

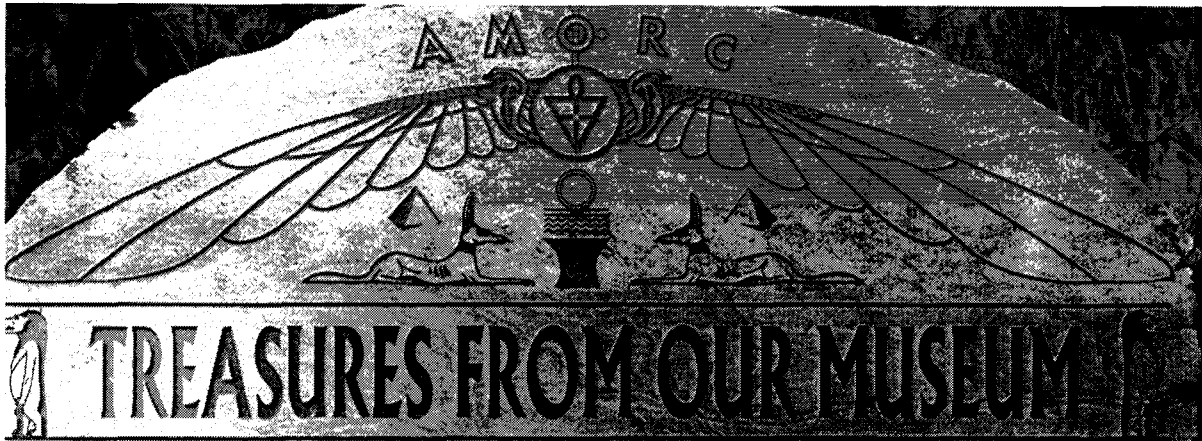
ROSI CRUCIAN

M D I G E S T

1998 No. 4

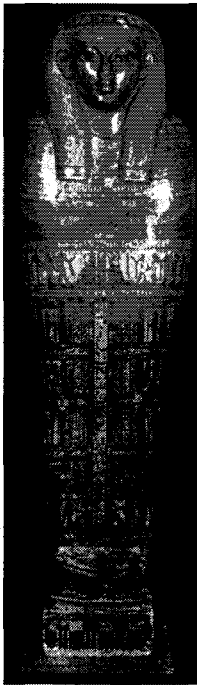


WOMEN
OF THE NILE



Coffin of Ta'awa

Wood, Gesso, and Paint - Saite Period, 26th Dynasty (664-525 B.C.)



*Coffin Exterior
RC2071*

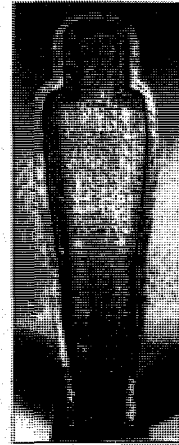
One of our treasures in the Rosicrucian Egyptian Museum is the coffin of the Lady of the House Ta'awa. Her anthropoid, or human-shaped, coffin is covered on the outside with vignettes from the afterlife. This decorative form evolved as the people of Egypt realized that tombs could be robbed. The art appearing on the walls of tombs was not intended as simply art; it was a working device—a design or plan with instructions for the deceased person to make the journey safely into paradise. If a tomb was robbed, the instructions could be lost. Therefore, the coffins began to be decorated with all the necessary tomb

art on the outside of the coffin, and on the coffin's interior surface were placed chosen passages from the Book of the Dead.



Detailed shot of coffin's interior

Ta'awa's name is a bit of a mystery. It is not known elsewhere in Egypt. It is probably a "pet" name or name of endearment, as it is often spelled with the sign for "Little One" or "child" at the end. That Ta'awa was an important person to her family is evidenced by the high degree of artwork that appears on the coffin. Her coffin is very similar in style to the coffin of her brother, Ankh-Hor, now in the Leiden Museum in The Netherlands.



*Coffin Interior
RC2071*


We actually know a great deal about Ta'awa's family, which is known to Egyptologists as the Besenmut family. Most of the men in her family were priests of the god Montu, Lord of Thebes.


Ta'awa's lovely coffin will be one of the featured artifacts in our upcoming exhibit—"Women of the Nile"—opening January 30, 1999.

—Lisa Schwappach, M.A., Curator
Rosicrucian Egyptian Museum

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




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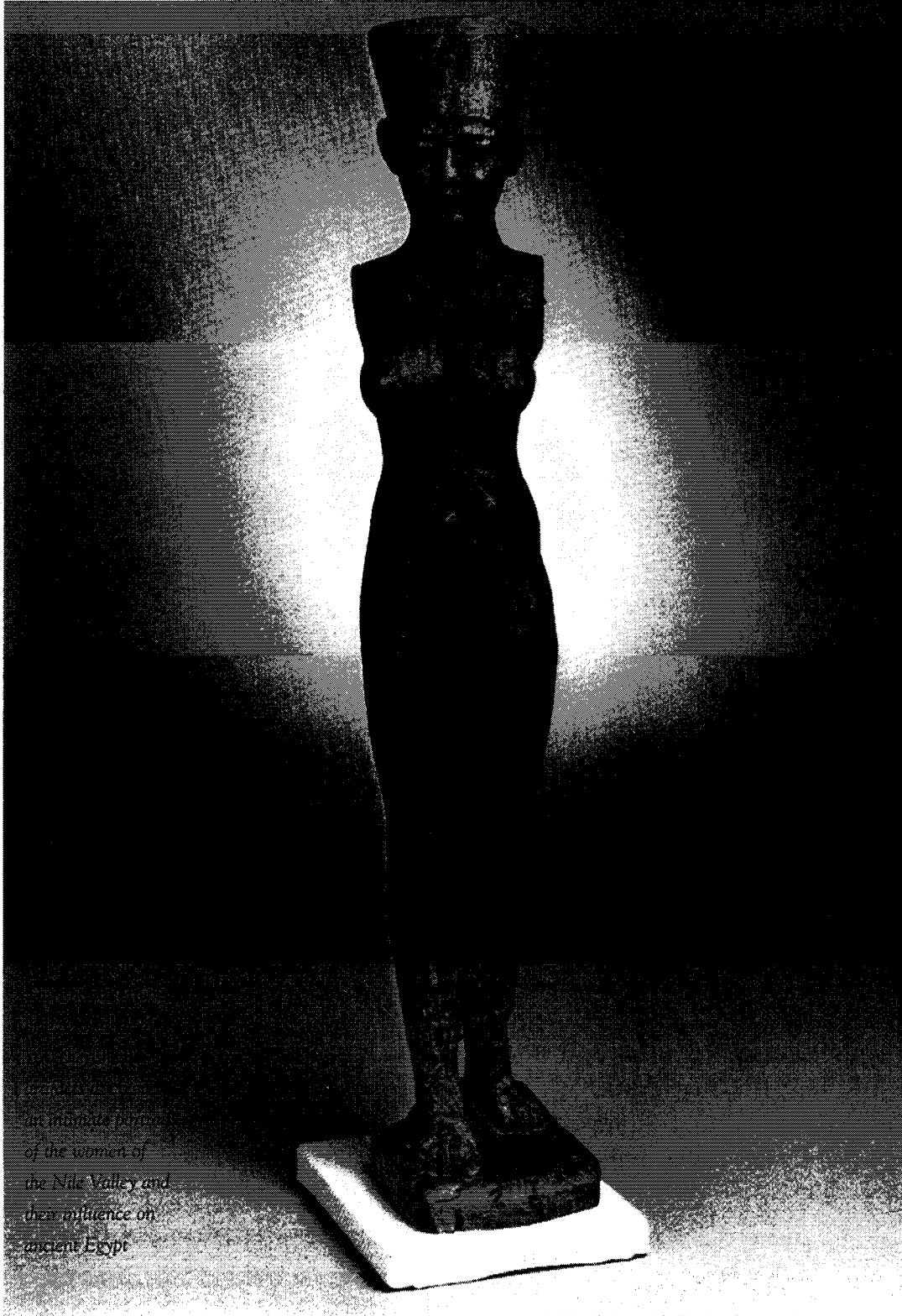
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Women of the Nile

Fascinating Exhibit Debuts at Rosicrucian Egyptian Museum

by Moorea Warren



*...an intimate portrait
of the women of
the Nile Valley and
their influence on
ancient Egypt*



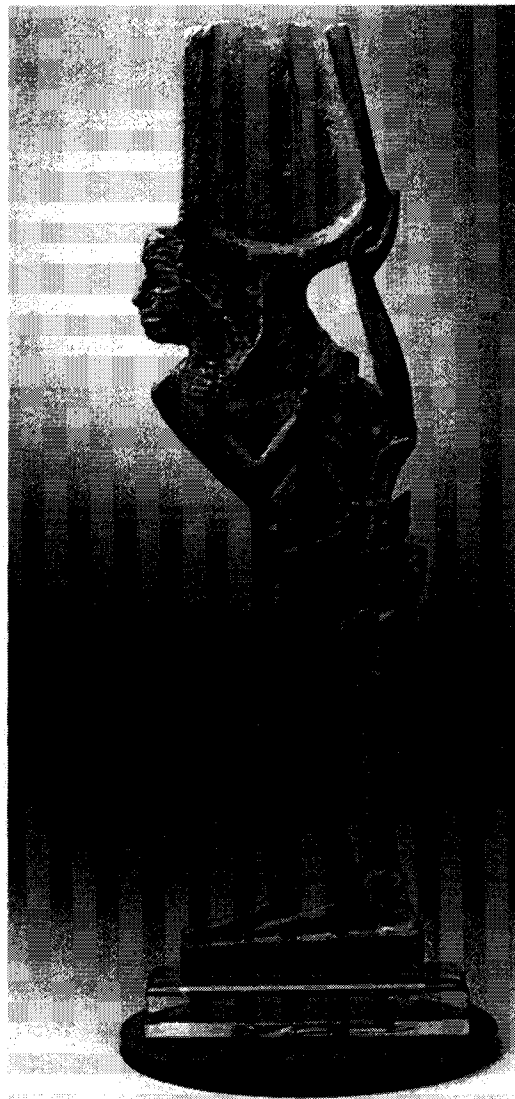
THE FIRST MAJOR PUBLIC EXHIBIT in the San Francisco Bay Area to delve into the roles of women in ancient Egypt is *WOMEN OF THE NILE*, on view from January 30 through May 23, 1999, at the Rosicrucian Egyptian Museum. Created and curated by the Rosicrucian Order's Rosicrucian Egyptian Museum, this exhibit is like no other in its recognition of the feminine influence upon an ancient society that is still admired today. After the exhibit closes, it will be sent to various museums throughout the country, as the Rosicrucian Egyptian Museum's first traveling exhibit.

WOMEN OF THE NILE brings together over 100 cherished artifacts to create an intimate portrait of women in ancient Egypt and their quest for spiritual significance in all aspects of life. From home life to the temple, palace, and the afterlife, a rich tradition of ritual and reverence surrounded the women of this time. Gaze upon their facial representations in gold and wood, and witness striking animal forms of sacred deities and exquisite jewelry.

A fascination with ancient Egypt continues to grow centuries after this civilization vanished. With a focus on monuments and discoveries of well-known pharaohs' tombs, few people are aware of the influence of women in ancient Egyptian society. From mortal women to goddesses—Queen Hatshepsut to the goddess Sekhmet—the women of the Nile Valley held leading roles in family life, religion and government that future generations in later civilizations could only imagine.

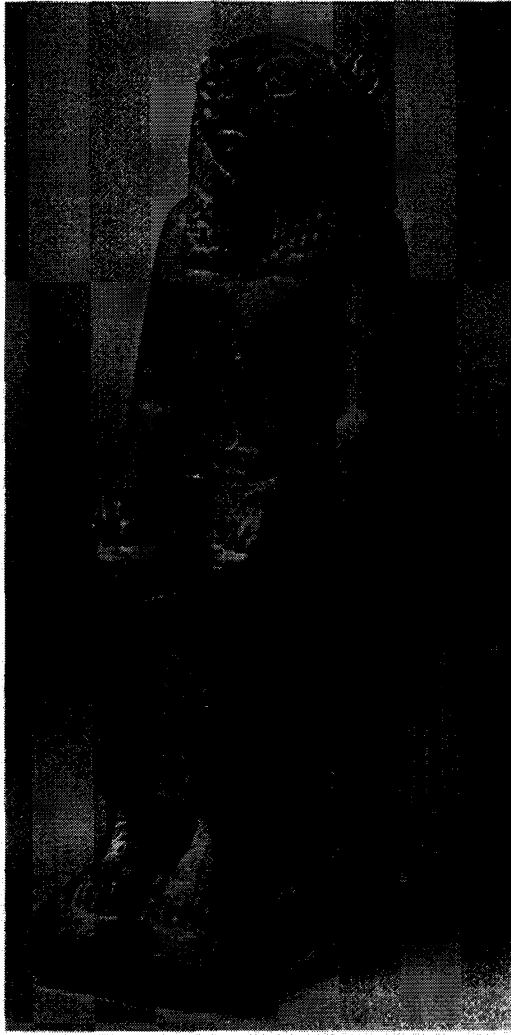
For instance, an ancient Egyptian woman could own and manage property, make contracts, represent herself in lawsuits, run a business, and divorce her husband, according to the Rosicrucian Egyptian Museum's Curator Lisa Schwappach.

