

# Rosicrucian Digest

VOLUME 78 • NUMBER 4 • 2000



*L'Envol*

The Flight

MYSTICISM

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ART

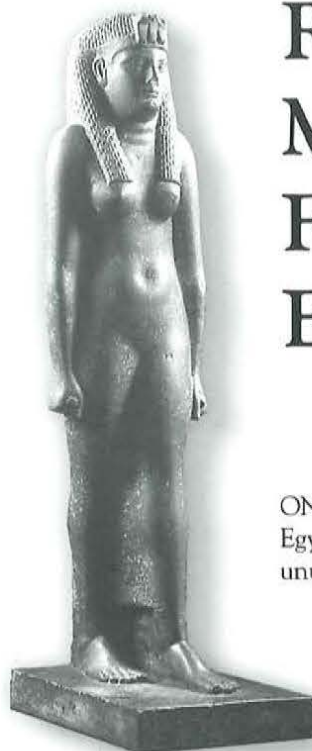
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SCIENCE





# Treasures from our Museum



## Rosicrucian Egyptian Museum's Cleopatra Forms Part of Traveling Exhibit

ONE of the Rosicrucian Egyptian Museum's most unusual pieces has been included in a new exhibit entitled "Cleopatra of Egypt: From History to Myth," to be shown in both Europe and

North America. This exhibit includes seven previously unidentified portraits of Egypt's most famous woman ruler, Cleopatra VII, who ruled Egypt from 51 to 30 B.C.

The contribution of the Rosicrucian Egyptian Museum to this international exhibit is a granitodiorite statue (height: 105 cm) of a woman wearing a wig and a crown with three cobras. The sculpture portrays her as clad in a sheer linen gown that reveals the contoured modeling of her figure.

Until last year this artifact had been considered a likeness of an earlier Ptolemaic queen, Arsinoe II (who reigned 275-270 B.C.). Partly on the basis of the unusual triple-uraeus crown, Dr. Sally-Ann Ashton of the British Museum's Department of Greek and Roman Antiquities recently re-identified the statue as a portrait of the celebrated Cleopatra.

The triple cobra may symbolize the queen's political alliance and love affair with Mark Antony. According to Dr. Ashton, this clustering of three royal snakes is possibly a reference to the joining of the "Two Lands" (Upper and Lower Egypt) with the Hellenistic Seleucid Empire, which comprised Syria and other Levantine coastal realms, under the joint suzerainty of Antony and Cleopatra.

Little is known of this artifact's history. Formerly part of the collection of one "Monsieur P. Phillipe," the statue was sold at auction in Paris in 1905. The Rosicrucian Egyptian Museum purchased it in 1952 from an antiquities dealer in New York.

Our statue, together with other hitherto overlooked Cleopatra images from the ancient world, is currently on display at the Palazzo Ruspoli in Rome. In April the marvelous exhibit will travel to London's British Museum, followed by a stay at Chicago's Field Museum before it returns home to the Rosicrucian Egyptian Museum in the spring of 2002.

— David Pinault, Ph.D.  
Research Associate  
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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# Seasons Greetings!

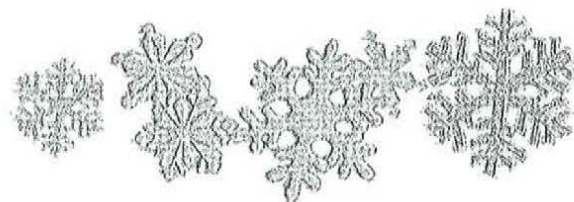


Some of our staff photographed on the steps of the Rosicrucian Egyptian Museum following a recent employee meeting.

*To Our Fratres, Sorores, Readers, and Friends,*

*Seasons Greetings from the headquarters of the English Grand Lodge for the Americas. We wish you all the best of Life, Light, and Love at this special season of the year and in the New Year to come.*

*—The Staff at Rosicrucian Park  
Rosicrucian Order, AMORC*



## AMORC®



# Rosicrucian Digest

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## Official Magazine of the Worldwide Rosicrucian Order

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## Articles

## Page

### Rosicrucian History, Part IV:

#### Echoes of the Rose Cross

3

*As Europe was gripped in crisis in the 17th century, the Rosicrucians' Fama Fraternitatis proposed a new means for restoring harmony to a troubled world.*

### From the Grand Master's Sanctum

10

### The Hermetic Vessel, Elixir Vitae, and Immortality

12

*The Hermetic Vessel—typified by the alchemical retorts containing substances to be transformed—has interesting connections with the prima materia as well as with the lapis (stone).*

### The 21st Century from a Rosicrucian Point of View

15

*While some predict catastrophic events in the next 100 years, Rosicrucians anticipate great changes which will benefit all humanity.*

### Volunteer Spotlight

19

*Rosicrucian volunteer, Frater Joshua Archer, applies vital cyber skills to important Rosicrucian Egyptian Museum and AMORC programs.*

### Rosicrucian Activities

20

### Rosicrucian Conventions/ Classes/Gatherings

23

### Directors of the Supreme Grand Lodge of AMORC

25

### Worldwide Directory of the Rosicrucian Order, AMORC

26

### Front Cover:

*The painting featured on our cover, "L'Envol" ("The Flight"), was created by artist Olympia Angot to illustrate the theme for last summer's French Rosicrucian Convention in Paris. The painting represents a dove in flight. In this view a Rose Cross with red rose at its center is superimposed over the work.*





Emblem of W. Wessel, printer of the *Fama Fraternitatis*.

# ROSICRUCIAN HISTORY

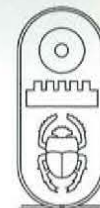
## from Its Origins to the Present

### Part IV Echoes of the Rose Cross

by Christian Rebis, F.R.C.  
translated from the French by Richard Majka, F.R.C.  
Assistant Editor, Rosicrucian Digest

ON THE EVE of the publication of the Rosicrucian manifestos, Europe was gripped by unease and strife engendered by its moral crisis. Everyone was hoping for a "new Reformation." It was in this context that the Rosicrucians sent out their call proposing new means for restoring harmony. In general, we may say that the Rosicrucian Order proposed Hermeticism as a solution for the enveloping crisis. With this intention in mind, in 1614 the Order published, at the print shop of Wilhelm Wessel in Kassel, Germany, an anonymous manifesto which is conveniently called the *Fama Fraternitatis*.

However, its complete title is: "Universal and General Reformation of the whole wide world; together with the *Fama Fraternitatis* of the Laudable Fraternity of the Rosy Cross, written to all the Learned and Rulers of Europe; also a short reply by Herr Haselmayer, for which he was seized by the Jesuits and put in irons on a Galley. Now put forth in print and communicated to all true hearts." The text constituting the middle portion, the *Fama Fraternitatis*, had already been circulating as a manuscript in Germany since 1610. Furthermore, it is the only part that has been retained in modern editions of this manifesto.





## The Advertisements of Parnassus

Introduced by a short preface, this first Rosicrucian manifesto was composed of three distinct texts. The first recounted the necessity for a general reformation of the world. Although not indicated, this was a German translation of Notice 77 from Traiano Boccalini's book *Ragguagli di Parnaso* (*The Advertisements of Parnassus*). This text is generally little known. Nevertheless, it is important insofar as it placed the Rosicrucian project in context—that is, in describing the necessity for a reorganization of an agonized Europe. Thus, it is pertinent that we present here the author's intentions. Boccalini, a friend of Galileo, belonged to the antipapal circle of the Venetian patriot and statesman Paolo Sarpi. Boccalini's satiric work, published in 1612, attacked the attempts of the Habsburgs to gain hegemony over Christian Europe. Much like Giordano Bruno's *Spaccio*, it is written in the form of a mythical dialogue.

### Apollo's Reform

The *Advertisements of Parnassus* describes how Apollo learned from Emperor Justinian that the Earth's inhabitants were suffering great despair due to the incessant quarrels which set them at odds with one another. Apollo was unstinting in his efforts to send countless guides and philosophers to humanity in order to teach them excellent

morals, and so he decided to propose a universal reform that would be conducive to restoring humanity to its original purity. To accomplish this purpose, he assembled in Parnassus the seven Sages of Greece, among whom were Cato, Seneca, Thales, Solon, and others. Each of the sages made his proposals. Thales, who thought that hypocrisy and deceit were the primary causes of evil among humanity, proposed to drill a little window in people's hearts so as to bring about candor and transparency in their relationships. At once an objection was raised: if each person could see into the hearts of the princes who ruled this world, it would be impossible for them to govern! Thales' proposal was immediately shelved.

Solon felt that disorders were provoked by the hates and jealousies raging among humans. Thus, he counseled that charity, love, and tolerance be spread among them. He added that if property could be more equally divided, life would be better. But once again the critics protested and the Sages of Parnassus called Solon's proposal "utopian." Cato proposed an extreme solution: a new flood to remove in a single stroke all "evildoers." Finally, after everyone had expressed their ideas, the project of Apollo's Universal Reform ended up in regulating the price of beans and anchovies. Through this satire, Traiano Boccalini illustrated how institutions—be they religious, political, or philosophical—are incapable of making things evolve or bringing about progress.

### The Fama Fraternitatis

Following this initial text, the *Fama Fraternitatis* itself appears. Although this piece of literature is quite short, constituting a mere 30 pages in a book which includes 147 pages in all, the *Fama* constitutes the heart of the first Rosicrucian manifesto. In the *Fama* the brothers of the Fraternity of the Rosy Cross appealed to the rulers, clerics, and scholars of Europe. After having paid their respects to their progressive era which had witnessed so many discoveries contributed by enlightened spirits, they emphasized that, unfortunately, these discoveries had not brought humanity the light and peace of mind to which it aspired. The brothers of the Rose Cross blamed the scholars, who were more concerned with obtaining personal success than with placing their abilities in service to humanity. Likewise, they pointed to those who clung to the old doctrines—such as the supporters of the pope<sup>1</sup> and the defenders of Aristotle's philosophy and Galen's medicine—in other words, those who refused to question authority. The Rosicrucian



Title page of *Ragguagli di Parnaso* (*The Advertisements of Parnassus*) by Traiano Boccalini.



brothers recalled the conflict prevailing between theology, physics, and mathematics. Their position was similar to the way in which Cornelius Heinrich Agrippa defined magic. He expounded it as being genuine science. At the beginning of the first book of his *De Occulta Philosophia*, Agrippa presented magic as being the acme of all science, since all philosophy is divided into three branches of knowledge which complement one another: theology, physics, and mathematics.

