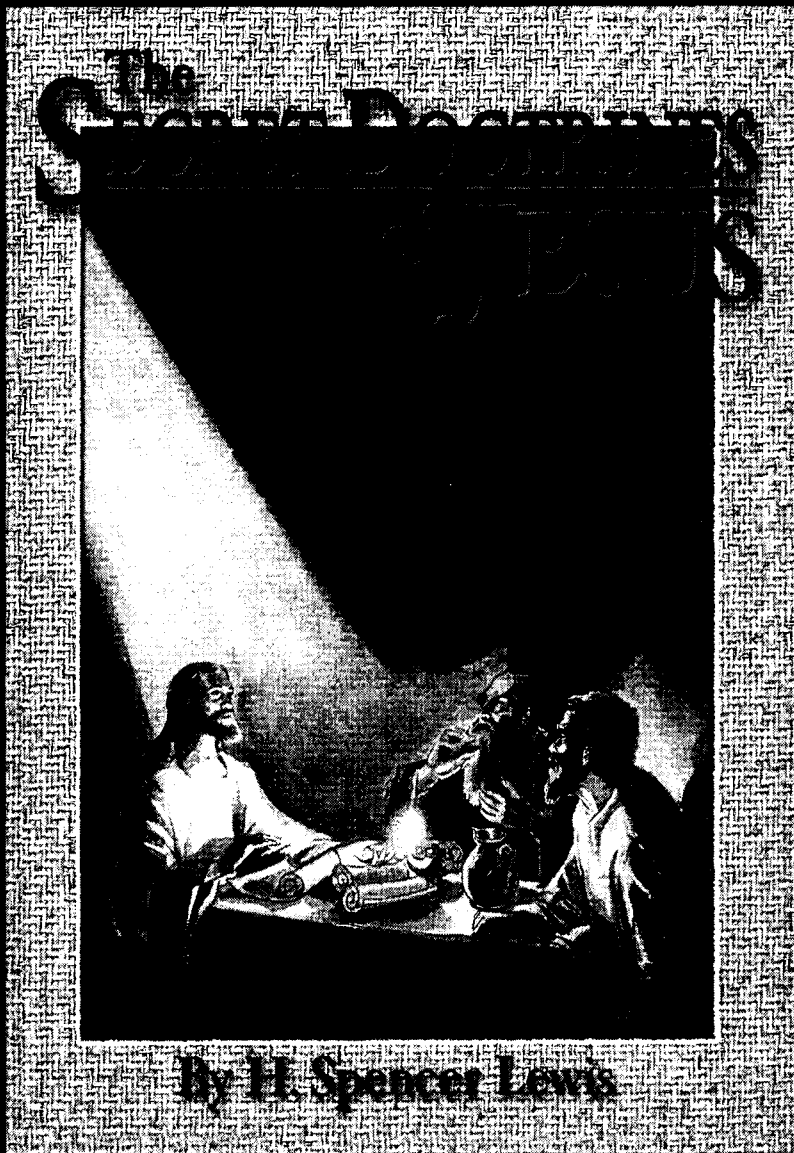
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ABOUT THE AUTHOR

Dr. H. Spencer Lewis is the author of several books, including *Mansions of the Soul*, *The Mystical Life of Jesus*, *The Symbolic Prophecy of the Great Pyramid*, *Mental Poisoning*, and others. Until his transition in 1939, he was Imperator of the Rosicrucian Order, AMORC. For many years, students of mysticism and philosophy have been fascinated by his timeless writings. His simple, straightforward style reveals a keen insight into the age-old mysteries of life.