In regards to domestic life, married women were considered more important than single women, and mothers were the most respected of all women. Marriages were often arranged between families, however, surviving love songs prove that men and women also married for love. The act of getting married was a simple matter with no known ceremony. Instead it was called "making a house," and once the house was prepared the woman was unquestionably "Mistress of the House," and her primary role was as wife and mother.



This wooden figure of a girl, a popular image in ancient Egypt, holds a cosmetic spoon, which once held cosmetics or perfumes on a wealthy woman's vanity. This is just one of the many artifacts that will be on display during the Rosicrucian Egyptian Museum's "Women of the Nile" exhibit.





The beautiful lion-headed goddess Sekhmet, whose throne depicts the two united lands of Egypt, ruled over warfare and the fierce desert sun. She also protected pharaoh during battle. Conversely, she was also the goddess of healing.

“Don’t supervise your wife in her house,” advised Old Kingdom sage Ptahhotep. “Fill her belly and clothe her back; ointment is the preservation of her body. Make her heart glad as long as you live—she is a profitable field for her lord.”

At times, women would reign over Egypt, most often as regent, and occasionally as sole ruler. Sole rulers included Merneith, Nitokret, Sobeknefru, and Tausret. The most famous to reign was Queen Hatshepsut, who seized power from her young nephew, Thutmose III, after her husband’s death and ruled Egypt for 21 years. She ruled not as queen but as king, and even wore men’s clothing and the king’s false beard in public. During her reign Hatshepsut restored peace to a warring Egypt, revitalized foreign trade, and restored ancient temples. She also defied tradition by building herself a grand three-tiered mortuary temple at Deir el-Bahri. After her death, however, a serious attempt was made to erase Hatshepsut from history. Her monuments were either destroyed or defaced, her portraits were vandalized and for more than two thousand years, her name was forgotten.

“By exploring the roles of women in ancient Egypt, the ‘Women of the Nile’ exhibit will heighten the awareness of how unique women’s roles were in the ancient world. This exhibit provides an enchanting glimpse into an amazing culture, one we are continuously

learning more about, thanks to the Egyptians’ fascination with preservation and the aridness of the Sahara desert,” says Rosicrucian Egyptian Museum Director Jill Freeman.

“ ‘Women of the Nile’ is separated into four distinct areas: Daily Life, Temple, Palace, and Afterlife, in order to encompass the entire spectrum of ancient Egyptian life,” added Curator Schwappach.

Highlights of the exhibit include:

- A life size replica of a woman’s birthing room.
- Mummy of a young child with gilded face mask covered in perfumed oils administered by family members during a burial ceremony over 2000 years ago.
- Rare carved wooden statue of the goddess Neith—one of the first goddesses of ancient Egypt, and considered the universal mother.
- One of only three replicas of the famous bust of the beautiful Queen Nefertiti.

- 300 pound granite statue of the Lion-headed goddess Sekhmet—fierce goddess of war and defender of the divine order
- The first artifact collected by the Rosicrucian Egyptian Museum—a miniature bronze statue of the goddess Sekhmet.
- The coffin of the Lady of the House of Ta'awa. The interior of the coffin is lined with texts from the Book of the Dead, while the exterior is covered with scenes of gods, goddesses, and vignettes from the afterlife.
- Actual objects the average Egyptian female used daily, such as a kohl make-up jar, hair comb, pots, baby jars and more.

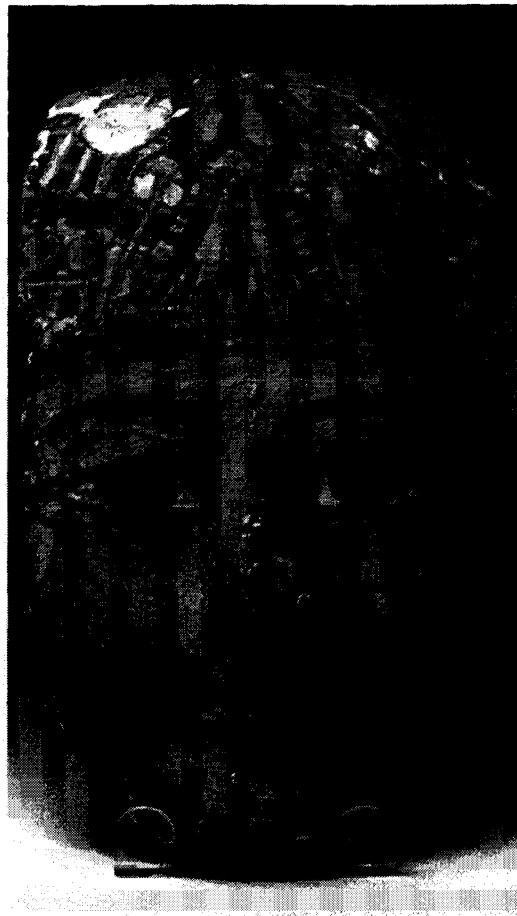
The exhibit is organized by the Rosicrucian Egyptian Museum and the Humanities Exchange. Lead curator for the exhibit is Lisa Schwappach. The exhibit's artifacts are provided by the Rosicrucian Egyptian Museum and the extensive private collection of the Harer Family Trust. The exhibit designer is Nick Nichols from the American Musical Theatre of San Jose.

Additional assistance for "Women of the Nile" is provided by Dr. Cathleen Keller of the University of California at Berkeley; Dr. Gay Robins of Emory University; and Dr. Emily Teeter of the Oriental Institute Museum, University of Chicago.

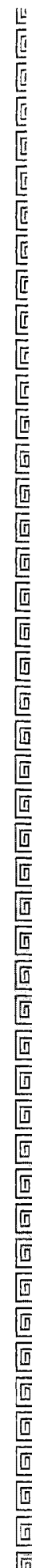
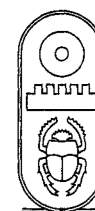
These respected Egyptologists will also be presenters for the Speakers Series held in conjunction with the exhibit. Each discussion will center around one of the four areas of "Women of the Nile": Daily Life, Palace, Temple, and Afterlife. Tickets for the Speakers Series are \$15 (for Museum members) and \$20 (for non-members). The schedule is as follows:

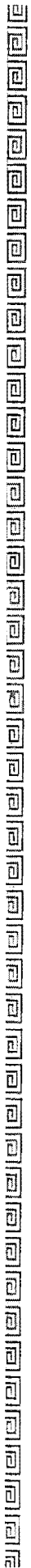
- Saturday, February 20 — Cathleen Keeler, "Journey to Eternity"
- Saturday, March 20 — Emily Teeter, "Mistresses of the Temple"
- Saturday, April 10 — Lisa Schwappach, "Life in the Shadows of the Pyramids"
- Saturday, May 1 — Gay Robbins, "She Who Must Be Obeyed: Women of the Palace"

"An Evening of Ancient Splendors" gala opens the "Women of the Nile" exhibit at 7 pm, on Saturday, January 30, 1999. For this special evening, the Rosicrucian Egyptian Museum will be transformed into an ancient Egyptian market place. Dancers, pottery makers, weavers and musicians will lead visitors back to a time of mysterious wonders.



This lovely mask fragment from a woman's coffin is made of plaster, wood, and paint. A lotus flower hangs down over her forehead, a detail seen on women both in everyday life and at parties. The lotus symbolized creation to the Egyptians, who thought it was the first plant to grow on the first land.





The evening's festivities include a silent auction featuring a trip to Egypt and a bauble from Tiffany's, among other treasures. Guest speakers for the evening range from the Consul General of Egypt to noted Egyptologists. Tickets for the Gala are \$85 per ticket and \$150 per pair. Tickets for both the Gala and the Speaker Series can be purchased by calling (408)947-3633.

Editor's Note: WOMEN OF THE NILE runs from January 30 through May 23, 1999, at the Rosicrucian Egyptian Museum, located on the corner of Park and Naglee Avenues in San Jose.

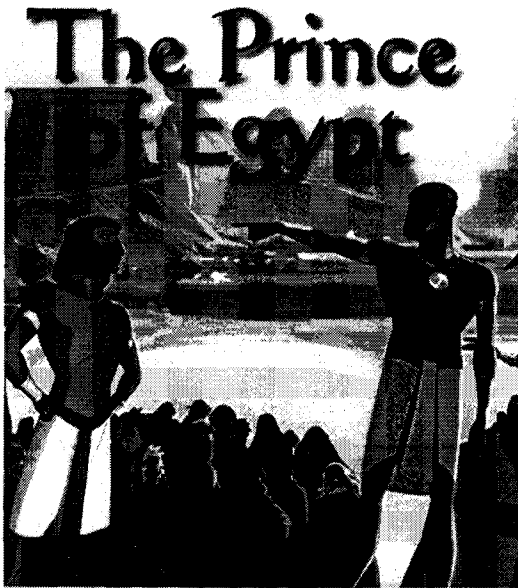
Exhibit hours are:

Daily 10 am – 5 pm (last admission at 4:30 pm). Admission for both the Museum and the "Women of the Nile" exhibit: General - \$7, Students/Seniors - \$5, Children 6-15 - \$3.50, Children under 6 are free. Admission is purchased at the Museum's entrance. For further information on "Women of the Nile" and to order Gala and Speaker Series tickets, please call (408)947-3633. For additional information about the exhibit, the public may call (408)947-3636 or visit www.rosicrucian.org.

This wooden figure of a girl, a popular image in ancient Egypt, holds a cosmetic spoon, which once held cosmetics or perfumes on a wealthy woman's vanity. This is just one of the many artifacts that will be on display during the Rosicrucian Egyptian Museum's "Women of the Nile" exhibit.



A Movie Review



by Lisa Schwappach, Curator
Rosicrucian Egyptian Museum

SINCE *The Prince of Egypt* is the story of the biblical Exodus, we probably all know how the story ends, but what a great way to get there!

The Prince of Egypt, which opened nationwide on December 18th, is a wonderful film. The basic story is that of a man named Moses, adopted by the Egyptian royal family, who finds out that he has an unimagined destiny given him by God: to free the Hebrews, the people of his birth, from slavery in Egypt. His opponent in this issue is the man with whom he was raised as a brother, now Pharaoh Ramses II.

Do not let the fact that *The Prince of Egypt* is animated fool you into thinking that it is only for children. The characters are written as if the film were live-action. The Pharaoh Ramses is a man with real motivations. Rather than sitting in the theatre hating Ramses, you find yourself begging him to change his mind—to let the Hebrews go free. You know what is coming and you keep hoping that it can be avoided. Moses is also a sympathetic character, with real motivations and guilt about what he has to do to his adopted people. The relationship between these two brothers is so touching that you feel the end to be tragic. Both of them are trying to fulfill their destinies. Adults and children alike will be absorbed by the story.

The Prince of Egypt is an excellent movie for children. Important concepts, such as responsibility, loyalty, and faith, are emphasized without being overplayed. Alert children will also see the necessity of compromise when people are at odds. Children will also enjoy the musical sequences, a couple of which adults may find tedious. However, very small children may become frightened by the “smiting of the firstborn,” the last plague to be visited on the Egyptians. This sequence is one of the most frightening and creepy on film. I won’t go into detail and spoil it for you, but it is very underplayed and dramatic. If you bring a young child, you may want to distract him during that sequence.

The use of animation made possible a film that would be too expensive to make otherwise. This film took five years to create, and the attention to detail is apparent in every scene. People of faith will not be offended by this film, as it closely follows the Biblical account of the Exodus. As for the Egyptian material: if you want to see what ancient Thebes was like, *The Prince of Egypt* will give you the full tour! Also amazingly accurate are the clothing, jewelry, and hairstyles of the characters. As a professional Egyptologist, I was surprised that I could find no faults. This film is so accurate that the Rosicrucian Egyptian Museum will be creating exhibit cases based on the film, especially dedicated to children who will, no doubt, leave this film wanting to know more about Egypt.

The Prince of Egypt is an incredible experience. I felt as if I had been transported to ancient Egypt! And wait till you see the parting of the Red Sea! Amazing . . .