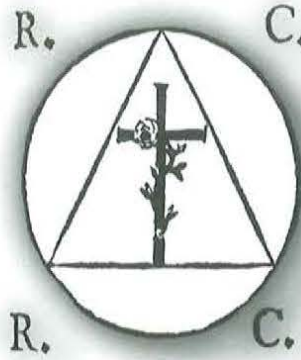


Illustration from the 1614 edition of the *Fama Fraternitatis*, printed in Kassel, Germany.

Following this inventory of their era, the Rosicrucian brothers proposed to offer their contemporaries a regenerated knowledge. This knowledge of infallible axioms came to them from Father C.R., the founder of their fraternity, who laid down the basis for a Universal Reform many years before.

Who was this mysterious individual, Father C.R.? The answer to this question occupies the remainder of the *Fama Fraternitatis*. It involves Christian Rosenkreuz, a young German, who, we are informed by the *Confessio Fraternitatis*, was born in 1378. Though born of noble parents, he was orphaned and placed in a cloister at five years of age. There he learned Greek and Latin. At sixteen years of age, he accompanied a brother of their cloister, who was in charge of his education, on a pilgrimage to the Holy Sepulcher of Jerusalem. This journey to the East was a true initiatic journey for young Christian. But on their way to Jerusalem, his companion died in Cyprus.

Interestingly, according to tradition, Cyprus is the birthplace of Aphrodite (Venus) whose union with Hermes gave birth to Hermaphrodite, an androgynous child. This allusion to Cyprus in Christian Rosenkreuz's biography is replete with alchemical connotations, and served as the prelude for themes later developed in the *Chymical Wedding of Christian Rosenkreuz*.

## Arabia Felix

Despite the death of his companion, Christian Rosenkreuz decided to continue his journey. However, his destination was changed so as to take him to Damcar.<sup>2</sup> This city, contrary to what has sometimes been stated, is not Damascus, but rather a town in southwestern Arabia, as

indicated by Mercator's *Atlas* (1585). Damcar was also mentioned by Abraham Ortelius in his *Theatrum Orbis Terrarum* as a city located in Arabia Felix. This region was known to have preserved the *Corpus Hermeticum*. In Damcar there was a university with no fewer than 500 students. This region of Yemen, celebrated for its incense, was a center of the Isma'ili sect of Islam. Under the impulse of the Brothers of Basra, an important encyclopedia was

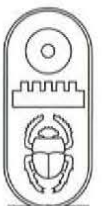
compiled here that gathered together all forms of knowledge—both scientific and esoteric. Henri Corbin, quite intrigued by this branch of Islam strongly tinged by esotericism, took delight in imagining a dialogue between the Brothers of the R.C. and the "Brothers of a Pure Heart" of Basra. He detected in the two fraternities a similar aim. A little earlier Émile Dantinne made comments along the same lines.

At Damcar, Christian Rosenkreuz associated with Magi who transmitted to him important knowledge, particularly in physics and mathematics, thus enabling him to transcribe the *Book M* into Latin. After three years of study, Christian set out once more on his journeys. After a brief sojourn in Egypt, he arrived in Fez.

## Fez, City of Gold

According to the 16th century geographer Leo Africanus, the Moroccan city of Fez was an important intellectual center. Students flocked to this city, which possessed magnificent libraries. Since the Umayyad era (661), its schools taught the alchemy of Abu-Abdallah, of Imam Jafar al-Sadiq, and of Jabir ibn Hayyan (Geber), as well as the magic and astrology of Ali-ash-Shabramallishi. Leo Africanus stated that at Fez a form of theurgical magic was practiced, which, beginning with a sort of circular pantacle traced on the ground, allowed the practitioner to approach invisible worlds.

The *Fama Fraternitatis* informs us that the magic of these inhabitants of Fez was not altogether pure, their Cabala having been defiled by their religion. Nevertheless, what made a lasting impression on Christian Rosenkreuz was the spirit of sharing which reigned among the scholars in this city, in contrast to the situation in





Germany, where most of the learned tended to keep their secrets closely guarded. In Fez, Christian Rosenkreuz perfected his knowledge of the harmony of the historical cycles. He also understood that, as every seed contains a tree in embryo, in similar fashion the microcosm (man) holds the macrocosm with all its components (nature, language, religion, medicine). The authors of the *Fama Fraternitatis* borrowed this vision from Paracelsus, who, in his *Philosophia Sagax*, stated: "... in this sense, man also is a seed and the world is its apple, and what's true for the seed in the apple is equally true for man in the world surrounding him."

In Fez, Christian Rosenkreuz came to understand that the entirety of the laws governing all realms of learning are in harmony with the Divine. After having completed his studies in mathematics, physics, and magic, he became acquainted with the "elementary inhabitants who revealed unto him many of their secrets." The latter were probably those which Paracelsus described in his *Treatise on Nymphs, Sylphs, Pygmies, Salamanders, and Other Beings*. These beings, which Paracelsus was said to have seen, although being of human appearance, did not descend from Adam, but had a different origin. By contacting them, humans could learn the secrets of Nature.

## The House of the Holy Spirit

After this initiatic journey to the East, Christian Rosenkreuz returned to Europe. On his way home, he stopped in Spain to share with Spanish scholars what he had learned on his journey. According to the *Fama*, he showed them "New growths, new Fruits and Beasts which did not concord [accord] with the old Philosophy, and prescribed them new Axiomata, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened . . . ." He soon realized that these scholars did not wish to have their knowledge questioned.

To the authors of the *Fama Fraternitatis*, the scholars of Spain symbolized those who are restricted to a doctrine which they do not wish to have questioned at the risk of seeing their authority disputed.

Disappointed by the closed attitude of the Spanish scholars, and having been met with similar criticism in other countries, Christian Rosenkreuz returned to Germany. There, he undertook to put into writing the sum of learning which he had obtained in the East. His aim was to create a society capable of educating the princes of Europe, for they would become the guiding lights. After five years of work, Christian Rosenkreuz surrounded himself with the first group of three disciples to assist him in his projects. Thus was born the Rosicrucian Fraternity. Together, the Master and his disciples wrote the first part of the *Book M*. Then the fraternity was enlarged with four more brothers. They then moved into a new building called the *Sancti Spiritus*—"House of the Holy Spirit." The fraternity remained discreet and Christian Rosenkreuz died in 1484 at the age of 106 years.

In 1604, long after the death of the first group of Rosicrucians, the brothers accidentally rediscovered the tomb of Christian Rosenkreuz as they were doing work on their building. Over the door of his tomb appeared the inscription: "After 120 years I shall open." In this cavern, conceived as a "summary of the universe," they

discovered a quantity of scientific objects, heretofore unknown, and some texts containing all the knowledge gathered by their Master.

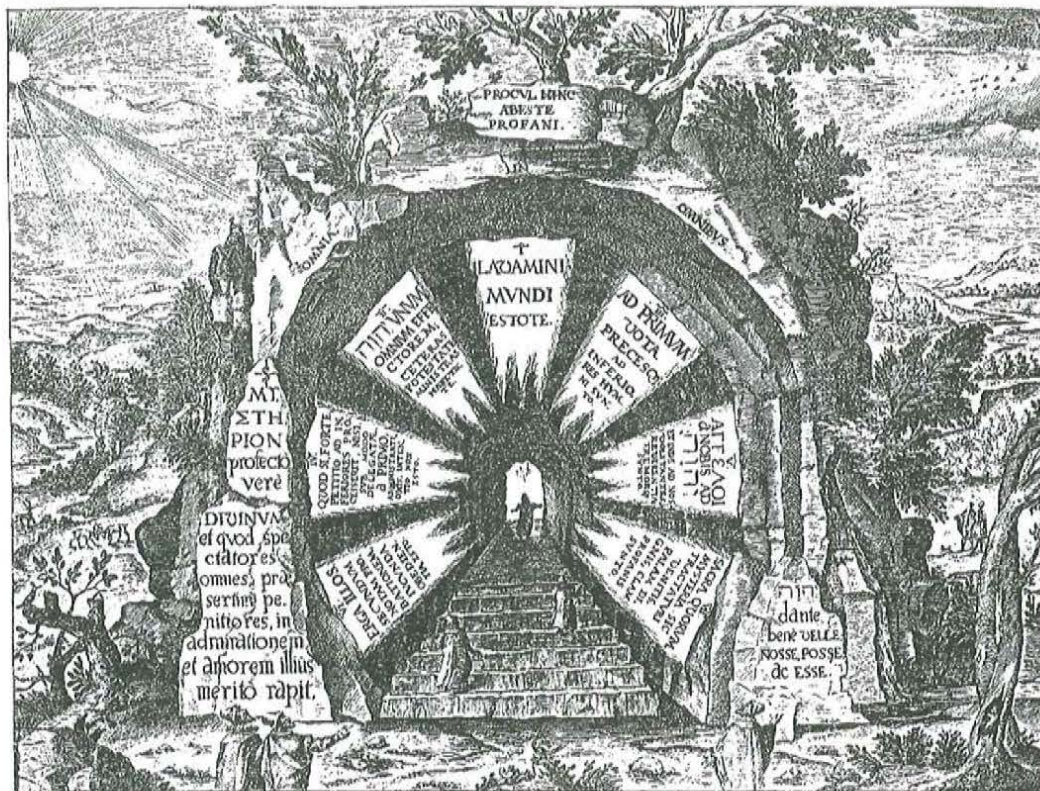
## The Tomb of Christian Rosenkreuz

The discovery of a mysterious tomb holding many manuscripts is a frequent theme in alchemical literature. The example of Basil Valentine, involving a manuscript discovered under the altar of a church in Erfurt, recalls that of Bolos of Mendes. Even better known is the discovery of Hermes Trismegistus' tomb by



Illustration from *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, published in Altona, Germany, in 1785. This book reveals, and at the same time conceals, the Hermetic, Alchemical, and spiritual meaning of the unique Rosicrucian symbols and philosophical principles. This particular illustration is part of a plate entitled *Tabula Smaragdina Hermetis-Verba Secretorum Hermetis* (Hermetic Emerald Tablet-Hermetic Secret Word). The first letters of each of the words surrounding this illustration, *Visita Interiora Terra Rectificando Invenies Occultum Lapidem*, spell V.I.T.R.I.O.L.