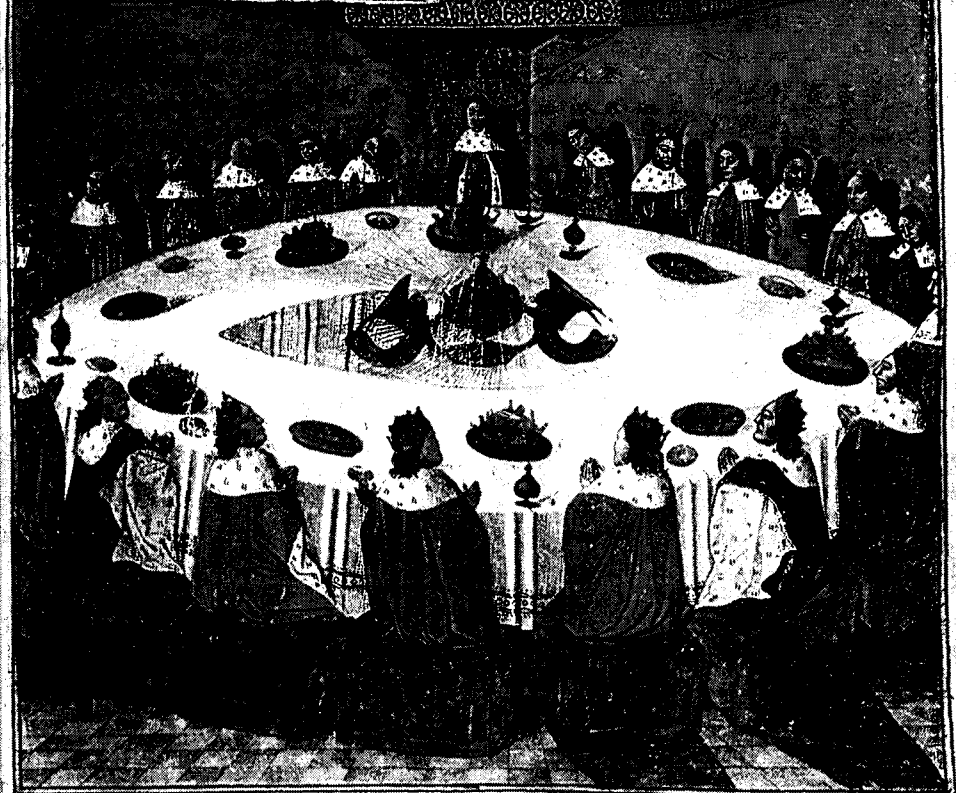


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foinsuyast il durement Et lors respondi dme
 dame aladyne et dist Dame vous vien tout il
 estre s'bon d'ist dme vous dites. d'ist ser ledyne
 Cav il est deo utes purs cotivitz du plus bon
 d'ist du monde et du plus hault lignage que on
 sache d'ant descendirent les dunes et alerel
 or despres vous sa haultesse du d'ist Et
 quant le roy fut issus du monstier et al'vint
 au palais en hault si demanda q'les nappes
 fussent mises Et lors passerent seoir les com
 paignons d'ist en son lieu aussi come il auo
 ient fait au matin Et quant il se furent to
 asse. lors orent d'ist estoy deo maigre si
 quant et si mesle il leur q'nil leur fu aduis q'

le palais deust fondre Et mainten en ce leat
 d'ist Ray desentel plus des acut doubles q'nil
 n'pauoit devant Si furent tantost par le roy
 aussi come sil fussent enlumines par la grace
 du saint esprit Et romenerent ar regarder
 l'un l'autre Cav il ne faisoient dont telle doct
 leur estoit venue Et ny ot celluy q'ny peust en
 lay ne dire mot tant furent meuz grans et
 p'xtis Et quant demones furent quant mere et
 telle maniere que nul deus n'avoit pouoir de
 parler sans regardent to' r'oe bestes muies



Comt le dame esaut s'parant aux d'ist de la
 table d'ist euerit d'ist blanc s'ange r. m.
 d'ist entra lems le sang grand
 couuert d'ist blanc s'anne Mass
 Il ny eust onques celluy qui
 feust veu qui l'aportoit Et y
 entra par un legit h'ist du palu

ent celluy qui peu ap'cevoir Il portoit et les
 d'ist de l'onges d'ist d'ist d'ist d'ist
 maintenant qui y fut ences
 fut le palais rempli de si homes
 d'ist que se toutes les d'ist
 du monde y fessent entres et
 esparidues Et il ala tout en tou