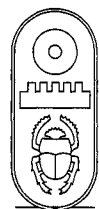
I highly recommend this film!



DreamWorks’ first full-length animated feature, *The Prince of Egypt* is an epic drama that tells the story of Moses (voice of Val Kilmer), at left in above

picture, and Ramses II (voice of Ralph Fiennes), at the right - two brothers raised on a lie and ripped apart by a secret revealed.

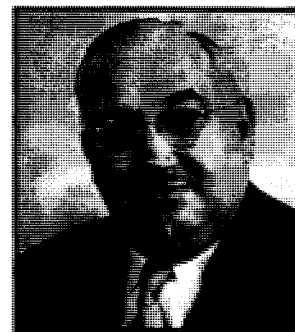
Photo ©1998™ Dream Works LLC



A Thousand Years of Yesterdays

New Softcover Edition Just Released

Originally published by the Rosicrucian Order, AMORC, in 1920, A Thousand Years of Yesterdays, by Dr. H. Spencer Lewis, is AMORC's longest continuously published book. Its message, as fresh today as in 1920, has intrigued generations of readers interested in the theory of reincarnation. The following is excerpted from the book's original Preface. For more information, please see this issue's back cover.—Editor



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

ONE may or may not believe in the strange theories of the continuous existence of personality, and one may reject the more or less unscientific theories regarding the probability of reincarnation, but one cannot reject with the same absoluteness the apparent completeness of memory's records.

Almost everyone has experienced the sudden conscious realization of facts released from the storehouse of memory involving incidents long forgotten in the conscious recollection; and, coupled with the release of such facts as one knows were stored away within the present span of earthly life, there comes an array of incidents, associated and unassociated, which could not have been stored in the memory through any experience in this life.

Psychology offers as an explanation for the possession of such seemingly inexperienced facts, the theory that in our dreams we charge our minds with experiences which are not consciously realized at the time, or possibly are forgotten in our waking state, but which return to consciousness by association of ideas. Other theories attempt to explain the mass of inexperienced incidents and ideas which come from our subconscious mind as being the result of the process of imagination.

But such theories leave the cause and nature of dreams and imagination unexplained. It is difficult to conceive of the mind mechanically creating from nothing those wondrous things which the human imagination has given us in the past and present.

Laying aside the prophetic nature of some dreams, and likewise the prophetic nature of many things seemingly drawn from the imagination, we still have a great mass of facts and incidents resulting from dreams and imagination, which coincide with experiences, facts, and incidents which have had actuality in the past, outside of our conscious knowledge. And very often these actualities were in the remote past, in a period beyond one's present span of life. How came these facts and incidents to be stored away in the memory to be recalled, reviewed, analyzed, in the present span of life? This is the question which confronts every thinking person today.

A Thousand Years of Yesterdays attempts to throw some light on this question and its possible answer. That the matter is presented in story form rather than in heavy, scientific arguments, does not prove that the principles involved are without scientific foundation, or that the process whereby the "Yesterdays" are revealed is an unnatural, uncommon, or unscientific process. It is, in fact, typical of the experiences of many individuals and may find parallel in some of your own experiences.

With the sole idea that through a fascinating story some will be brought to the threshold of realization wherein the partially explored activities and functions of the mind contain many profound mysteries and principles of considerable import, and that those so illumined may be tempted to seek for more light in the Chamber of the Unknown—this book is offered to those constantly asking for the unusual in fiction and the mystical in romance. —Dr. H. Spencer Lewis, F.R.C.

Prophets of the Millennium

by Sven Johansson, Grand Master
English Grand Lodge for Europe and Asia

JUST as with the seasons—spring, summer, fall, and winter—the Rosicrucian Order, AMORC, has, over the centuries, passed from active to inactive phases of activity over and over again. Yet, although its activity in any particular locality operated cyclically, at no time was the Order ever completely dormant in *all* places. Each locality was governed by a long-term cycle dating back to ancient Egyptian times, but the Order as a whole was always active.

In our present age some members have asked if the Rosicrucian Order will be entering a period of inactivity in decades to come. The answer to this is almost certainly no, for AMORC is today a truly worldwide organization with representatives and members virtually in every country on earth. If the activity of AMORC were to become dormant, the Order worldwide would cease to operate, and that would be a first in its long history. Without doubt, and to lay such ideas to rest once and for all, the Rosicrucian Order has every intention of continuing to operate indefinitely, and will do so with an ever more spiritualized and enthusiastic membership in the new millennium. There is little choice in the matter.

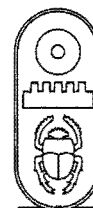
We have all encountered people who preach some imminent and catastrophic change about to take place in world affairs, something which just so happens to have everything to do not only with the changeover from one century to the next, but more importantly to the changeover from one millennium to the next. Interestingly enough, virtually every such preacher has something to gain from this, and usually it is as simple and sordid as personal financial gain at the expense of easily lead people. Virtually all of this talk stems from some outlandish personal biblical interpretation of the so-called “last days,” plus of course the incidental fact that as a specieswe humans ended up having ten fingers, and therefore a decimal system of counting. It is because of the decimal system that the

numbers 10, 100, and 1000 have such special significance to us, though this need not of course have been the case. If we had evolved four fingers on each hand, we would almost certainly have ended up using an octal system of counting instead. Then numbers such as 8, 64, and 512 would have had the same significance as the corresponding numbers 10, 100, and 1000 have for us today.

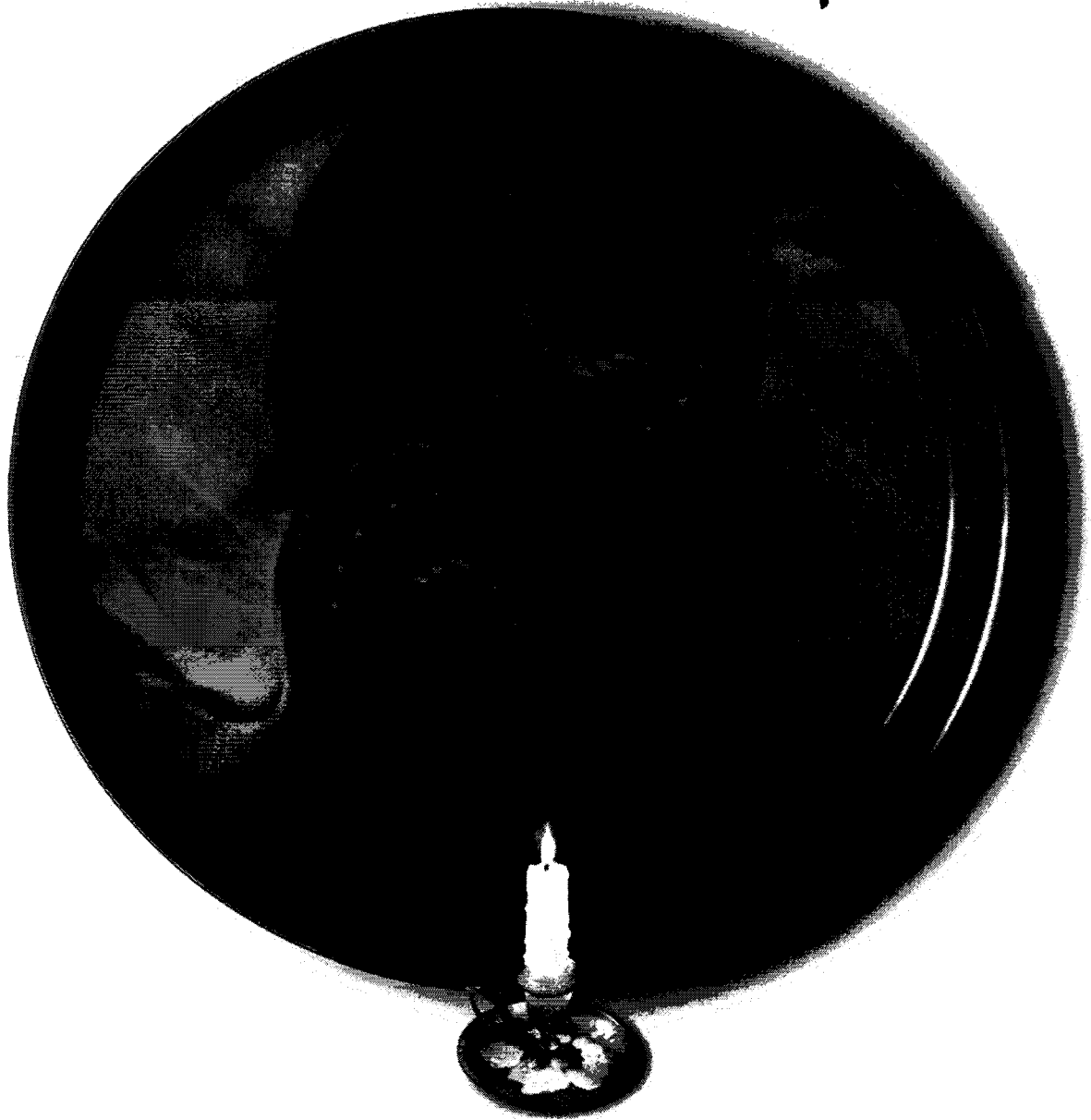
The laws governing our individual lives also govern the lives of all other forms of life throughout the universe. Are we really to believe that the year 100 or the year 2000 has any special, universal value? Surely not! That it is local to our affairs is all we can say, and hence we are able to place the value of the so-called “millennium prophets” into proper perspective. They are here at the turn of this century exactly as they were at the turn of every other century in the Christian era, and regrettably, they lead innocent people astray today, just as they did 1000 years ago when, by some academic accounts, whole villages in Europe uprooted themselves and went on the move in preparation for what they thought was the coming end of the world. The world continued then, as it always had, and it will no doubt continue this time too, just as it always has.

The *quality of life* in the new millennium is another matter though. But then again, do we not reap exactly as we have sown, and are we not able to sow now for the rewards we seek for humanity? Most certainly we do, no more and no less, exactly in proportion to our efforts.

The Rosicrucian Order will still be operating in ten, twenty, thirty, or forty years time, exactly as it has in the past, though perhaps with the difference that it will be supported by and composed of deeper, more spiritualized and psychically sensitive members. And with this in mind, we really only have *good* to look forward to.



Living the Initiated Life



by Melanie Braun, F.R.C., I.R.C.

Rosicrucian
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No. 4
1998

THE well-known anthropologist Mircea Eliade bemoaned the fact that “. . . one of the characteristics of the modern world is the disappearance of any meaningful rites of initiation.”¹ Many cultures not yet affected by our technological way of life still retain certain ceremonies which mark life passages and bring the person involved in these passages into an awareness of the responsibilities of the new state of being. Those societies which also retain the full understanding of these initiation rituals are most successful in conveying their true meanings. In our society, we have kept the “shells” of certain initiation practices (such as baptism, marriage, etc.), but the true meaning of these powerful life passages has become lost to many of us in these fast-paced times. Nevertheless, the human need for meaningful initiation is still very much a part of us.

The Rosicrucian Order participates in the “Initiatic Tradition.” As stated in the *Mastery of Life*, there are certain requirements and results which make up a true initiation:

*No rite or ceremony . . . is a true initiation if it does not . . . (a) cause you to engage in introspection . . . (b) engender within you a feeling of aspiration and idealism; and (c) exact from you a sacred obligation or promise that you will try to fulfill your aspirations.*²

These principles, which we will explore in this article, are applied here to ritualistic initiations, but they can be relevant to other types of initiations as well.

What other types of initiations are there? There are those experiences which occur within our life process—sometimes called “life passages,” such as adolescence, reaching the age of adulthood, getting married, having a child, and so forth. These passages, which often highlight the cycles of life, can also be thought of as types of initiatory experiences which conform to the steps which we will discuss.

Then there are the events in life which catch us by surprise—the sudden death of someone we love, the illness we hadn’t expected; or, perhaps an emotional confrontation which precipitates the healing of a relationship; or a series of events which act to alter one’s direction in life.

The secret is learning to recognize these experiences and to identify them as initiations. learning to recognize these experiences and to identify them as initiations.

All of these phenomena participate in a process which, if it is experienced consciously, can serve to bring us to a higher realization of life and its laws. This state of inner awareness and wisdom occurs gradually, over a long period of time; the process is characterized by a progression through a variety of initiations which demonstrate a definite pattern.

So, for Rosicrucians, *living the initiated life* means consciously applying the lessons learned from ritualistic initiation to the initiations of life—those passages, changes, and benchmark experiences which mark our progress on life’s journey.