Heinrich Khunrath—Amphitheatre of Eternal Wisdom.

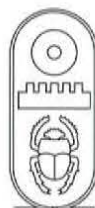
Apollonius of Tyana. The latter said that he found in this sepulchre an old man seated on a throne and holding an emerald tablet upon which was engraved the text of the famous Emerald Tablet. Also, in front of him was a book explaining the secrets of the creation of beings and the knowledge of the causes of all things. This symbolic system referred to the concept wherein one may "visit the bowels of the Earth by finding the Philosopher's Stone." Gerhard Dorn, in his *Congeries Paracelsicae Chemiae* (1581), gives this meaning to *Vitriol*, a word which is likewise closely tied to Hermes Trismegistus, since it is associated with an alchemical drawing entitled "The Emerald Tablet."<sup>4</sup> Moreover, the Emerald Tablet which Hermes holds in his hands seems to foreshadow the *Book T* of Christian Rosenkreuz.

According to Frances Yates, the vault in which the tomb of Christian Rosenkreuz was discovered may have been suggested by "The Cave of the Illuminati" depicted in the *Amphitheatrum Sapientiae Aeternae* by Heinrich Khunrath (1609). Placed in the center of a cavern, the tomb in which the perfectly preserved body of Christian Rosenkreuz reposed had seven sides. The tomb was covered by a brass plaque on which enigmatic phrases were engraved. One of them proclaimed: "The vacuum exists nowhere." Apart

from the fact that it alludes to the controversy we have already mentioned, this phrase recalls a dialogue between Hermes and Aesculapius in Treatise II of the *Corpus Hermeticum*. As we shall see before long, the third Rosicrucian manifesto includes many allusions to texts attributed to Hermes Trismegistus.

## Paracelsus and Rosenkreuz

Especially noteworthy among the various writings represented in the tomb of Christian Rosenkreuz were *Book T*, which he held in his hands, and what is called the *Vocabulary of Theoph: Par. Ho*. The latter text is probably one of the vocabularies of Paracelsus, in particular the *Dictionarium Theophrasti Paracelsi continens obscuriorum vocabularum . . .* published in 1584 by Gerhard Dorn, a disciple of Paracelsus. It may be noted that Paracelsus is the only author referred to in the *Fama Fraternitatis*. Moreover, many of the themes developed in this manifesto come from his works or those of his disciples. The *Book M*, which we mentioned previously, refers directly to his ideas. We will not delve into this subject here, as we will have a better opportunity to do so when discussing the *Confessio Fraternitatis*. On the other hand, we need to point out the concept of Paracelsus' alchemy





found in this first manifesto, particularly by the way it viewed the Great Work—namely, as being a “preliminary work of little importance” in regard to the spiritual procedure of the Rosicrucians. By this stand, the Rosy Cross dissociated itself from the alchemical methods pervading Germany in this era that gave rise to considerable excesses.

After having gathered together the treasures of learning found in Christian Rosenkreuz’s tomb, the Rosicrucian brothers closed it again. Fortified by this legacy based upon immutable axioms, they felt themselves to be in a position to also lead the “divine and humane general reform” previously envisioned by their Master. The *Fama Fraternitatis* reveals that, much as the brothers had discovered a treasure of knowledge after having smashed the wall which concealed the tomb’s opening, Europe would likewise open itself to a new era by adopting new knowledge after having set aside old beliefs that acted like walls to its advancement. However, as the *Fama Fraternitatis* states, the knowledge which the Rosicrucians proposed was “. . . not a new invention, but as Adam after his fall hath received it.” Thus, it involves restoring a lost knowledge which some people are devoted to perpetuating. Moreover, the first manifesto gave the names of various people who were the transmitters of this Primordial Tradition. These names recall those mentioned by Marsilio Ficino in a similar context.

## Haselmayer

The *Fama Fraternitatis* ends with an invitation to the men of science and to the sovereigns of Europe to join the R.C. Brotherhood by sharing in its reforming knowledge. However, this

appeal is peculiar inasmuch as it specifies that “. . . although at this time we make no mention either of our names, or meetings, yet nevertheless everyone’s opinion shall assuredly come to our hands, in what language so ever it be, nor anybody shall fail, who so gives but his name to speak with some of us, either by word of mouth, or else if there be some lett [i.e., issued] in writing.” This statement indicates in effect that the house of the R.C. “shall forever remain untouched, undestroyed, and hidden to the wicked world . . .” This message was heard and the open letters to the Rose-Croix were printed at various places in Europe, such as the one that was published at the end of the first Rosicrucian manifesto. The text of this letter is what Adam Haselmayer published in 1612 with the title of “Answer to the Laudable Fraternity of Rosicrucian Theosophists,” after having read a manuscript of the manifesto which was circulating in the Tyrol in 1610. Many authors have considered Haselmayer to be an imaginary individual. This is not the case, as proved by Carlos Gilly, who, after patient research, succeeded in reconstructing the biography of this Paracelsian.

Adam Haselmayer, a great collector of alchemical manuscripts, was so enthusiastic about the *Fama Fraternitatis*, that he asked Archduke Maximillian to subsidize a research of the Rose-Croix. The text of his “Answer to the Rosicrucian Manifesto” is strongly influenced by the prophecy of the Lion of the Septentrion. Believing the end of time to be near, he felt that the Rosicrucians were “those that God has chosen to spread the Theophrastical and divine eternal truth.” He also believed that attending church was useless—an attitude which led him

# How You Can Help

Many members have inquired about how they personally can help the Rosicrucian Order in coping with the increasing costs of operating a nonprofit, service-oriented organization. In the past year the costs of printing, paper, postage, and necessary technology have risen sharply. As Rosicrucians we know that by living in accordance with the Law of AMRA—passing along some portion of the blessings we have received—we allow the unimpeded flow of Cosmic Abundance in our lives. Donations to the Order can be earmarked for three specific areas:

☉ Technology    ☉ Rosicrucian Egyptian Museum    ☉ General Welfare of the Order

Please note your choice on the memo line on your check. Donations not specifically earmarked will be dedicated to the “General Welfare of the Order” category. Please make your check out to “AMORC Funds.” Your generous gift will help us continue to bring the Rosicrucian message of Light and Hope to our planet. Frates and Sorores, your help is much appreciated.



to be suspected of heresy. Refusing to retract such statements, Haselmayer was condemned to the galleys in October 1612. He remained there four and a half years. Yet he seemed to have enjoyed special treatment, since during this period he remained in contact by letter with many other individuals equally impassioned by alchemy. Nonetheless, according to Carlos Gilly, Adam Haselmayer's enthusiasm was excessive and was not in full accord with Rosicrucian philosophy.

## Hermes and Rosenkreuz

As noted previously, it was in this context of moral crisis that the first manifesto advocated a program of reform in which esotericism held the place of honor. The Rosicrucians placed themselves in the mainstream of Renaissance esotericism, to which were added some specifically Christian mystical preoccupations. We may also note that this first manifesto did not hesitate to distance itself from the "puffers" of esotericism, just as it did with all rigid religions. The Rosicrucians wished to move closer to science, esotericism, and mysticism in an optimistic project of reform strongly characterized by Paracelsianism. In placing itself squarely within the Primordial

Tradition, as it was defined in the Renaissance, the Rose-Croix banished Egypt to a secondary role. The enigmatic Hermes Trismegistus, whose legitimacy was compromised by Isaac Casaubon in 1614, disappeared in favor of a more human individual, Christian Rosenkreuz. Did this individual really exist or simply serve as a symbol? Who wrote this first manifesto? We will touch upon these questions in our next article, when we begin our examination of the second Rosicrucian manifesto, the *Confessio Fraternitatis*.

## Footnotes

<sup>1</sup> Thomas Vaughan mistakenly translated this as "Porphyry," rather than the "Pope" or "Popery," specified in the German manuscripts.

<sup>2</sup> The first edition of the *Fama* reads Damascus, but the erratum in the same work specifies that it should be Damcar instead.

<sup>3</sup> *Visita Interiora Terra Rectificando Invenies Occultum Lapidem—V.I.T.R.I.O.L.*

<sup>4</sup> This drawing was first published with the title of "Tabula Smaragdina Hermetis" in *Aurei Velleris Oder der Guldin Schatz und Kunstammer, Tractatus III* (Rorschach, 1599), with the poem "The Secret of the Sages, or an interpretation and explanation of the tablet or the figure." It can also be found in the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries* (1785). See pp. 15-17 of the edition issued by AMORC.

## ROSICRUCIAN EGYPTIAN MUSEUM'S CLEOPATRA STATUE INCLUDED IN INTERNATIONAL EXHIBIT

The Rosicrucian Egyptian Museum in San Jose, California, is pleased to announce that one of its most unusual pieces will be included in a new exhibit entitled "Cleopatra of Egypt: From History to Myth," to be shown in Rome, London, and Chicago. This exhibit includes seven previously unidentified portraits of Egypt's most famous woman ruler, Cleopatra VII.