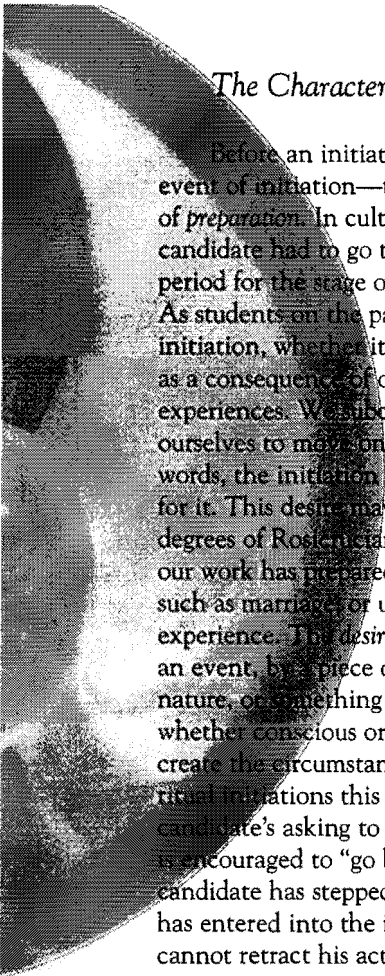
Relevance of Ritualistic Initiations

Ritual initiations done with understanding are rare in today’s world, and we who are members of the Rosicrucian Order are very fortunate to have these ceremonies as part of our heritage. But, as the *Mastery of Life* goes on to say, “Participation in initiation rituals does not, in itself, make you a true initiate.”³

Rituals are not ends in themselves; they are demonstrations of the soul’s progress through life and evolution. They typically consist of dramatic portrayals of truths and admonitions which will inspire the candidate to pursue his or her own realization of these truths. They can also dramatize symbolically the other forms of initiations, those we go through in living a human, incarnated life—the ones which make us “true initiates.”

The Latin word *initiare* means “to inspire;” an “initiative” is a beginning, inspired by an idea. If we describe someone as having “initiative,” we feel that he or she has the power and ability to begin a task and complete it. We who aspire to true initiation desire to embody this sense of power to accomplish. How do we do this consciously so that each stage and transformative event in our lives is met with an awareness of its possibilities?





The Characteristics of Initiation

Before an initiation occurs—the actual event of initiation—there is always some form of *preparation*. In cultural initiations the candidate had to go through an orientation period for the stage of life he was approaching. As students on the path, we naturally approach initiation, whether it be ritual or a life event, as a consequence of our studies and experiences. We subconsciously prepare ourselves to move on to another level. In other words, the initiation comes because of a *desire* for it. This desire may be conscious, as in the degrees of Rosicrucian study—in which case our work has prepared us—or in a life choice, such as marriage, or unconscious, as in a life experience. The *desire* could be stimulated by an event, by a piece of music, an experience in nature, or something similar. This longing, whether conscious or unconscious, will act to create the circumstances we require to grow. In ritual initiations this stage is depicted by the candidate's asking to continue, even though he is encouraged to “go back”—for once the candidate has stepped over the threshold, he has entered into the initiatory process and cannot retract his actions.

The next thing that happens is an *encounter*, on the outer and inner levels, with a new step in life or study. This is often an “encounter with the sacred,” a process which involves death to old ways, acceptance of the new, and a moving up to a higher plane of consciousness, thus enabling new energies to be received. In cultural and symbolic initiations this can be “acted out” by a ceremony depicting the taking on of the symbols of a new life. In life passages we often “encounter” the new through a traumatic experience (e.g., death) or a sudden awakening (as in an enlightenment experience). In rituals we “encounter” a guardian of the threshold whom we must pass in order to continue. This propels us on to the following step in the process.

This next experience, the one we pass through after encountering the power of event and circumstance, that which we will be up against, is often termed the “dark night of the soul” and involves what may be described as a flailing about in the dark, not knowing where to turn, not receiving any inspiration, feeling depressed, as if nothing will ever go right again!

In rituals, the candidate, having spent some time in an “outer darkness” or perhaps even a real cave or underground chamber, now moves into a darkened room, seeking Light. We have all been there, but if we can see this experience as part of a process and identify the steps before and after it, we will be able to distance ourselves from it enough to make it an easier passage. This step is essential in the scheme of things, for it gives us time to “chew over” the details and come up with our own ways of dealing with the problem. In rituals, advice is often given concerning this. The more we are able to empower this advice, as well as the exercises given to us, including meditation, visualization, and so forth, during this time, the shorter and more useful the time will be.

Pulling ourselves up from the pit, as it were, in trying to learn this life lesson, we begin the next step. We begin (initiate) passing through the experience of the initiation itself. In a ritual, we will be led on a path through the temple, all the while encountering symbols and words which stimulate our inner power to act and to change. We are often asked to make a resolution so that this can be realized. In a life initiation, we also begin a path: moving through the new ways of thinking and living which will become characteristic of our life in the future. The key here is awareness: the degree to which you are *awake* in the process will determine how consciously you will be able to use these new energies in your life! As you near the end of the journey, it is essential that you make a resolve or promise to try to live on this new level, having learned the lessons of this experience.

Then, of course, comes the reward. Passing into the “Golden Dawn” of realization and peace is the result of our inner work during the initiation process. We realize that we are on a new level, and we exult in it, joyfully moving ahead without fear into our new consciousness, for we have earned it by our hard work.

This spelling out of the initiation process can help with identifying and coping with key life events. As an exercise, it can be useful if you will take an event or passage in your life and try to identify how it passed through these

steps, how you felt before and after it, and how it changed your life. Then, as you approach even higher levels in the future, steps, how you felt before and after it, and how it changed your life. Then, as you approach even higher levels in the future, you can be conscious of going through this process, hopefully more smoothly each time; for life itself is a series of graded initiations.

How then, do we *live* the “initiated life” beyond being aware that we have been initiated in some way? It is, of course, by working with the truths just realized, whatever they may be, to make our lives more aware of the divine powers which are within us. Ask yourself: How is my consciousness different from before the event? What have I learned about myself that will serve me in the future? How can I apply these lessons to my everyday life, in my spiritual studies, in my relationships with others? As we attain a new level of awareness, we permit our intuition, *which has now developed to this new level*, to guide us.

But to leave the process here would not fulfill the natural order of things. In the Rosicrucian Order, we are taught the Law of AMRA, giving back part of what we have received. So an act of service is essential for the new way of life to succeed. We can, for instance, do something for someone as a gift of thanks for our initiation—in the process perhaps stimulating that someone to approach a new level in his or her life as well.

Each of us is traveling a path which will lead us to our goal. Each journey is different, and each traveler will be waylaid by various distractions; but we are all alike in that the way we deal with these experiences will determine their outcome. Through the process of identifying and moving through these initiation experiences in an enlightened manner, we can arrive at new planes of understanding in our quest for the Light.



Footnotes:

¹ Eliade, *Mircea Rites and Symbols of Initiation* (New York: Harper, 1958).

² *Mastery of Life* (San Jose: Rosicrucian Order, AMORC, 1996).

³ *Ibid.*

Mental Alchemy

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

Alchemists of old sought to change base metal into gold. But it is mental alchemy that brings us the more lasting treasures of happiness and peace of mind. Learn how to transmute your thoughts and ideas into new and useful ways of living. Your personal world depends upon two major influences—

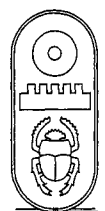


the environment and a correct understanding of your personal existence and purpose in life. The author offers a new perspective, a deeper understanding of the circumstances of our lives that will help you transform your everyday world, giving it a richer and fuller meaning. Included are practical suggestions, constituting the groundwork of mental alchemy, and clear explanations of the metaphysical principles involved, such as:

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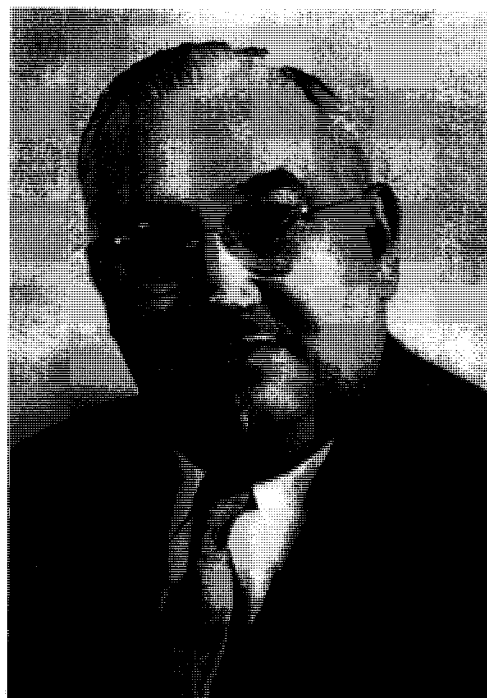
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Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.

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



Aum Om Amen

OF ALL THE MYSTIC WORDS found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and Occident, the words, *Aum*, *Om*, and *Amen* are most frequently used and most generally recognized.

But the average student of mysticism in the Occident—the West—knows little, indeed about either the origin or nature of these profound words.

In the Rosicrucian rituals and teachings several of these words are used. They are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. But from the questions that occasionally come to us from nonmembers who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and I feel that it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word *Amen* (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus Himself was called “The Amen” as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality.

Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use of them, and an understanding application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words, Aum, Om, and Amen are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word *Amen* should be pronounced as though it were spelled "Amn," or really "Am," and as one syllable rather than two. If it were spelled "Ahm" we would be able to pronounce it more correctly for the "a" should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written, and many hundreds of secret manuscripts prepared dealing with these three words, or with their root, for the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that "in the beginning was the Word; and the Word was with God, and the Word was God." And there are other references not only in the Christian Bible but in the sacred writings of other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to Aum or Om.

The First Sound

It is interesting to note, also, that almost the first sound that every baby makes in its attempt to express itself and reveal its inner emotions by sound is that which is caused by the pronunciation of the letter "m." In all of the sacred chants of the East two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the sounds of "au" or "ah," and the "m" sound. In our secret teachings the meaning of the "m" sound is made very plain and is significantly revealed. The sound of "ah" or the broad sound "a" is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express

adoration, and in such is used in a prolonged tone of "ah" to the note of the keyboard mentioned a moment ago.

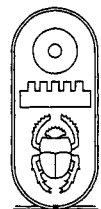
Right here the investigator might say that he would like to know why some other sounds such as "oh," which is often used in the English language to express surprise or confusion, or other letters of the alphabet such as "r" or "e" or "i" are not used for mystical purposes, or made to represent the word "that was in the beginning."

May I say in answer to this natural question that the combination of "ah" and "m" represents in its perfect and correct pronunciation a note of vibration that is filled with creative, divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that humans discovered these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that man did not arbitrarily select the sounds of "ah" and "m" but found that of all the sounds he could utter, these were associated definitely and positively with divine and creative power that produced certain effects within his being and within his aura and surrounding environment. The mere fact that in many different countries widely separated and out of contact with one another, the indigenous people in ancient times independently adopted these similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

Spirituals

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some African Americans who are emphasizing some of their old-time songs known as "spirituals." Without the least analytical effort, I noticed the constant repetition of the "ah" and "m" sound in their songs, and the very noticeable prolonged humming sound of the "m," often drawn out to great length by a few of the voices while the others emphasize the "ah" sound.



It is generally recognized in the Occident that these spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to American Blacks, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of cosmic power and consciousness.

Aum

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first language in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of "a" and "u" is equivalent to a diphthong pronounced as the "o" is pronounced in other languages, and this "o" has the same sound as "ah" or "auh."

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins his or her period of Cosmic Attunement by the repetition of this mystical word either as "aum" or "om," repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitch pipe at a music store, securing one which will give the "a" sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word *Aum* as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The "a" sound is associated with the basic powers of the psychic nature, and of the physical body and the physical world. For this reason we find the "a" is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, harmony, omnipresence.

The "u" sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the "u" is pronounced alone and separately as in the English language where we pronounce it like the word *you*. When associated with the letter "a" as "ah" the "u" should be very soft and in the form of "oo," as in the English word *mood*. This gives you the double sound of "ahoo" with the accent on the "ah," and the "ah" sound drawn out slightly and ending with the sound of "oo." The letter "u" in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, son, and omnipotence.

Om

When we add the sound of “m” we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the “m” into a long humming sound at the end of the word, we are adding the significance of “m” which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for *God*, or the *Almighty*. This is why in the early Christian literature Jesus was referred to as “The Amen.” Instantly we realize that the use of the word “Amen” in the Protestant Christian churches at the end of prayers or glorious expressions to mean “so mote it be” is erroneous.