The Rosicrucian Egyptian Museum's contribution to this international exhibit is a granito-diorite statue (height: 105 cm) of a woman wearing a wig and a crown with three cobras. Until last year this artifact had been considered a likeness of an earlier Ptolemaic queen, Arsinoe II (r. 275-270 B.C.). Partly on the basis of the unusual triple-uraeus

crown, Dr. Sally-Ann Ashton of the British Museum's Department of Greek and Roman Antiquities recently re-identified the statue as a portrait of the celebrated Cleopatra.

This statue, together with other hitherto overlooked Cleopatra images from the ancient world, will be exhibited at the following venues:

Rome, Fondazione Memmo  
Palazzo Ruspoli

Oct. 11, 2000 – Feb. 24, 2001

London, British Museum  
Apr. 10, 2001 – August 26, 2001

Chicago, Field Museum  
Oct. 10, 2001 – Feb. 25, 2002



# From the Grand Master's Sanctum



FOR ONE WEEK each fall the Board of Directors of the Supreme Grand Lodge of AMORC meets in Quebec, Canada, at the Rosicrucian Domain of Lachute. The purpose of the meeting is to discuss doctrinal and administrative issues. The Supreme Grand Lodge is made up of the Grand Masters of the fourteen jurisdictions of AMORC and the Imperator, Christian Bernard; Vice President Charles Parucker (who is also the Grand Master of the Portuguese Jurisdiction); Treasurer Irving Söderlund; and Secretary Burnam Schaa. The jurisdictions are created according to language and geographic areas. For example, we are the English Grand Lodge for the Americas with English-speaking members in Canada, the Caribbean, and the United States. There is also an English Grand Lodge for the United Kingdom and Africa, and one for Australia and Asia.

The Domain is a simple, yet modern, retreat center owned by the French Jurisdiction. It is near Lachute, a small town north of Montreal. Many members from our jurisdiction have enjoyed the Domain, where retreats are usually conducted in silence.

We were at the Domain just as the leaves were beginning to change. The setting changed in appearance almost every hour with brilliant new hues reflecting the changing sunlight. A family of beavers lives there. In the winter they play on the ice. I had, of course, heard of beaver dams; however, having lived most of my life in the suburbs, I had never actually seen one. I must say I was impressed! Their bi-level engineering feat holds back the force of a deep lake they created. One evening in the reflection of the moon, I silently watched four beavers steadfastly swimming to and fro, tending their precious structure. Last year Claude Papillon, the director of the Domain, had to break down part of the dam because of heavy rains, and by the next morning the beavers had rebuilt it!

The Canadian geese were out in force as well, heading south. First we heard their trumpeting calls to each other and then we watched their "V" reshape itself high in the sky above our heads. These remarkable beings travel thousands of miles twice a year, wintering in the south while Mother Earth quiets herself in the north, and then returning when she reawakens in the spring.

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## Grand Master to be Installed

Soror Julie Scott will be formally and ritualistically installed as Grand Master by Imperator Christian Bernard on Saturday, January 6, 2001, in the Grand Temple in San Jose. The ceremony will begin promptly at 5 p.m. Active Rosicrucians who have received the First Temple Degree Initiation in a Lodge are welcome to attend this inspiring ceremony. A reception in the Rosicrucian Egyptian Museum will follow the installation ceremony. The reception is open to all members and non-member employees and their guests.

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The time of year we are preparing for now offers rest, reflection, and silence. When I lived in the American Midwest I always appreciated the slower pace of winter—the sun slept longer, nature reposed, people slowed down. I especially liked those snowy days when you just couldn't go about your usual hustle and bustle because the weather wouldn't allow it. People seemed to be more gentle and friendly. (Of course, too many of those days in a row started to have the opposite effect!)

Winter's silence brings forth introspection and an appreciation for our place in the universe and all its wonders. Following are the words of Henry David Thoreau, who so eloquently describes his "winter visitors" in *Walden*:

"I have occasional visits in the long winter evenings, when the snow falls fast and the wind howls in the wood, from an old settler and original proprietor, who is reported to have dug Walden Pond, and stoned it, and fringed it with pine woods; who tells me stories of old time and of new eternity; and between us we manage to pass a cheerful evening with social mirth and pleasant views of things, even without apples or

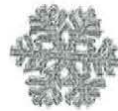
cider, — a most wise and humorous friend, whom I love much, who keeps himself more secret than ever did Goffe or Whalley; and though he is thought to be dead, none can show where he is buried. An elderly dame, too, dwells in my neighborhood, invisible to most persons, in whose odorous herb garden I love to stroll sometimes, gathering simples and listening to her fables; for she has a genius of unequalled fertility, and her memory runs back farther than mythology, and she can tell me the original of every fable, and on what fact every one is founded, for the incidents occurred when she was young. A ruddy and lusty old dame, who delights in all weathers and seasons, and is likely to outlive all her children yet."

May you experience the silence and profound peace of this season.

In the Bonds of our Order,

Sincerely and fraternally,

  
Julie Scott, S.R.C.

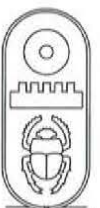


*At this holiday season, let us exemplify and demonstrate the universal spirit of God's benevolence by reflecting the coming of Light, and of Life, and of Love. Let each one of us be potential reflectors of these gifts, and add to their power wherever and whenever we have an opportunity. Among those who have love and have never known the lack of it, there may be a great opportunity to add to life by making others joyous and more happy.*

*Give thanks, therefore, not only at this season, but in all the months of the year, for the gifts that God has so abundantly and generously bestowed upon us, and let your own life become a shining Light, a living Love, and a beautiful Love that the trinity of holiness may continue to be manifest and never cease to be a power on earth.*

*My best wishes go to all of you and to all beings in the universe at this time of the year to quicken your impulses and magnify your inspirations.*

—Dr. H. Spencer Lewis, F.R.C.





# The Hermetic Vessel, Elixir Vitae, and Immortality

by Burnam Schaa, F.R.C.

Executive Secretary, Supreme Grand Lodge, AMORC

THE ALCHEMICAL TERMS *Hermetic Vessel* and *Elixir Vitae* are enigmatic phrases that continue to baffle and intrigue those interested in the Rosicrucian mysteries of the 17th century. One might ask, "What does the Elixir Vitae or Immortality have to do with the Hermetic Vessel?"

To begin with, Basil Valentine, author of the *Rosarium, Artis Auriferae* (1593) connected the two as one. According to Valentine, our Hermetic Vessel is "the center, the life-giving vessel . . . The stone, like the grail, is itself the creative vessel, the Elixir Vitae. It is surrounded by the spiral, the symbol of indirect approach by means of the circumambulatio."<sup>1</sup> Of this, the eminent psychologist, Carl Jung wrote that "the circumambulatio means, as always, concentration on the centre."<sup>2</sup>

The accompanying illustration, from Albertus Magnus' *Philosophia Naturalis* (1650) can be described as "Anthropos as Anima Mundi, containing the four elements and characterized by the number 10, which represents perfection ( $1 + 2 + 3 + 4$ )."

When the Philosopher's Stone is no longer being processed by a "fiery water," having been transformed first as the white, then as the red tincture, the Stone as hermaphrodite produces

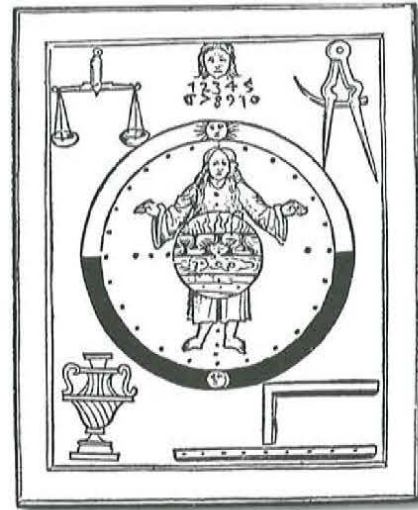


Illustration from Albertus Magnus' *Philosophia Naturalis* (1650)

the panacea (*aurum potabile, elixir vitae*) or the means to produce gold. Further, the Alchemical Marriage of the White Queen and the Red King come together in an altogether mystical being that is sometimes called *Deus Terrestris, Salvator*, or *Filius Macrocosmi*, to be best compared with the Gnostic *anthropos*, the divine original man.

Zosimos wrote that "Like the *prima materia*, the water has a thousand names," while other alchemists claimed their "water" to be the original material of the stone. And yet, we are perplexed when assured that "the water is extracted from the stone or *prima materia* as its life-giving soul."

Obviously, the Elixir Vitae is no ordinary water and neither is the Hermetic Vessel a mere apparatus. Although an instrument, the Hermetic Vessel—typified by the retorts or melting furnaces that contained the substances to be transformed—nevertheless has peculiar connections with the *prima materia* as well as with the *lapis* (stone). Its Hermetic meaning may be most Qabalistic—the Stone as *Nous* or the foot of the Hermetic Rose Cross. Students of Rosicrucianism may want to meditate on this concept.

The alchemist, Maria Prophetissa, was known for her ability to combine the practical with the mystical aspects of the Work. She claimed the whole secret of the Stone lies in knowing about the *vas mirabile*, the marvelous vessel of the



Geber's Alchemical Furnace (1529)



alchemist, which, it is said, "must be completely round in imitation of the spherical cosmos, so that the influence of the stars may contribute to the success of the operation. It is a kind of matrix . . . from which the *filius philosophorum*, the miraculous stone, is to be born."<sup>3</sup>

## Michael Maier's Emblem 41

The celebrated 17th century German physician, philosopher, alchemist, and Rosicrucian apologist, Michael Maier, used a Rosicrucian alchemical emblem to reveal and yet conceal the further mysteries behind the miraculous vessel, as well as the transformative power of the Elixir Vitae.