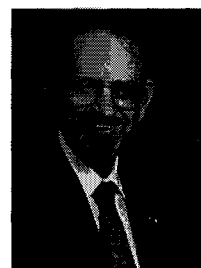
These mystical words of Aum, Om, and Amen should always be though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering; but purely divine words to bring about Cosmic Attunement, and at-onement with God in the highest spiritual sense, and only for a holy purpose should they be used.

Amen

Board Member Experiences

Transition

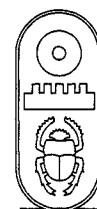
Frater Clarence Eugene (Gene) Bledsoe, F.R.C., I.R.C., passed through transition and experienced the Great Initiation on October 2, 1998, following a sudden and brief illness. Frater Bledsoe was elected to the Grand Lodge Board of Directors in 1992 and retired from the board in January, 1998. Frater Bledsoe will be greatly missed by his family, friends, all of us at Grand Lodge, and all of the members whose lives he touched through his work with the Rosicrucian Order.

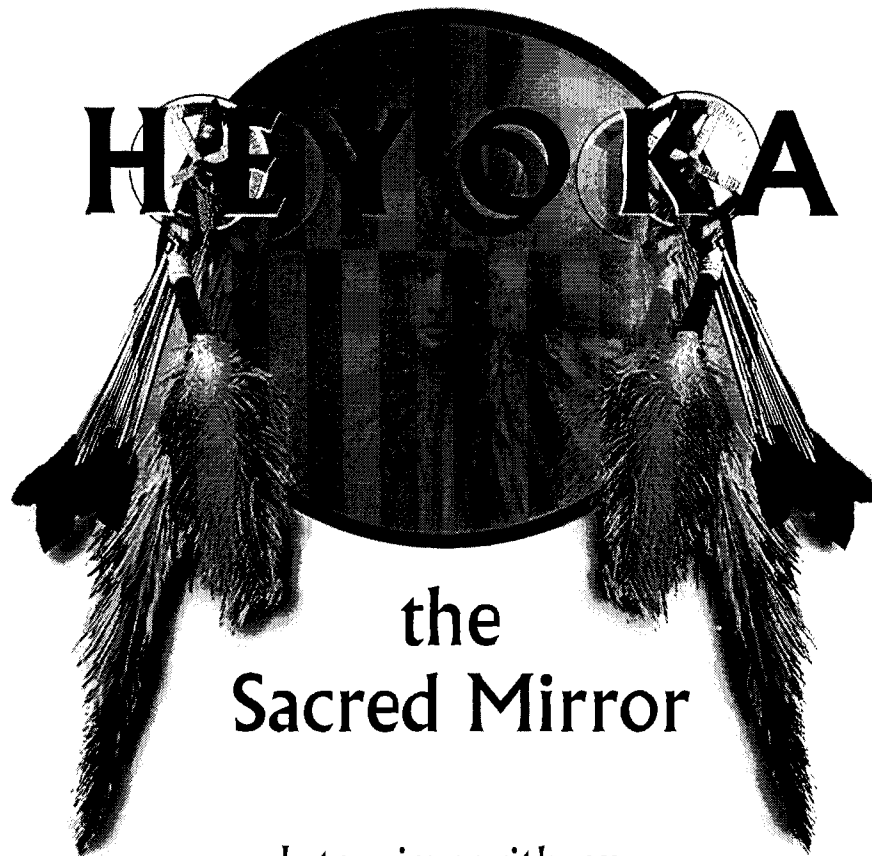


A member of the Order since 1956, Frater Bledsoe served as Master of Dallas' Triangle Lodge in the late 1960s, and in the mid-1970s was appointed Regional Monitor. In 1978 he was appointed Grand Councilor for Texas, Oklahoma, and Louisiana, and served in that capacity until 1987. As an instructor for RCUI, Frater Bledsoe's classes were in great demand. Students appreciated the breadth of his knowledge, as well as the dynamic manner in which he conducted his classes.

Originally from Arkansas, Frater Bledsoe lived in Arlington, Texas, where he was the Vice President and Chief Operating Officer of Bledsoe Brace Systems, a firm he founded in 1983.

Frater Bledsoe's family was the center of his life. He was very proud of his wife, Soror Maurine Bledsoe, and five sons, Gary, Gregory, Brett, Eric, and Barry Bledsoe, all of the Arlington, Texas, area.





the Sacred Mirror

Interview with an
American Indian Ceremonial Leader

As told to Nunzio FireHeart, F.R.C., by Durwin WhiteLightning

Nunzio FireHeart , F.R.C. , is a former assistant editor of Shaman's Drum magazine. Since moving to the San Francisco Bay Area in 1987, he has participated in ceremonies with many American Indian spiritual leaders throughout the western United States, as well as with indigenous healers from other countries. He has written about spiritual subjects and experiences for several periodicals and is also currently working on a book tentatively titled Dear Dad: Letters of Healing From an Abused Son to His Father. FireHeart can be contacted at: PO. Box 12191, Berkeley, CA 94712.

Introuction: Both American Indians and Rosicrucians have always been aware of the universal law of duality at work in the world. What appear to be opposites are actually mirrors reflecting back to each other. In the American Indian paradigm, this law of duality is conceptualized in the *heyoka spirit*.

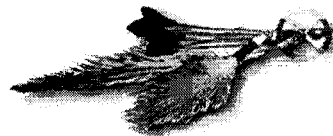
The heyoka spirit is said to come to those who have dreams or visions of thunder and/or lightning. Commonly misunderstood, because of early writers who only saw superficial actions without understanding their deeper meanings, the heyoka is often thought of as a sacred clown who does everything backwards—wearing his moccasins backwards, complaining of being cold when the weather is very hot, etc. However, as full-blooded Dakota Durwin WhiteLightning explains in this interview, the heyoka spirit is really the *mirror* in each of us that reflects back to those around us—a concept very familiar to Rosicrucians. According to author Richard Erdoes, “Indians have always been aware that life and truth have two faces—one is sad and one is funny, but it is really only one face which keeps changing forever.”

Although American Indian and Rosicrucian spirituality may use different terms, we share many of the same concepts. In his heyoka work, Durwin WhiteLightning refers to many different “Lightning Spirits” who come and talk to him. These are the same kinds of entities that Rosicrucians think of as ascended masters or other non-incarnated helpers.

Durwin WhiteLightning was born on the Standing Rock Indian Reservation in northeastern North Dakota. He attended his first sweat lodge ceremony in 1963 at the age of six. Since then he has traveled all over North America participating in or leading ceremonies such as sweat lodges, vision quests, sun dances, etc. His family name comes from a vision of white lightning his now-deceased great grandfather had many years ago.

Although WhiteLightning was once opposed to non-Indians participating in the spiritual ceremonies he led, his spirit helpers have told him it's time to open them up to everyone who wants to participate and end the time of separation that has kept so many people apart for so long.

The following article is excerpted from an interview originally published in the Spring, 1998, issue of *Shaman's Drum* magazine.—
Editor

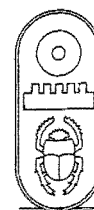


FireHeart: You've mentioned your connection with the heyoka spirit, and I've seen the powerful emotions you bring up in some people. What is your understanding of the heyoka spirit and how it works with people?

WhiteLightning: In my vision many years ago the first WhiteLightning told me, “Go out there and do these ceremonies. Let people see themselves. Just pray and trust in the Creator and everyone else will see themselves.” I feel that people see their own reflections—I'm just a mirror for everyone else. Some people see me as truthful, or kind, or knowledgeable, or powerful. Some see me as a healer or as walking with the Creator. They all see themselves in me. Others see me as a very threatening person, or a horrible, arrogant, self-centered person. But then again, they are only seeing themselves. Some see me as a really mean person. I'm not. I'm just trying to be true to what my great grandfather said when he came to me in a vision, “Just be there. Be that reflection.”

A lot of people misunderstand the heyoka. Some people call it a Thunder Dreamer or Lightning Dreamer. A lot of people talk of this Lightning Spirit and say that whenever he comes, he gives you a vision, and if you don't follow through with it, he will strike you and kill you. I have no fear of these things, because I'm following my heart, this connection I have with the Creator. I pray with the Creator; I bow to the Creator. A lot of people say, “Oh, he prays to the lightning.” No, I don't. The Lightning Spirits visit me and share things with me, but I don't pray to them.

Some people call the heyokas contraries; they call them backward people. But those Thunder Dreamers or Lightning Dreamers are instructed by the spirits to do things certain ways. A lot of people are afraid of them, because they don't know how to interpret the



things they do. A lot of people talk about the heyoka, saying, "Oh, it's all reversed, so everything they say, all you do is reverse it." Others say things like, "Oh, you gotta talk to him backwards in order for him to understand. You gotta walk sideways. You gotta walk this way" People come up to me shaking my left hand (Laughs), and I kinda say, "Yeah, okay." They misunderstand their own power. They don't understand themselves or know where they came from. I know where I came from; I know my childhood; I know who I am. I can relate all the way back to before most of these people were even here. I can go back that far, because that heyoka spirit is inside of me. All I'm doing is speaking for myself and saying that everybody has the right to talk about themselves. It's up to people to choose how they want to see it. When we're truthful about ourselves, we can be more truthful and respecting and accepting of other people's stuff. For me, these ceremonies performed by what people call the "heyoka," you can't put into words, you can only do them.

People talk about the heyoka and say, "You're supposed to do this. You're supposed to do that." A lot of misunderstanding comes from people who only get their knowledge from books. But if people go out and pray and experience for themselves, they'll know what it really means. They'll understand it themselves, because that heyoka spirit is in everybody. If people search for themselves, they'll know that spirit that reflects like a mirror, because we are everything out there. And that's what that heyoka spirit is for me.

Be Strong and Focused

I want to learn everything about myself. I want to know what's inside, so that's why my curiosity is out there looking, and it's all coming back here to me. The best way I think I can help these next generations is to be strong and focused in what I'm doing, and to be clear in how I'm bringing all these ceremonies together, and keeping them open, so all people can come in and pray. I can help all my children, grandchildren, and future grandchildren by staying open and truthful to what this spirit has shared with me. That's what this heyoka spirit means for me. This spirit has been really misunderstood just like every other spirit. But if people would look inside themselves, they would know what that spirit is about.

How I pray in the Sun Dance, in a vision quest, in a sweat lodge—I pray for myself in there. I pray with people in there. I ask people to heal themselves, take care of themselves, take responsibility for themselves, because I can't heal them. They can only heal themselves with their belief in the Creator. Everyone has that ability to heal themselves, and that's pretty much what I'm talking to people about. Pray for yourself and do these ceremonies.

A lot of so-called leaders claim that only they can do these ceremonies, because they love being up on a pedestal, having people come and bow to them. Sure, I agree that there are teachers, but then, there are teachers in every one of us. We are all teachers, along with being students. Just like every elder person says, "Oh, come and respect your elders." When I pray with people, I talk about the children. Every time they bring a plate and ask me to pray for the food, I look for the youngest person there. I look for babies and ask their mothers, "Can your baby pray for this, just touch it?" Because I feel that they're the closest to the Creator. They haven't been manipulated and "educated" into a particular way. They're still in that place of childlike behavior.

I understand when old people say, "When you get older you forget things, and become more childlike." That's a very beautiful state to be in. A lot of people look at me like, "Oh, he's so childish." I love that; it's a great compliment. But, those who talk about me like that in a negative way, I think that's their way of looking at themselves and saying, "Yeah, I'm childish." When I go back to that idea of reflection, I see that people who point fingers at me are just bouncing their perceptions back at themselves. There are no words that can hurt me, there's nothing people can do to hurt me. I am walking this path the Creator gave to me, just like everybody else is. And, if I go around amusing people and they spend all their time trying to hurt me, that's their problem—not mine.

I've traveled all around this country and sat with many so-called medicine people, many so-called healers. I've sat with all these different people who loved to have themselves glorified. Out of all those people, there are only a few I've met who have such a genuine respect for life, respect for mankind, respect for

themselves, that they don't get caught up in all this ego tripping self-importance. And most of them have gone away.