Emblem 41 (Adonis killed by a boar) from Michael Maier's *Atalanta Fugiens* (1618).

In Maier's wonderful work, *Atalanta Fugiens*, published in 1618, Emblem 41 reads: "Adonis is killed by a boar, and Venus, rushing up to him, painted the roses red with her blood." The Epigram reads: "Her father gave Myrrha Adonis fair; the Cyprian's favorite, whom a wild boar slew. Venus runs up, and, wounded in the foot, colors the roses red that once were white. She weeps (the Syrians weep, the world laments), and on the tender lettuce lays her love."

Maier assumes the educated reader of his *Atalanta Fugiens* is familiar with Greco-Roman mythology, with Rosicrucian alchemy, and especially with the most famous of all Greek mysteries—the Mysteries of Eleusis. The Eleusinian Mysteries were celebrated in honor of Demeter, the Greek equivalent of the Roman goddess Ceres and the Egyptian goddess Isis.

In the Maier emblem, Isis becomes Venus, and Adonis her divinely conceived son, for reasons which will soon become evident. But first, according to Madame Blavatsky, the last act of the Eleusinian performance referred to a sacrificial victim of atonement and a resurrection, when

the initiate was admitted to the highest Eleusinian degree of *Epopt*.<sup>4</sup>

The festival began in the month of *Boedromian*, now September. This, the time of grape harvest, may have indirectly influenced the Hebrew Feast of Tabernacles, the feast of gathering and harvesting in the month of *Ethanim* (the seventh). According to some, *Ethanim* is derived from *Adonim*, *Adonia*, etc., and was in honor of *Adonai* or *Adonis* (*Thammuz*), whose death was lamented by the Hebrews in the groves of Bethlehem.

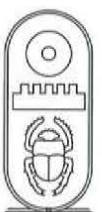
## The Divine Creative Spark

Jungian analyst M. Esther Harding has provided certain relevant information that may be another key to Maier's Emblem 41. "The idea seems to be that the divine creative spark in man can either express itself in the creation of a human child or, alternatively, it can be assimilated into the individual himself, creating in him a spirit which is immortal. It is not only in primitive myths that this antithesis between immortality and the bearing of children is recognized."<sup>5</sup>

In an uncanny alignment with the esoteric Rosicrucian mysteries, Dr. Harding continues that during a apocryphal conversation with a woman disciple, the Master Jesus said that these things will be known ". . . when the Two become One, and Male with Female neither male nor female."<sup>6</sup> This enigmatic teaching suggests an inner marriage of the male and female parts of the psyche, through which the individual would become whole. Dr. Harding further stated that if she ". . . is right in this reading of the text, the Lord's reply would mean that an inner marriage will give rise to that inner child whose birth brings release from the power of death. This rendering accords with the Hindu saying 'What need have we of children, we who have this Self?' "

In Jungian psychology, as in the esoteric tradition, the Self is the fruit of psychic development, the child of the inner or sacred marriage. Metaphorically speaking, Adonis is the fruit of the tree when in his death he is bound upon it as the Rose on the Cross. Dionysus also was said to be the fruit of the vine, whose blood was the wine drunk by his followers.

It is the blood or juice of the fruit of the tree which represents the highest development of the tree—that which is the Tree of Life whose essence gives immortality. Dr. Harding concurs with Rosicrucian mysticism in her statement that "We find the same idea expressed in the symbolism of the rose and the cross, where the rose, Rose of







*The Hermetic Rose Cross*

Isis [Rose of Venus] or of the Blessed Virgin, is the flowering of the cross or tree."<sup>7</sup>

In conclusion, although seemingly different, the Hermetic Vessel and the Elixir Vitae are one, as is the blood which is the Rose affixed to the Cross. Each represents a many splendored part of the initiatory path. On the other hand, perhaps the most famous of all the medieval initiations into immortality lies in the initiation to Isis described by Apuleius in his book, *The Golden Ass*.<sup>8</sup> At the final hour, it will be recalled that the postulant, in eating the Roses of Isis, flower of the tree, was released from the bondage of his carnal nature.

Whether Tree of Life or closer to earth, the miraculous vessel, these represent our mortal self wherein resides the Stone, perfected in the mortal furnace of the mind. And the blood, through which courses the equally miraculous Elixir Vitae, has the power to transform our living character, this personality of soul, just as the Rose perfects its expression as it unfolds at the center of the Cross! Δ

## Footnotes

<sup>1</sup> Jung, C.G. *Collected Works*, Vol. 12, *Psychology and Alchemy* (New York: Pantheon Books, Bollingen Series XX, 1953, rev. 1968) p. 179n.

<sup>2</sup> *Ibid.*, p. 233.

<sup>3</sup> *Ibid.*, p. 236.

<sup>4</sup> Blavatsky, Mme. Helene *The Theosophical Glossary* (London: Theosophical Publishing Society, 1892; Los Angeles: The Theosophy Company, 1990) pp. 112-113.

<sup>5</sup> Harding, M. Esther *Woman's Mysteries Ancient and Modern* (New York: Putnam, 1935, rev. 1955) p. 239.

<sup>6</sup> *Ibid.*, pp. 239-240.

<sup>7</sup> *Ibid.*, p. 240.

<sup>8</sup> von Franz, Marie-Louise *A Psychological Interpretation of 'The Golden Ass' of Apuleius* (New York: Spring Publications, 1970).

## Further Reading

One of the best books on Michael Maier's *Atalanta Fugiens* is Helena M.E. de Jong's *Michael Maier's Atalanta Fugiens—Sources of an Alchemical Book of Emblems*, published in 1969 (Leiden, Netherlands: E.J. Brill). Although this excellent book is currently out of print, it is available in the Rosicrucian Research Library, and may be available in your local library as well.



### *Rosicrucian Egyptian Museum Lecture*

## "An Introduction to the Sufi Mystical Tradition in Egypt"

by David Pinault, Ph.D.

January 13, 2001, 7 p.m., Museum Lecture Gallery

This lecture is an introduction to Sufism, the mystical tradition within the religion of Islam. The talk will begin with an overview of Islam and discuss Sufi views of the Prophet of Islam as a spiritual model for initiates on the mystical path. A description will be included of various meditation practices linked to recitation of verses from the Qur'an and the ninety-nine "Beautiful Names" of Allah. Particular attention will be given to forms of popular Sufism in Egypt, including pilgrimages to the tombs of Sufi saints and the "moulids" or annual festivals that are celebrated in Cairo and Upper Egypt in honor of spiritual masters whose burial sites are believed to be a source of blessing.

Dr. David Pinault is an Associate Professor of Religious Studies at Santa Clara University and a research consultant at the Rosicrucian Egyptian Museum.



# THE 21ST CENTURY

## From A Rosicrucian Point of View

by Elmslie W. Wharton, F.R.C.

*Frater Wharton, a long-time Rosicrucian, is a native of Guyana, South America, who currently resides in Wilmington, Delaware. After emigrating to the United States in 1966, Frater Wharton studied architecture at Howard University in Washington, D.C., attaining his degree in 1972. Frater Wharton works for the city of Wilmington. He is married, the father of two grown sons, and a grandfather. This article is excerpted from a strikingly relevant discourse delivered by Frater Wharton at a Rosicrucian Conclave in Philadelphia on the eve of the new millennium.*

**A**S THE NEW CENTURY begins some are predicting dire and catastrophic events during the next hundred years. As Rosicrucians, we too look into the new century and see the need for great change for the better. We see numerous opportunities to change the things that did not work, to improve on those things that did work, and to avoid the unfortunate mistakes of the past century. We see humanity being given another great opportunity to make this planet safer for *all* its inhabitants.

In retrospect, the 20th century was tumultuous and eventful, replete with startling accomplishments in all fields of human knowledge and endeavor. Technology has given us countless benefits such as fast comfortable automobiles, realistic sound recordings on tape and compact disc, hundreds of television channels, the fax machine and the cell phone—to name just a few of the more mundane products. We have sent humans to the moon and brought them back safely. We have also sent unmanned spacecraft to other planets, with instruments aboard relaying back detailed pictures of those planets' surfaces. In the field of medicine the perfection of disinfectant techniques, accurate diagnostic machinery, gene splicing, and cloning are some of the most notable advancements of the past century. But in my opinion, the most significant advancement of all is that of anesthetics. Without this procedure none of today's surgical feats would be possible. Indeed the list of our achievements in the last hundred years is almost endless.

Yet, with all the glorious achievements of the 20th century, we have yet to solve the problem of man's inhumanity to man. Today millions of people die of starvation and malnutrition while vast amounts of food are thrown away in this and

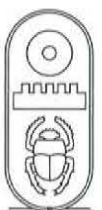
other countries. Medical treatment is fast becoming available only to the well-to-do and those fortunate enough to have *benefits*. The poor, the destitute, the homeless, and the so-called "temps" are excluded from the system. We have skillfully manipulated the world's economic affairs so that a few will always be rich and powerful, while the vast majority will perpetually be in debt and grinding poverty. We have pitted nation against nation, tribe against tribe, and race against race in a game called "politics." Some victims of this game, in an effort to lift themselves out of the morass, have themselves become tyrants and bullies, threatening the world, enslaving their own people, and creating their own mini-wars with weapons of mass destruction—all in the name of *power*.

At the beginning of the 20th century the Earth was regarded as a vast planet. Today, thanks to technology and education, we can see our planet as it really is—a tiny, fragile, blue-green orb among other much larger planets surrounding the Sun.

As a Rosicrucian, I look into the 21st century, not with doubt or fear or negativity of any kind, but with unbounded optimism, great hope and faith in the inherent goodness within many of us. The 21st century will be what we, with the help and direction of the Cosmic, make of it. We must therefore visualize the necessary changes which will make this fragile planet a better place for *all* humanity.