My mom and dad have passed away. My older brothers and sisters drink a lot. I see their

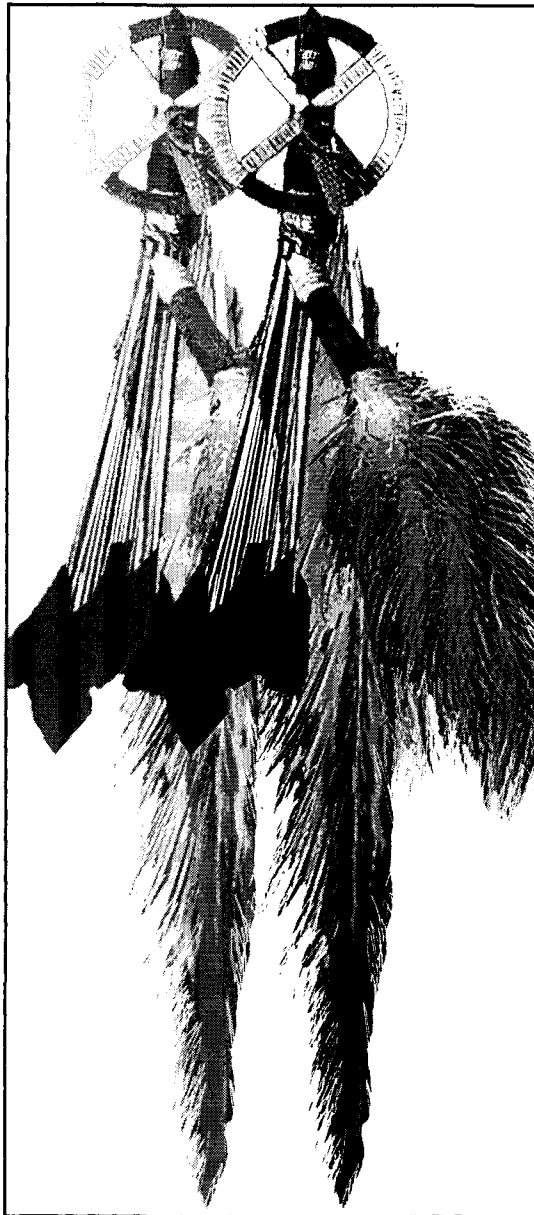
sickness—that alcoholism. I have that, too; I admit it. I quit drinking back in '80 and haven't had a drink since then, but I still recognize that alcoholic behavior, because I've read about it and listened to people talk about this disease. So, I try to work with that, because I know it's in me. I know that I have these sicknesses my mom and dad had: high blood pressure, sugar diabetes, all these hereditary diseases. That's why I talk so strongly about this vessel (my body) that carries the sacred light, the sacred fire that burns inside each of us. We need to take care of it. There was a time when I wouldn't consider eating tofu, but now I do. Sometimes I use honey instead of sugar and drink tea, when I really want coffee. Sometimes I give in, too, and do these things. I can see myself learning more

about my individual vessel. I can see all the different faults inside of me just as well as I can see them outside of myself. As many faults as I find out there in others, I can find inside of me. That is the reflection I talk about. If people want to point fingers, maybe they ought to think about how they are inside. That heyoka spirit is really interesting and powerful, because it's in everybody.

Mitakuye Oyasin—All My Relations

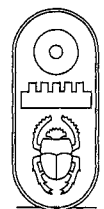
I'm doing exactly as I've been told by my spirit helpers, "Unify yourself. Unify all these people. Bring them together. Pray together—there's not much time." There's no more time

for division. There's no more time for separation, for one person being higher than the others, and the others only taking care of him. We all need to be respectful to one another. We all need to take care of our relations just like we want to be taken care of. When I say "relations," I don't mean just our two-legged relations, but all our relations out there, that whole, "Mitakuye Oyasin." When people say, "We're all related," how in-depth do they really go into that idea? We *are* all related. Whenever we get caught up in ourselves and think we're more important than anyone else, we really get twisted. I'm a part of that, too, because I catch myself every day saying, "Oh, that person shouldn't be doing this, or that . . ." It's hard to talk about all your relatives the way you want to be talked about. And it's really hard to talk good about



others when we see our own reflections in them. Thinking good thoughts is very important. The Bible says that even *thinking* a wrong is the same as actually committing it. And I agree with that, because we all lust for things we don't have. But everything we need is already right here inside of us.

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Joey Awards Update

AMORC Ad receives Award of Excellence

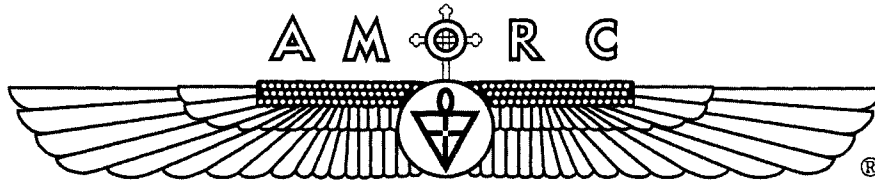
On Saturday, November 14, the Rosicrucian Order was awarded two Awards of Excellence at the 16th annual Joey Awards banquet held in San Jose's Fairmont Hotel. Awards of Excellence were given for the Rosicrucian Order's print ad "Think of the Possibilities" (the ad featuring the lady with the apple) and the Order's special invitation designed for the opening event of the recent "Seven Years in Tibet" exhibit at the Rosicrucian Egyptian Museum.

For the past sixteen years the San Jose Film & Video Commission—a division of the San Jose Convention & Visitors Bureau—has presented the Joey Awards, which recognize and celebrate creative achievements in both the electronic and print media. The awards are presented for outstanding work in various categories. This year the Joey Committee received over 400 applications for the coveted awards. In receiving this recognition, the Rosicrucian Order can be very proud of its creative achievements in the advertising field.



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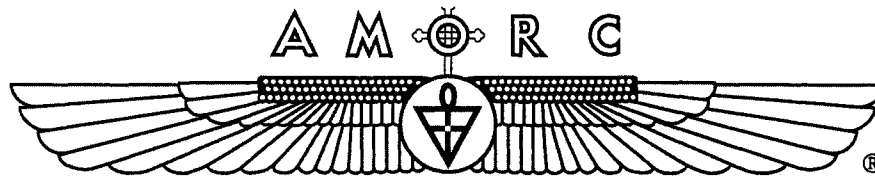
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and

Traditional Martinist Order

as of November 1, 1998

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Luanda: *Luz de Luanda Lodge

ARGENTINA (11)

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Cartelar: El Esenio Pronaos

Comodoro Rivadavia: Comodoro Rivadavia Pronaos

Córdoba: (M) *Córdoba Lodge

Cutral: Cutral Pronaos

Grand Bourg: Grand Bourg

Pronaos

Lomas de Zamora: Cruz del Sur Pronaos

Mendoza: (M) *Mendoza Lodge

Neuquén: *Neuquén Lodge

Puerto Madryn: Luz del Golfo Nuevo Pronaos; Puerto Madryn Pronaos

Quilmes: Quilmes Pronaos

Resistencia: Resistencia Pronaos

Rosario: Rosario Chapter

Salta: *Luz de Salta Lodge

San Juan: San Juan Chapter

Santa Fe: *Santa Fe Lodge

Santiago del Estero: Santiago del Estero Chapter

Tandil: Tandil Pronaos

Tucuman: Tucuman Pronaos

ARUBA (9)

San Nicolas: Aruba Chapter & Pronaos

AUSTRALIA (13)

Australian Capital Territory:

Canberra: Canberra Pronaos

New South Wales:

Armidale: New England Atrium

Newcastle: Newcastle Pronaos

Sydney: (M) *Sydney Lodge;

Western Sydney Atrium

Wollongong: Illawarra Pronaos

Queensland:

Brisbane: (M) *Brisbane Lodge

Gold Coast: Gold Coast Pronaos

Gympie: Gympie Pronaos

South Australia:

Adelaide: *Light Chapter
 Mount Gambier: Mount Gambier Atrium

Victoria:

Ballarat: Roy Eva Pronaos
 Geelong: Geelong Atrium
 Melbourne: (M) *Harmony Lodge;
 Melbourne Atrium

Western Australia:

Albany: Albany Atrium
 Perth: Lemuria Pronaos

AUSTRIA (5)

Feldkirch: Feldkirch Pronaos & Atrium
 Innsbruck: Innsbruck Atrium
 Klagenfurt: Klagenfurt Atrium
 Linz: Linz Atrium
 Salzburg: Salzburg Pronaos & Atrium
 Vienna: (M) *Wien Lodge,
 Pronaos & Atrium

BARBADOS (2)

Bridgetown: Barbados Chapter

BELGIUM (4, 9)

Asse: Arcanum Pronaos (9)
 Brugge: Brugge Atrium (9)
 Brussels: (M) *Ralph M. Lewis Lodge (4)
 Charleroi: Tolérance Chapter (4)
 Gent: Alexa Middelaer Pronaos (9)
 Liège: Harmonie Pronaos (4)

BENIN (4)

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

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
 Nazaré: Nazaré Pronaos
 Salvador: (M) *Mares Lodge;
 *Salvador Lodge
 Santo Antonio de Jesus: Santo Antonio de Jesus Pronaos
 Vitória da Conquista: Vitória da Conquista Chapter

Ceará:

Fortaleza: (M) *Fortaleza Lodge;
 Marajaig 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: (M) *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
 Sorriso: Sorriso Pronaos

Mato Grosso do Sul:

Aquidauana: Aquidauana Pronaos

Bonito: Bonito Pronaos

Campo Grande: *Campo Grande Lodge

Corumbá: Corumbá Pronaos

Dourados: Dourados Chapter

Jardim: Jardim Pronaos

Nova Andradina: Nova Andradina Pronaos

Ponta Porã: Ponta Porã Pronaos

Três Lagoas: Três Lagoas Pronaos

Minas Gerais:

Araguari: Araguari Pronaos
 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

Muriá: Muriá Pronaos

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Sete Lagoas: Sete Lagoas Pronaos

Uberaba: Uberaba Pronaos

Uberlândia: Uberlândia Chapter

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 Lodge

Guarapuava: Guarapuava Pronaos

Ivaiporã: Ivaiporã Pronaos

Londrina: (M) *Londrina Lodge

Maringá: Maringá Chapter

Paranaguá: Paranaguá Pronaos

Ponta Grossa: Ponta Grossa

Chapter

São José dos Pinhais: (M) São José dos Pinhais Pronaos
 Umuarama: Umuarama Pronaos
 União da Vitória: União da Vitória Pronaos

Pernambuco:

Arcoverde: Arcoverde Pronaos
 Caruarú: Caruarú Pronaos
 Paulista: 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 Pirai: Barra do Pirai Pronaos
 Barra Mansa: Barra Mansa Chapter
 Cabo Frio: (M) Cabo Frio Chapter
 Campos: Campos Chapter
 Duque de Caxias: *Duque de Caxias Lodge
 Itaboraí: Itaboraí Pronaos
 Itaguaí: Itaguaí Pronaos
 Macaé: Macaé Chapter
 Maricá: Maricá Pronaos
 Nilópolis: (M) *Nilópolis Lodge
 Niterói: (M) *Niterói Lodge
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 Nova Iguaçu: *Nova Iguaçu Lodge
 Petrópolis: *Petrópolis Lodge
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 Resende: Resende Chapter
 Rio Bonito: Rio Bonito Chapter
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 *Gávea Lodge; *Guanabara Lodge;
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 *Jacarepaguá Lodge;
 *Leopoldinense Lodge; *Madureira Lodge; *Méier Lodge; *Rio de Janeiro Lodge; Barra de Tijuca 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
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: Novo Hamburgo Pronaos
Passo Fundo: *Passo Fundo Lodge
Pelotas: Pelotas Chapter
Porto Alegre: (M) *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 Borja: São Borja Pronaos
São Leopoldo: São Leopoldo Pronaos
Taquara: Taquara Pronaos

Rondônia:

Cacoal: Cacoal Chapter
Ji-Paraná: Ji-Paraná Pronaos
Porto Velho: *Porto Velho Lodge

Roraima:

Boa Vista: Boa Vista Pronaos

Santa Catarina:

Balneário Camboriú: Camboriú Pronaos
Blumenau: Vale do Itajaí Chapter
Caçador: Caçador Pronaos
Chapecó: Chapecó Pronaos
Criciúma: Criciúma Pronaos
Florianópolis: (M) *Florianópolis Lodge
Itajaí: Itajaí Pronaos
Jaraguá do Sul: Jaraguá do Sul Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos

São Paulo:

Águas de Lindóia: Águas de Lindóia Pronaos
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Assis: Assis Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Baurú: (M) *Baurú Lodge
Botucatu: Botucatu Pronaos
Campinas: (M) *Campinas Lodge
Casa Branca: Casa Branca Pronaos

Catanduva: Catanduva Pronaos
Cesário Lange: Sete Cidades Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) *Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: *Jacaré Lodge
Jundiá: Jundiá 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 Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Preto: (M) *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 Lodge
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: (M) Taubaté Chapter
Tupã: Tupã Pronaos

Sergipe:

Aracajú: Aracajú Chapter

Tocantins:

Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)

Banfora: Lumière Pronaos
Bobo Dioulasso: *Dao Oumarou Lodge

Ouagadougou: (M) *Charles Coulbaly Lodge

CAMEROON (4)

Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) *Kut Hu Mi Lodge; *Moria El 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 Pronaos
Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Esoa Pronaos
Yaoundé: (M) *Aristote Lodge

CANADA (2, 4)

Alberta:

Calgary: Calgary Pronaos
Edmonton: Fort Edmonton Chapter

British Columbia:

Kelowna: Okanagan Pronaos
Vancouver: *Vancouver Lodge
Victoria: Victoria Chapter

Newfoundland:

St. John's: Atlantic Rose Pronaos

Nova Scotia:

Halifax: Halifax Pronaos

Ontario:

Hamilton: Hamilton Pronaos
London: Cosmos Chapter
Mississauga: Mississauga Pronaos
Ottawa: Trillium Chapter
Toronto: (M) *Toronto Lodge

Québec:

Chicoutimi: Saguenay Pronaos (4)
Gaspé: La Source Pronaos (4)
Hull: Rose de l'Est Pronaos (4)
Laval: (M) Maat Pronaos (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: (M) *Poséidon Lodge (4)
Montreal: (M) *Atlas Lodge (4); *Mount Royal Lodge (2)
Pointe Claire: Nicholas Roerich Pronaos (2)
Québec: (M) *Pyramide Lodge (4)
Rimouski: (M) *Grand Soleil Lodge (4)
St.-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) *Lumière de l'Est Lodge (4)
Valleyfield: Soleil Levant Pronaos (4)

Victoriaville: Soleil des Appalache Pronaos (4)

Saskatchewan:

Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)

Bangui: *Maitre Eckhart Lodge

CHAD (4)

N'Djamena: (M) Ralph Maxwell Lewis Pronaos

CHILE (11)

Chillán: Atón Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: *Punta Arenas Lodge
Quillota: Perfecti Pronaos
Santiago: (M) *Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Chapter
Viña del Mar: *Akhetaton Lodge

CHINA (13)

Hong Kong: Hong Kong Pronaos

COLOMBIA (11)

Barranquilla: (M) *Barranquilla Lodge
Bogotá: (M) *Nuevo Mundo Lodge
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Manizales: Manizales Pronaos
Montelíbano: Berta Mizrahi Pronaos
Pereira: Pereira Pronaos
Santa Marta: Santa Marta Pronaos

CONGO, Democratic Republic (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 & Pronaos
Isiro: Lumière Pronaos
Kananga: Butoke Chapter
Kenge: Philon d'Alexandrie Pronaos
Kindu: Matumaini Pronaos
Kinshasa: (M) *H. Spencer Lewis Lodge; *Tii Lodge
Kisangani: *Honoré de Balzac Lodge
Kolwezi: (M) Tef Nout Pronaos
Lemba: *Uranus Lodge
Lubumbashi: *San Jose Lodge
Matadi: Henri Kunrath Pronaos

Mbandaka: Isungi Pronaos
Mbanza Ngungu: Grotte Dimba Pronaos
Mbuji Mayi: Dimba Pronaos
Muanda: Horus Pronaos
N'djili: Louxor Chapter
Tshikapa: Kut Hu Mi Pronaos
Uvira: Nyota Pronaos

CONGO, People's Republic (4)

Brazzaville: (M) *Ascension Lodge; *Tanu Manasi Lodge; *Tolérance Lodge; Heliopolis Pronaos
Dolisie: Jeanne Guesdon Pronaos
Kinkala: Ptah-Hotep Pronaos
Mossendjo: Réintégration Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
Pointe Noire: (M) *La Lumière du Congo Lodge; *Paul Taty Lodge
Sibiti: Jupiter Pronaos

COSTA RICA (11)

San José: San José Chapter

COTE D'IVOIRE (4)

Abengourou: Harvey Spencer Lewis Chapter
Abidjan: (M) *Jeanne Guesdon Lodge; *Kephren Lodge; *Thoutmosis III Lodge
Abobo Garé: (M) *Sénèque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Borotou-Koro: Cohésion Pronaos
Bouafilé: Paracelse Chapter
Bouaké: (M) *Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Cocody: Kut Hu Mi Pronaos
Dabou: Moria El Pronaos
Daloa: (M) *Hieronymus Lodge
Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: *Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Etoile du Nord Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) *Aton Lodge
Grand Bassam: Adon Ai Pronaos
Issia: Céleste Noyrey Pronaos
Katiola: Plotin Chapter

Korhogo: (M) *Yves Nadaud Lodge
Lakota: Ta Meri Pronaos
Man: (M) *Harmonie Lodge
M'bahiakro: Héraclite Pronaos
Odienné: René Descartes Chapter
Oumé: Le Verseau 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 Lodge
Havana: *Lago Moeris Lodge
Santa Clara: Santa Clara Chapter

CZECH REPUBLIC (14)

Brno: Brno Atrium
Ceska Lipa: Cesa Lipa Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Horice v Podrkonosi: Horice v Podrkonosi Atrium
Jihlava: Jihlava Atrium
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Olomouc: Olomouc Atrium
Opava: Opava Atrium
Ostrava: Ostrava Atrium
Praha: J.A. Comenius Pronaos
Prerov: Prerov Atrium
Usti nad Labem: Usti nad Labem Atrium
Valasske Mezirici: Valasske Mezirici Atrium

DENMARK (10)

Aalborg: Aalborg Pronaos
Copenhagen: H. Spencer Lewis Pronaos
Odense: Odense Pronaos

DOMINICAN REPUBLIC (11)

Santiago: Luz del Cibao Pronaos
Santo Domingo: (M) *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 Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Chapter
Aix-en-Provence: (M) Rose du Sud Chapter
Albi: Edith Lynn Pronaos
Angers: (M) *Alden Lodge
Angoulême: Isis Pronaos
Annecy: *Amatu Chapter
Arpajon: (M) Mahatma Gandhi Chapter
Aurillac: Gerbert Pronaos
Avignon: Plutarque Pronaos
Bastia: Etoile du Sud Pronaos
Bayonne: (M) Amaya Chapter
Belfort: Erik Satie Chapter
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter
Beziers: (M) *De l'Epi Lodge
Bordeaux: (M) *Léonard de Vinci Lodge
Bourges: Nicolas Flamel Pronaos
Bourgoin: Iris Pronaos
Brie Comte Robert: Jules Verne Pronaos
Bry-sur-Marne: (M) *Ankh Lodge
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Chapter
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter
Château Arnoux: Hermontis Pronaos
Chevrières: Lumen Chapter
Clermont-Ferrand: *Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) *Bernard de Clairvaux Chapter
Dreux: Essenia Pronaos
Dunkerque: Martha Lewis Pronaos
Epinal: Connaissance Pronaos
Fougère: Rose Vendée Pronaos
Gagny: Marie Le Roux Pronaos
Grenoble: (M) *Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
La Teste: Océan Pronaos
Le Blanc-Mesnil: (M) Lao Tseu Chapter
Le Havre: Michael Maier Pronaos
Le Mans: (M) Jacob Boehme Chapter
Le Neubourg: (M) *Zanoni Lodge

Lille: (M) *Descartes Lodge
Limoges: Sagesse Pronaos
Lyon: (M) *Lugdunum Lodge
Marseille: (M) *Harokeris Lodge
Metz: (M) *Frees Lodge
Montauban: Shambala Pronaos
Montélimar: (M) Hugues de Payns Pronaos
Montpellier: (M) *Via Nova Lodge
Mulhouse: (M) *Robert Bangert Lodge
Nancy: Thoutmès III Pronaos
Nanterre: *Aton Lodge
Nantes: (M) *Jacques de Molay Lodge
Nice: (M) *Héraclès Lodge
Nîmes: *Claude Debussy Lodge
Orléans: (M) *Orphée Lodge
Paris: (M) *Giordano Bruno Lodge; *H. Spencer Lewis Lodge; *Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Khephren Pronaos
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
Poitiers: Horus Râ Pronaos
Quimper: Taranis Pronaos
Rambouillet: Gustave Meyrink Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: Graal Pronaos
Rouen: (M) Renaissance Chapter
Saint-Etienne: Flamme Chapter
Saint-Pourcain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry Pronaos
Strasbourg: Galilée Chapter
Tarbes: (M) Pays de Bigorre Chapter
Thaire d'Aunis: Osiris Chapter
Toulon: (M) Hermès Chapter
Toulouse: (M) *Altaluz Lodge; Raimon Berenger Pronaos
Tours: Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Pronaos
Versailles: (M) *Georges Morel Lodge
Villejuif: Nout Pronaos

FRENCH GUIANA (4)

Cayenne: (M) *Pythagore Lodge

GABON (4)

Franceville: Akhenaton Pronaos
Libreville: (M) *Ralph M. Lewis Lodge
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: *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
Kaiserslautern: Kaiserslautern Atrium
Kamp-Lintfort: Kamp-Lintfort Pronaos & Atrium
Karlsruhe: Karlsruhe Pronaos & Atrium
Kassel: Kassel Pronaos & Atrium
Kiel: Kiel Pronaos & Atrium
Koblenz: Koblenz 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
Anloga: Anloga Atrium Group
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
Tarkwa: Tarkwa Atrium Group
Tema: Tema Chapter

GREECE (6)

Athens: (M) *Parthenon Lodge
Komotini: (M) Axieros Pronaos
Thessaloniki: Estia Pronaos

GRENADA (2)

Saint George's: Saint George's Pronaos

GUADELOUPE (4)

Basse-Terre: *Soleil Lodge

GUATEMALA (11)

Guatemala: (M) *Zama Lodge
Izabel: Luz Divina Pronaos

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

Cap-Haitien: Jeanne Guesdon Pronaos
Gonaives: Akhenaton Pronaos
Les Cayes: Des Incas Pronaos
Port-au-Prince: (M) *Phoenix Lodge
Saint-Marc: (M) Saint-Marc Pronaos

HONDURAS (11)

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

INDIA (13)

Calcutta: Calcutta Atrium Group
Madras: Madras Atrium Group
Mumbai: Mumbai Atrium Group

IRELAND (3)

Dublin: Dublin Atrium Group

ITALY (7)

Bari: Ankh Pronaos
Cesena: Tutmosis III Pronaos
Grosseto: Dante Alighieri Pronaos

Milano: (M) *Gladys Lewis Lodge & Pronaos
Modena: Francesco Bacone Pronaos
Padova: Pitagora Pronaos
Reggio di Calabria: T. Campanella Pronaos
Roma: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Torino: Armonia Pronaos
Verona: (M) *Maat Lodge & Pronaos
Vicenza: Socrate Pronaos

JAMAICA (2)

Kingston: (M) *St. Christopher Lodge

JAPAN (8)

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

KENYA (3)

Nairobi: Nairobi Atrium Group

LEBANON (4)

Beirut: De l'Unité Pronaos

MADAGASCAR (4)

Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (13)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter

MARTINIQUE (4)

Fort-de-France: (M) *Paix Profound Lodge
Saint-Pierre: Mont Pelée Pronaos
Trinité: (M) *Fraternité Lodge

MAURITIUS (4)

Rose Hill: *Luz Lodge

MEXICO (11)

Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: *Celaya Lodge
Chihuahua: Iluminación Pronaos
Ciudad Juárez: *Juárez Lodge
Ciudad Victoria: Victoria Chapter
Coatzacoalcos: Coatzacoalcos Pronaos

Cuahtla: Cuahtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Chapter
Durango: Durango Chapter
Ecatepec: Ehecatepetl Chapter
Ensenada: (M) *Alpha-Omega Lodge
General Terán: General Terán Pronaos
Gómez Palacio: Gómez Palacio Pronaos
Guadalajara: *Guadalajara Lodge
Hermosillo: Hermosillo Pronaos
Irapuato: Irapuato Pronaos
León: (M) *Guanajuato Lodge
Libres: Libres Pronaos
Los Mochis: Los Mochis Pronaos
Matamoros: *Aristóteles Lodge
Mazatlán: Mazatlán Pronaos
Mexicali: Mexicali Chapter
México: (M) *Quetzacoatl Lodge
Teotihuacán: Pronaos
Miguel Alemán: Lemuria Pronaos
Monclova: Monclova Pronaos
Monterrey: (M) *Monterrey Lodge
Morelia: (M) *Tzintzún Lodge
Nueva Rosita: Rosita Chapter
Nuevo Laredo: Nuevo Laredo Chapter
Perote: Perote Pronaos
Puebla: (M) Puebla Chapter; Tonatiuh Chapter
Queretaro: Queretaro Chapter
Reynosa: (M) *Reynosa Lodge
Saltillo: Saltillo Pronaos
San Felipe: San Felipe Pronaos
San Luis Potosí: Evolución Chapter
Tampico: Tampico Chapter
Tijuana: (M) *Cosmos Lodge; *Otay Tijuana Lodge
Toluca: Toluca Pronaos
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Uruapán: Cupatitzlo Pronaos
Veracruz: *Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