### The Human Mind—A Terrible Thing to Waste!

Perhaps the most important of all changes must start within the human mind. We must rid ourselves of fear—fear of the unknown, fear of those





who are different from us, fear of change, fear of death. Such phobias have led to an atmosphere of uncertainty that pervades our communities today. To make matters worse, we are urged clandestinely to protect ourselves with guns from those whom we fear will rob and kill us and our families. We have moved to supposedly "safe" and gated communities to escape our enemies. But, guess what! We have turned those very guns on each other!

Love is still the answer, trite though this may seem. For centuries the great teachers and avatars have been attempting to bring about positive change in the human mind. Their writings and teachings have emphasized the tremendous power that love engenders, including justice, peace, respect for other people's rights, positive thinking and attitudes, all leading to Self-Mastery.

In the 20th century we largely ignored the teachings of the Masters, one of whom emphasized, "Love thy neighbor, do good to them that hate you." Many of us have never studied or memorized St. Paul's first letter to the Corinthians, Chapter 13, in which he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Centuries later, Shakespeare, in the *Merchant of Venice*, spoke eloquently of mercy and justice. While in more recent times, Oscar Hammerstein, in the popular musical, *South Pacific*, reminded us that hatred and fear are not inherent—they are very carefully taught!

Organizations, particularly the media, must be made to realize that moneymaking at any cost has been detrimental to our society at large. Programs that extol virtue, love, honesty, and the value of life are not dull! They serve a very noble and important

purpose whose overall effect is a change from an environment of fear, hatred, warfare, and jealousy, to one of love, hope, mercy, and compassion.

## Healthcare Available for All

We Americans regard our medical system as the best in the world. Yet thousands of people are locked out of this system because of a number of unfortunate circumstances, including unemployment, poverty, and homelessness. This should never be! As we move into the 21st century, not only must we endeavor to share this expertise with less fortunate Americans, but with the rest of the planet, particularly those areas of endemic poverty, disease-ridden communities, and those parts of the world suffering the ill-effects of civil warfare and natural disaster. True, this is being done by a number of organizations, including "Doctors Without Borders." But this is occurring on a relatively small and isolated scale in which politics and large-scale corruption stand in the way of genuine humanitarianism and the free expression of *love* from one human being to another. We must do this on a much larger and well orchestrated scale throughout the world.

In the coming years we need to make massive strides in education throughout the world by creating more and better schools offering courses in all areas of learning, including science, math, medicine, literature, music, and art. We will find that there are large numbers of smart, eager, ready students whose only disabilities are the lack of opportunity and money. We must foster opportunities for learning and development in all nations. Then the people of those once-deprived countries can in turn share their unique ideas and discoveries with the rest of the world. The benefits of such programs will be immense for the world at large.

Imagine, if you will, a world in which medical, educational, and technological facilities are of

## ROSICRUCIAN DOMAIN IN QUÉBEC

Closed for Winter

The beautiful Rosicrucian retreat known as the Rosicrucian Domain of Lachute will be closed for the winter season from December 2, 2000 to March 20, 2001. When the retreat reopens in the spring it will again welcome English-speaking Rosicrucians during the first full week of each month, beginning in April 2001.



a very high standard *throughout the world*. When one goes home on holiday to one's country, one will not be alarmed and frightened by appalling standards of medical attention, lack of educational opportunities, and inadequate technology.

Where will we obtain the money to do all this? We can redirect the billions of dollars earmarked for weapons of mass destruction to initiatives for peace, namely training and development. In the past human beings have spent billions of dollars doing nasty and evil things to each other. In this new century why can't we reverse that trend and do good things to and for each other throughout the world. God did not make money! We did! If we decide to do good things and to reverse the trend of grinding poverty, ignorance, and illiteracy in many communities around the world, including our own, the power to *do* will be granted to us. These ideas are not new. They can be achieved only if broad-minded, humanitarian attitudes are allowed to prevail.

One of the most important tasks of the 21st century will be the suppression and eventual elimination of weapons of mass destruction. Heads of countries who threaten using such weapons on other countries must be made to realize such an undertaking will result in genocide and global disaster. NO ONE WINS! It is imperative that certain leaders be ushered into the atmosphere of enlightenment wherein national and personal pride are subjugated in the interests of global security, global peace, and the survival of the human race.

This is why conferences and seminars among *all* world leaders are necessary. All the world's leaders must be encouraged and initiated, as it were, into a higher realm of understanding wherein the needs of the people who inhabit this planet supersede narrow political and personal ambitions.

Also to be considered is the concept of enlightened self-interest, in which aid and development going to less developed countries not only benefits them but benefits the more developed nations as well. For it is in everyone's best interests to help those nations which need help since in our much smaller world any disaster affecting one nation or region can quickly affect all other nations and regions.

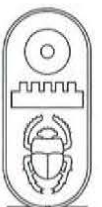
Along these same lines, it must be impressed upon the United Nations that they have come together as a united organism to solve the planet's problems, quite simply, because there is

strength in unity. Nations should not be excluded from this vital process because all nations form the family of nations living on this planet. The views and contributions of all nations are equally important. Bear in mind that the world's problems, while they may be couched in political jargon, are essentially basic: food, shelter, education, and a healthy environment. If these basic problems are to be genuinely addressed, politics, religious preferences, historical hatreds, and prejudices must be cast aside. The attitudes needed are a basic sense of decency, compassion, honesty, integrity, and altruism. These ideas and attitudes will not be achieved overnight, but let us start now!

## We Create Our World

As Rosicrucians we know that events occurring around us at the beginning of this 21st century didn't just happen by chance. They have been visualized, planned, and implemented by certain people. Nothing happens by chance! Therefore it behooves us, wherever we are, and in whatever capacity we find ourselves, to use our Rosicrucian principles to impact positively on the planning and implementation of all endeavors that confront us. It is amazing to see the changes that take place in our own sphere of activity when certain principles are applied. Therefore, as a large global network of Rosicrucians working together, we can bring about the changes necessary to make this planet better for all its inhabitants.

For example, the world's economic situation today did not just happen by chance. The world's population is mainly divided into two groups: the "haves" and the "have nots." This is not accidental. The events and manipulations of past centuries have produced the economic conditions manifesting in the world today. There is a prevailing cynical attitude that nothing can be done to bring about a change in conditions which make some people and nations fabulously wealthy, while others remain forever impoverished. This attitude contributes to conditions which make debtor nations forever strapped with loan repayments so exorbitant that the possibility of full repayment of these loans is not possible for several generations. For example, whatever income is generated in debtor nations must go to the repayment of huge interest rates plus exorbitant salaries of experts and consultants assigned to those areas. Very little money is then left for those countries to improve conditions, in spite of the fact that money was borrowed for





that very purpose. These are the same conditions which cause previously prosperous nations to drastically devalue their currencies, often resulting in triple-digit inflation. Under the prevailing conditions debtor nations may never be able to repay these loans.

Fortunately, one enlightened world leader has seen fit to propose to the world's lending institutions a total forgiveness of all loans owed to them by poor nations. Should the proposed debt forgiveness be adopted, an enormous burst of prosperity unseen since the middle of the 20th century will be precipitated, and this will be good for the planet as a whole. As Rosicrucians, we must work to influence and implement changes such as these which will benefit the whole world.

As Rosicrucians we must make a firm resolve to continue the Great Work begun by our first Imperator in this cycle of activity, Dr. H. Spencer Lewis, early in the 20th century. The Work of the Order in the 20th century has been enormous. Let us never forget that the 20th century, for all

its accomplishments, was brought to the brink of nuclear conflagration in the early 1960s. The Silent Work of our beloved Order and other similar organizations was actively instrumental in causing that catastrophe to be averted. Rosicrucians of the 21st century will be faced with even greater tasks and challenges from entrenched organizations and world bodies determined to maintain the status quo. Young fratres and sorores are urged to be ready and prepared for their share of the Great Work in the new century.

History has shown that humans cannot work out their own salvation in isolation. They will more likely destroy each other and the planet as well. Therefore, the need for cosmic direction and influence is imperative. This is our job—yours and mine in this incarnation to continue to promote and disseminate the ideals and principles of the Higher Powers so as to bring about a manifestation of those conditions which will benefit all humanity in the new century.

So Mote It Be!

Δ

## New Alexandria Catalog Policy

Beginning October 15, 2000, the Rosicrucian Order's Alexandria Catalog will accept individual member and affiliated body orders for AMORC-published books and materials related to the Rosicrucian studies.

Due to recent organizational efforts that have resulted in a "getting-back-to-basics" shift towards the Rosicrucian studies, we have found it necessary to implement the following changes with regard to purchases made through Alexandria:

- All orders must be sent via FAX—(408) 946-3577—or standard mail.
- All orders will require up-front an active credit or debit card. Please be sure to include the *card number*, *type* (MasterCard, Visa, etc.) and *expiration date*.

Please also note that orders will be processed and shipped from the 6th through the 19th of each month. Orders, however, can be placed at any time. If you need clarification on how to place an order, please call (408) 947-3592.

Thank you for your cooperation.

*Alexandria Catalog Sales*

## Erratum

There was a typographical error in the previous issue of the *Rosicrucian Digest* (Vol. 78, No. 3) on page 7 ("From the Grand Master's Sanctum"). The sentence at the beginning of the fourth paragraph should read: The convention theme was "*L'Envol*"—"The Flight" (not "*L'Envoi*").





# VOLUNTEER SPOTLIGHT

by Robin M. Thompson, F.R.C.

*Rosicrucian Volunteer Joshua Archer, F.R.C.*



WITH THIS ISSUE of the *Rosicrucian Digest* we begin a new feature—"Volunteer Spotlight"—which will highlight one of our gifted volunteers and grant them the appreciation they so deserve. In this issue we focus on Frater Joshua Archer, a Rosicrucian Egyptian Museum volunteer who is also volunteering his professional services on a very special project upgrading our AMORC website—[www.rosicrucian.org](http://www.rosicrucian.org).