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
Middleburg: Middelburg Atrium
Rotterdam: Spinoza 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 (13)

Auckland: (M) *Auckland Lodge
Christchurch: Christchurch Atrium
Napier: Athenaeum Atrium
Nelson: Nelson Atrium
New Plymouth: Taranaki Atrium

NICARAGUA (11)

León: León Pronaos
Managua: *Marta Lewis Lodge

NIGER (4)

Niamey: Sahel Mystique Pronaos

NIGERIA (3)

Aba: (M) *Socrates Lodge
Abak: Amra Chapter
Abakaliki: Abakaliki Pronaos
Abeokuta: Abeokuta Chapter
Abonnema: Abonnema Pronaos
Abraka: Abraka Chapter
Abuja: *Centrum Lodge; Suleja Pronaos
Afikpo: Afikpo Pronaos
Afuze: Owan Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Ajaokuta: Ajaokuta Pronaos
Akure: Okure Chapter
Akwete: Ukwa Atrium Group
Aladaja: Aladaja Atrium Group
Anaocha: Anaocha Atrium Group
Apapa: *Sacred Light Lodge
Arochukwu: Arochukwu Pronaos
Asaba: Asaba Chapter
Auchi: Auchi Pronaos
Awka: Awka Chapter
Bauchi: Bauchi Chapter
Benin City: (M) *Benin City Lodge; Roger Bacon Chapter
Bori: *Ee-Dee Lodge
Calabar: (M) *Apollonius Lodge; Unical Pronaos
Eket: (M) *Lotus Lodge
Ekpoma: Ekpoma Pronaos
Enugu: (M) *Kroomata Lodge; Nkalagu Pronaos
Ezunaka: Ezunaka Pronaos
Gboko: Gboko Pronaos
Gombe: Gombe Pronaos
Ibadan: (M) *Alcuin Lodge

Ibusa: Ibusa Pronaos
Ifo: Ifo Atrium Group
Ihiala: (M) *Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikare-Akoko: Ikare-Akoko Pronaos
Ikeja: *Memphis Lodge
Ikom: Elijah Pronaos
Ikon: Edem Urua Atrium Group
Ikorodu: Ikorodu Chapter
Ikot Ekpene: Ikot Ekpene Pronaos
Ikot Ibritam: Inen Ekefe Atrium Group
Ikot Osurua: Uniyo Atrium Group
Ile-Ife: Ife Pronaos
Ilorin: Temple of Light Chapter
Iselle-Uku: Eziani Pronaos
Jos: *Star of Peace Lodge
Kaduna: (M) *Morning Light Lodge
Kafanchan: Kafanchan Pronaos
Kano: *Kano City Lodge
Katsina: Katsina Atrium Group
Koko: Koko Pronaos
Kwale: Illuminati Pronaos
Lafia: Lafia Pronaos
Lagos: (M) *Harmonium Lodge; Isis Lodge; Lagos Island Chapter
Maiduguri: Maiduguri Pronaos
Makurdi: Descartes Chapter
Mano: Ehime Atrium Group
Mbaise: Mbaise Pronaos
Minna: Minna Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obubra: Ugep Atrium Group
Obudu: Obudu Pronaos
Ogbomosho: Ogbomosho Atrium Group
Oghara: Oghara Pronaos
Ogoja: Amatu Chapter
Ogwo: Aniocha Pronaos
Ohafia: Ohafia Pronaos
Okene: Okene Atrium Group
Okitipupa: Okitipupa Pronaos
Okrika: Okrika Pronaos
Omoba: Ngwa Chapter
Omoku: St. Germain Chapter
Onitsha: (M) *Paracelsus Lodge
Orerokpe: Ansata Chapter
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Ovim Isuikwato: Isuikwato Atrium Group
Owerri: (M) *Plato Lodge
Oyo: Oyo Pronaos
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
Port Harcourt: (M) *Thasis Lodge
Potiskum: Potiskum Atrium Group
Sagamu: Remo Pronaos
Saki: Saki Atrium Group
Sapele: *Nirvana Lodge
Sokoto: Sokoto Pronaos
Suleja: Suleja Pronaos

Ughelli: *Ughelli Lodge
Umuhia: (M) *Cagliostro Lodge
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
Uyo: (M) *Aton Lodge
Warri: (M) *Kut-Hu-Mi Lodge
Wukari: Wukari Atrium Group
Yaka: Wisdom Chapter
Yenagoa: Yenagoa Atrium Group
Yola: *Aristotle Lodge
Zaria: Osiris Chapter

NORWAY (10)

Asgardstrand: Kristrina Atrium
Bergen: Bergen Pronaos
Fredrikstad: Borg Atrium
Hamar: Mjōsa Chapter
Kristiansand: Agder Pronaos
Oslo: Oslo Chapter
Stavanger: Rogaland Pronaos
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: La Concepción Pronaos
Panamá: (M) *Panamá Lodge
Penonomé: Penonomé Pronaos
Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY (11)

Asunción: *Asunción Lodge

PERU (11)

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

PHILIPPINES (13)

Pasig City: Sampaguita Pronaos
Quezon City: Quezon City Atrium

PORTUGAL (1)

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

PUERTO RICO (11)

Mayaguez: Font de la Jara Chapter
Ponce: *Ponce Lodge
San Juan: (M) *Luz de AMORC Lodge

REUNION (4)

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

RWANDA (4)

Kigali: Osiris Pronaos

ST. LUCIA (2)

Castries: Castries Org. Group

SENEGAL (4)

Dakar: (M) Karnak Chapter

SINGAPORE (13)

Singapore: Singapore Pronaos

SLOVAKIA (14)

Bratislava: Bratislava Atrium
Kosice: Kosice Atrium

SOUTH AFRICA (3)

Benoni: Kether-Ra Pronaos
Cape Town: Cape Town Pronaos
Johannesburg: (M) *Southern Cross Lodge
Pretoria: Pretoria Pronaos

SPAIN (12)

Alicante: Isis Pronaos
Barcelona: (M) *Ramón Lull Lodge; Antakarana Pronaos
Bilbao: (M) Acuario Pronaos
Cartagena: (M) Mastia Chapter
Huelva: Tartessos Pronaos
Las Palmas: (M) *Alcorac Lodge
Madrid: (M) *Columbus Lodge
Málaga: Hathor Pronaos
Marbella: Avalon Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastian: San Sebastian Chapter
Santa Cruz de Tenerife: (M) *Abora Lodge
Sevilla: Sevilla Pronaos
Tarragona: Tarragona Pronaos
Valencia: (M) Sirio Pronaos
Zaragoza: Zaragoza Pronaos

SURINAM (9)

Paramaribo: (M) *Paramaribo Lodge & Pronaos

SWEDEN (10)

Göteborg: Göteborg Pronaos
Jönköping: Smolandia Pronaos
Lund: Delfi Atrium
Stockholm: Svithiod Pronaos

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: (M) *H. Spencer Lewis Lodge (4)
Langnau: Langnau Atrium (5)
Lausanne: (M) Akh-En-Aton Chapter (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
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: Harmony Atrium Group
Bracknell: Lucis Atrium Group
Brighton: South Downs Pronaos
Burnley: Red Rose Atrium Group
Darlington: Darlington Atrium Group
Exeter: Exeter Atrium Group
Leeds: Joseph Priestley Chapter
Lincoln: Byron Chapter
Liverpool: Pythagoras Chapter
London: (M) *Francis Bacon Lodge; *London Lodge; Wanstead Springs Chapter; Robert Browning Pronaos; Wembley Pronaos; Michael Faraday Atrium Group
Manchester: John Dalton Chapter
Milton Keynes: Zanoni Pronaos
Newcastle: Tyneside Atrium Group
Nottingham: Byron Chapter
Portsmouth: William Blake Atrium Group
Sheffield: Paracelsus Atrium Group
Truro: Cornish Pronaos
Wolverhampton: Wolverhampton Atrium Group

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Atrium Group
Glasgow: Glasgow Atrium Group

UNITED STATES (2, 11)

Alabama:

Montgomery: Montgomery Pronaos

Arizona:

Mesa: Valley of the Sun Pronaos

California:

Bell: (M) *Bell Lodge (11)
Capitola: Rose Pronaos
Fair Oaks: *Robert Fludd Lodge
Fresno: Heart of California Pronaos
Long Beach: *Abdiel Lodge
Los Angeles: (M) *Hermes Lodge; *Los Angeles Lodge (11)
Oakland: Oakland Pronaos
Orinda: Golden Lotus Pronaos
San Diego: *San Diego Lodge (11); San Diego Pronaos
San Francisco: *San Francisco Lodge (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: *Atlantis Lodge; Washington Chapter (11)

Florida:

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

Georgia:

Avondale States: (M) *Atlanta Lodge

Hawaii:

Honolulu: Honolulu Pronaos

Illinois:

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

Indiana:

Hammond: Calumet Pronaos
Indianapolis: Indianapolis Pronaos

Louisiana:

Bossier City: Arklatex Pronaos
New Orleans: (M) New Orleans Chapter

Maine:

Alna: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos
Towson: Chesapeake Pronaos

Massachusetts:

Allston: (M) *Johannes Kelpius Lodge
Millbury: Emerson Pronaos
South Weymouth: South Shore Org. Group

Michigan:

Detroit: (M) *Thebes Lodge
Flint: Moria El Pronaos

Minnesota:

Minneapolis: Essene Chapter

Missouri:

Kansas City: Kansas City Org. Group
St. Louis: (M) *St. Louis Lodge

Nevada:

Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos

New Jersey:

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

New York:

Bronx: Bronx Chapter (11)
Brooklyn: *Kings Rosy Cross Lodge; (M) *New York Lodge (11)
Buffalo: *Rama Lodge
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:

Apex: Triangle Rose Pronaos
Winston-Salem: Piedmont Rose Pronaos

Ohio:

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

Oregon:

Portland: Enneadic Star Pronaos

Pennsylvania:

Allentown: Allentown Pronaos
Philadelphia: (M) Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Org. Group

Rhode Island:

Lincoln: Providence Pronaos

Tennessee:

Nashville: Zoroaster Pronaos

Texas:

Austin: Sa Ankh Pronaos
Brownsville: Rio Grande Valley Pronaos
Bryan: Alpha Draconis Pronaos
Dallas: (M) *Triangle Lodge; Dallas Chapter (11)
El Paso: Mystic Light Pronaos
Fort Worth: Solering Chapter; Fort Worth Chapter (11)
Houston: (M) *Armonía Lodge (11); Maat Pronaos
Pasadena: Gem Aton Pronaos
San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:

Salt Lake City: Utah Wasatch Pronaos

Vermont:

Peachman: Twin State Pronaos

Virginia:

Portsmouth: Light of the East Pronaos
Roanoke: Living Light Pronaos

Washington:

Seattle: (M) *Michael Maier Lodge

Wisconsin:

Milwaukee: Karnak Chapter

URUGUAY (11)

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

VENEZUELA (11)

Acarigua: Luz de Portuguesa Pronaos
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
El Tigre: El Tigre Pronaos
Los Teques: Los Teques 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 Felix: *Luz de Guayana Lodge
San Juan de Morros: San Juan Pronaos
Valencia: (M) *Validivar Lodge
Valera: Menes Chapter

ZIMBABWE (3)

Harare: Flame Lily Pronaos



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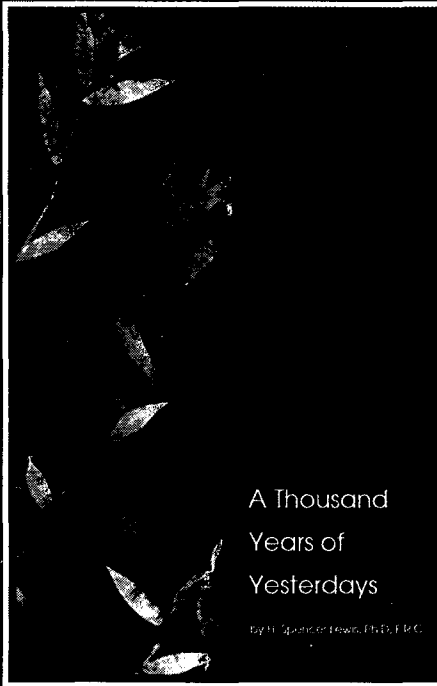
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Dr. H. Spencer Lewis is the author of several books, including *The Mystical Life of Jesus*, *The Symbolic Prophecy of the Great Pyramid*, *Mental Poisoning*, *Self Mastery and Fate with the Cycles of Life*, and others. Until his transition in 1939,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

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