Our featured volunteer, Josh Archer, has been an active member of AMORC since 1995, and an active member of TMO since the beginning of this year. Professionally, Josh is a software engineer for Excite@Home, Inc. He studied physics and philosophy at University of California at Berkeley from 1990-1994, receiving his B.A. in Philosophy in 1994. Frater Archer's interests include—but are not limited to—esoteric studies, music, writing, poetry, computer programming, philosophy, literature, science, history, and preparing for the birth of his first child in February, 2001. Frater Archer resides in San Rafael, California. Here is a very busy Frater who has taken time out of his packed schedule to help both the Museum and the Rosicrucian Order.

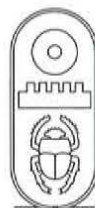
The school scheduling project, where Josh's work has been invaluable, is very exciting. Each school year over 46,000 school children from throughout Northern California participate in the Museum school program. One can easily imagine the scheduling challenges involved, because all these tours need to be scheduled in the busy months between September and June. In his own words, Josh explains that "The school scheduling program that I helped create for the Rosicrucian Egyptian Museum allows representatives of different schools or other tour groups to log directly in through the Rosicrucian Egyptian Museum website, select a date and tour time from the

online scheduling calendar not yet assigned to another group, and fill out and submit reservation information that can then later be reviewed and confirmed by a museum staff registration representative." This project allows school tour representatives to reserve timeslots at their own convenience, even simultaneously, without having to contact a museum staff member by telephone. And, of course, this speeds up the entire reservation process, making it much more efficient than previously.

The Rosicrucian Order is thrilled to be able to improve the school group scheduling process because this further underscores our commitment to education and the community. After all, for over fifty years, hundreds of thousands of California school children have visited the Rosicrucian Egyptian Museum in connection with their study of ancient civilizations, history, art, and archeology. And the Order is very proud of this ongoing commitment to the community.

Frater Archer is also working on another very exciting project which will enhance our members' involvement with the Rosicrucian Order and its teachings—namely, a members-only access project for the AMORC website. This will allow active members of AMORC to obtain secure access to restricted locations on the site, and participate in Rosicrucian Order-specific content and activities yet to be defined by the AMORC webmaster and other members collaborating on the project. This will allow for a much more robust use of the Internet for Rosicrucian Order-related pursuits.

We take this opportunity to express our sincere appreciation to Rosicrucian Volunteer Joshua Archer for his contributions to the Rosicrucian Egyptian Museum and the Rosicrucian Order, AMORC. Δ





## ROSICRUCIAN ACTIVITIES

## Double Offering at Canadian RCUI Week

During the week of August 1-4, 2000, two fascinating RCUI courses were offered to Rosicrucian students at Hamilton, Ontario, Canada. The Eastern Canada/Western New York Regional RCUI Week was held on the beautiful wooded campus of McMaster University. Classes were scheduled so that students could take both classes during the week without a conflict. AMORC Grand Councilor Ingrid Hutchinson taught "Shambhala—Journey to the Inner Mountain," a class investigating the inspiring mystery of the legendary Shambhala. In this new RCUI course, students study the meaning and relevance of Eastern esoteric symbols connected to the fascinating legend of a remote and hidden utopia. In a workshop setting that included exercises and special meditations, students explored the writings and paintings of Nicholas Roerich that reveal lessons for spiritual seekers and clues to Shambhala, as well as the many legends and symbols connected to Shambhala lore that have a mystical application to augment the student's

study of the Rosicrucian monographs. Soror Hutchinson is a college professor of English and Media Criticism.

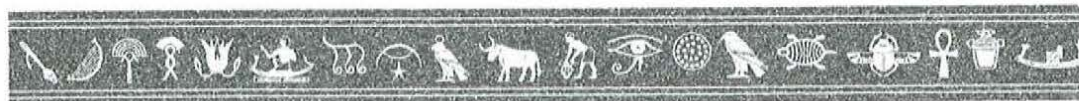
"The Transformative Power of Music," taught by RCUI Instructor Melanie Braun, explores music as a connection to cosmic harmonies, as a tool for healing and energizing body and soul (with a special emphasis on vowel sounds and their uses and effects), and as a tool for meditation through entering into the power of musical structure and element. Using both recorded and live piano music, Soror Braun demonstrated that music is an essential part of the human condition, with tones emanating from each cell of our bodies. Learning to harmonize this "symphony of life" is the artistic work of the Rosicrucian student. Soror Braun is a professional musician and works as a school and touring pianist for Eurythmy Spring Valley (New York). She is also a church organist.

Both classes were well-attended, with students coming from both Canada and the United States.

## RCUI / IRC Brings Medicine Wheel to Seattle

Seattle's Michael Maier Lodge hosted a regional IRC class, "The Rosicrucian Medicine Wheel" the weekend of September 29-October 1, 2000. Fratres, Sorores, and their friends gathered from throughout the Pacific Northwest for the exciting class taught by RCUI/IRC Instructor and AMORC Managing Editor Robin M. Thompson. The Medicine Wheel class explores the dynamic energy of the circle. It is a comprehensive examination of three interrelated systems: the American Indian Medicine Wheel with its circle symbology and its explanation of soul development and personality; psychologist Carl Jung's fascinating study of this model so similar to his Compass of Personality; and the Rosicrucian thought model featuring processes of Concentration, Contemplation, and Meditation. In this class the Rosicrucian model, along with the medicine wheel, are studied in

depth. Then the Rosicrucian, Jungian, and American Indian models, all built around the dynamic energy of the circle, are closely examined and integrated in this fascinating class. The class included a "Talking Stick" meditation circle, a Medicine Wheel demonstration, and there was plenty of time for class discussion. Soror Evelyn Thompson also made a presentation entitled "Healing Vibrations for an Ailing Planet," which combines Pythagorean ideas, Hermetic philosophy, the Rosicrucian teachings, Gaia theory, and modern concepts of ecology. Several non-members took part in the lively class discussions and expressed interest in joining the Order. IRC (International Research Council) classes are open to non-members as well as members, and often serve as excellent venues for introducing interested non-members to the Rosicrucian Order.





## Great Lakes Rosicrucians Convene Amidst Spectacular Fall Colors

The tranquil setting of a resort-style hotel on the Ohio-Pennsylvania border was the location of the Great Lakes Regional Convention, October 13-15, 2000. The fall leaves were in full color as Rosicrucians from Ohio, Pennsylvania, Michigan, New York, and Ontario, Canada, gathered at the Radisson Hotel Sharon in West Middlesex, Pennsylvania, for an exciting weekend of Rosicrucian events and camaraderie. Built around the theme "Unfolding Universal Consciousness," the Convention began with a Friday evening public lecture presented by AMORC Managing Editor Robin M. Thompson, who also served as Grand Lodge representative to the Convention. Saturday morning opened with a Convention welcoming address by Youngstown Chapter Master Bill Garvin and

introductory remarks by Frater Thompson. Convention highlights included a lecture on alchemical transmutation by RCUI Alchemy professor Jack L. Glass, an experiment in developing both sides of the mind by Frater Peter Ossai, a discourse and discussion on the "Adept and the Mastery of Life" presented by Grand Councilor Susan Bertke, and a drama, "The Cross of Gold," presented by Sorores Alice Boronkay and Mary Jane Tripodi. Rosicrucian and TMO Initiations, and Pronaos and Chapter Convocations rounded out the busy weekend schedule. At Saturday night's banquet a unique hand-crafted Rosicrucian plaque was presented to Frater Thompson. The plaque, fashioned from wood, plaster, and metal was designed and created by local Rosicrucian craftsmen. The banquet was followed by an dance party. Everyone had a great time throughout the weekend, and saying goodbye following Sunday afternoon's Convocation was difficult, but tempered with the knowledge that at next year's Regional Convention in Columbus, Ohio, old friends will meet again.

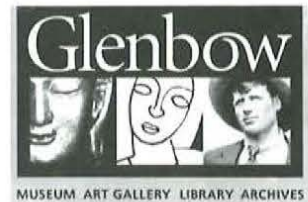
## Women of the Nile Opens in Canada *Ancient Egypt Comes to Calgary!*

Beginning December 2, 2000, Calgary's Glenbow Museum is the exclusive Western Canadian stop for two international exhibits portraying life in ancient Egypt: *Women of the Nile*, the Rosicrucian Egyptian Museum's first traveling exhibition; and *Mysteries of Egypt*, an exhibition presented by the Canadian Museum of Civilization in association with the Royal Ontario Museum. Rosicrucians and their friends in Western Canada now have the opportunity to view this international exhibit, which runs through March 11, 2001. Together, the two exhibits contain over 450 artifacts and reproductions from the world's oldest civilization. Besides *Women of the Nile*, the Rosicrucian Egyptian Museum is also well represented in the *Mysteries of Egypt* exhibit, with 13 artifacts in that large exhibit coming from our museum in San Jose!

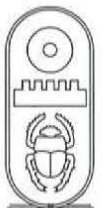
The *Women of the Nile* exhibit creates an intimate portrait of the lives of Egyptian women, who played leading roles in the home, religion, and government. Debuting in the Rosicrucian Egyptian Museum in San Jose in 1999 with a special opening-gala visit by Madame Jehan Sadat of Egypt, the exhibit proved so popular,

with record-breaking attendance, that it was held over at the museum three extra months before going on to its next venue. In October 1999 the popular exhibit moved to the East Coast of the United States, with a three-month showing at the Stedman Gallery, Rutgers-Camden Center for the Arts (part of Rutgers University), in Camden, New Jersey. There, *Women of the Nile* broke previous attendance records and received a rave review in the New York Times. Then the remarkable exhibit moved to the American Midwest, with a five-month run at the Putnam Museum of History and Natural Science in Davenport, Iowa. Now *Women of the Nile* has "gone international," with its opening in Calgary, Alberta, Canada.

Glenbow Museum, with its museum, art gallery, library, and archives, is located in the heart of Calgary across from the Calgary Tower at 130 9th Avenue S.E. The museum is open daily from 9 a.m. to 5 p.m., and on Thursdays and Fridays until 9 p.m. For more information, visit Glenbow's web site at: [www.glenbow.org](http://www.glenbow.org)



(continued on pg. 22)





## South Central Regional Convention "Unfolds the Rose"

The South Central Regional Committee hosted a Convention in the lovely town of Bossier City, Louisiana, during the weekend of October 20-22, 2000. Well over 100 enthusiastic members attended from far and near. The Convention, built around the theme, "Unfolding the Rose," began with a public lecture by the Grand Lodge representative, Edward Lee, Grand Lodge Chaplain. The following days saw an array of presentations, experiments, an open forum, a mentor's roundtable, Convocations, a drama "The Mystic Queen," and a banquet.

The Convention was held at the Holiday Inn, which featured a large, private area for all the events, with sufficient space and time between events for students to renew old acquaintances and make new friends as well. Also present as speakers were the new Dean of RCUI, Robert Waggener, and Grand Councilor, Robert Wuest. Chairman Dale Baysinger and the tireless volunteers from several affiliated bodies are to be congratulated on producing a memorable Convention.



*Around us lies the world. Pass out into it with hatred in your heart and, by the operation of a law as immutable as that of gravity, you will encounter strife, bitterness, and shame. Pass out into the same world with love in your heart, love everything you meet, no matter how degraded it may appear, or how far removed from the possibility of love, let your love rest upon all, even as the sun touches everything with the infinite charity of its beams, and all the world will blossom like a rose. What need has the world but love? If love were a living thing in the heart of every person, what use were the laws written in statute books?*

*Heaven's only law is love.*

— Claude Houghton

### We're Looking for AMORC Sound Recordings

The project of cataloguing, archiving, and preserving sound recordings produced over the years by the Rosicrucian Order is underway. We are seeking any original sound recordings—including reel-to-reel tapes, 78 RPM records, and 10" or 12" LPs—that will allow us to complete our survey of AMORC's recorded legacy. If you have any of these materials, please contact Frater Elliot Kallen via e-mail at [eeektweak@tweakshop.com](mailto:eeektweak@tweakshop.com) or by phone at (707) 575-8626. Thanks in advance for your help.



# ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities.

For additional information, check the Calendar at our website at [www.rosicrucian.org](http://www.rosicrucian.org)

## SAN LUIS OBISPO, CALIFORNIA

### RCUI Weekend

February 10-11, 2001

San Luis Obispo Pronaos, Odd Fellows Hall, 520 Dana St., San Luis Obispo. RCUI Instructor will be June Schaa, Class Master with the Department of Instruction, teaching "The R+C Psyche in Christian Qabalah."

For more information, please contact Carla Ward at (805) 473-8140 or e-mail: [INSERSE@aol.com](mailto:INSERSE@aol.com).

## NEW YORK, NEW YORK

### RCUI Weekend

February 16-18, 2001

Hosted by New York City Lodge, the class location will be New York City Lodge, 32 Irving Place, New York. RCUI Instructor Lloyd Abrams, Ph.D., will present "Kabbalah: Theory and Practice." For more information, please contact Veronica Rivera (718) 439-8437, or e-mail: [veronicariv@prodigy.net](mailto:veronicariv@prodigy.net)

## SACRAMENTO, CALIFORNIA

### Mystical Weekend

February 17-18, 2001

Hosted by Robert Fludd Lodge, the location will be the Robert Fludd Lodge, 2719 K St, Sacramento. Honored Guests will be Robin M. Thompson, Managing Editor, AMORC Publications Dept and Soror Evelyn Thompson. Theme: "Beyond 2001, A Mystical Odyssey." For more information, please contact Rosa Vega at (530) 755-2596 or e-mail: [sunshine@syix.com](mailto:sunshine@syix.com)

## LOS ANGELES, CALIFORNIA

### RCUI Weekend

February 17-18, 2001

Hosted by Hermes Lodge, the location will be the Hermes Lodge, 148 N Gramercy Place, Los Angeles. RCUI Instructor will be Edward Lee, Grand Lodge Chaplain, teaching "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action." For more information, please contact Dennis Petillo at (323) 465-1230 or (323) 751-0239.

## PORTLAND, OREGON

### RCUI Weekend

April 20-22, 2001

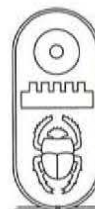
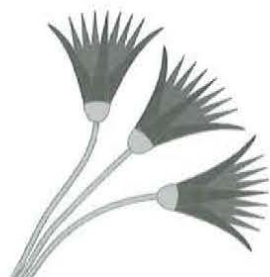
Hosted by Enneadic Star Pronaos, the class location will be at Portland State University, 1825 SW Broadway, Portland. RCUI Instructor will be Mark Moulton, Ph.D., teaching "The Twelve Houses of the Rosy Cross." For more information, please contact Gwendolyn Gowing at (503) 362-5135, or e-mail: [meisis@aol.com](mailto:meisis@aol.com)

## SCOTTSDALE, ARIZONA

### Rosicrucian Seminar

March 3-4, 2000

Hosted by Valley of the Sun Pronaos, the location will be the Mustang Library in Scottsdale. Program open to non-members on Saturday, with a members-only convocation on Sunday. Honored Guest will be Grand Master Julie Scott. Theme: "Prosperity: An Expansion of Consciousness." For more information, please contact Robert Van Buhler at (480) 755-9798 or e-mail: [vanbuhler@qwest.net](mailto:vanbuhler@qwest.net)



(continued on pg. 24)



#### **PARK CITY, KENTUCKY**

##### **Tri-State Retreat**

**April 21-22, 2001**

Hosted by the Southeast Region, the location will be the Park Mammoth Resort at U.S. Hwy. 31 West & I-65 (Exit 48), near Park City. RCUI Instructor, June Schaa, will be the Honored Guest and the theme will be "Visionaries for the New Millennium." For further information, please contact Kim Schultz at (812) 477-4877, or e-mail: KSANCIENT@aol.com or contact Betsy MacKay at (931) 967-8765 or e-mail: Bjm92952@gateway.net

#### **SAN DIEGO, CALIFORNIA**

##### **The N.A.C.H. Regional Convention**

**May 4-6, 2001**

The Nevada, Arizona, California, and Hawaii Regional Convention will be held at the Handlery Hotel and Resort, 950 Hotel Circle North, San Diego. Grand Master Julie Scott and English Grand Lodge Vice President Dr. Lonnie Edwards will be the Honored Guests. The theme: "Inner Journeys." For more information, please contact Rod Anderson at potteryguy@home.com or at (619) 807-2987.

#### **TOMALES BAY, CALIFORNIA**

##### **The N.A.C.H. Regional Retreat**

**June 8-10, 2001**

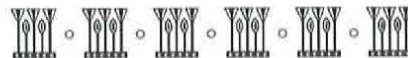
The Nevada, Arizona, California, Hawaii Regional Committee will host their annual Mystical Retreat at the Marconi Center, Tomales Bay. The theme will be "2001: An Inner Space Odyssey." For more information or to register, please contact the Retreat Coordinator, Cara Kallen, at (707) 528-2216 or e-mail: cskallen@tweakshop.com

#### **RACINE, WISCONSIN**

##### **West Central Region Convention**

**October 5-7, 2001**

Hosted by Milwaukee's Karnak Chapter, the location will be the Marriot Hotel, 7111 Washington Ave., Racine. The Honored Guest will be Edward Lee, Grand Lodge Chaplain. The theme: "2001: An Inner Space Odyssey (Discovering and Using Your Talents)." For more information, please contact Mildred Owen at (262) 633-7102 or e-mail: MillieKehlj@aol.com



# **We Become What We Think**

Television commercials are loaded with cure-alls for every conceivable type of suffering or pain. Un-health seems to be the norm and incapacity seems to have been accepted: the common cold, headache, upset stomach, and so on—the list is endless.

Are we being conditioned to ill-health? Shouldn't we begin to take inventory? Shouldn't we begin to wonder what is happening? If, as many people believe—and Rosicrucian know—we become what we think, is it not obvious that this constant reference to disease is actually creating the beginning of disease with millions of us daily? We cannot help but think about it and wonder if perhaps we might be afflicted. We must find a way to convince the media that a constant reference to disease brings disease.

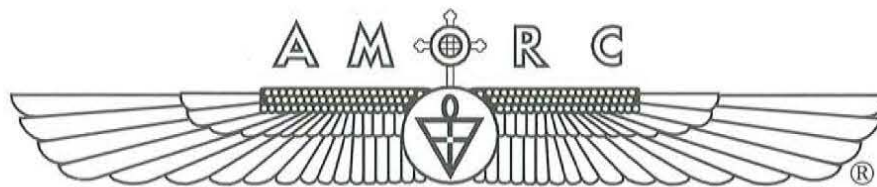
Individually we must constantly be on guard, and whenever the thought of disease enters our consciousness it must immediately be replaced by a positive thought of health. We must dwell on health, proper nutrition, appropriate exercise, beauty, brotherhood, and love with its many attributes. In this way, those of us who are fortunate enough to be healthy can remain that way, and those of us who are ailing can facilitate our return to health, while all of us will be happier with a more positive point of view.

Remember, we become what we think.

— Earl F. Cummings, F.R.C.







## Directors of the Supreme Grand Lodge of AMORC

December 31, 2000

**Christian Bernard, F.R.C.**, *President & Imperator, Supreme Grand Lodge of AMORC.*

**Charles Vega Parucker, F.R.C.**, *Vice President, Supreme Grand Lodge of AMORC; Grand Master, Grand Lodge of the Portuguese Language Jurisdiction, AMORC.*

**Burnam Schaa, F.R.C.**, *Secretary, Supreme Grand Lodge of AMORC.*

**Irving Söderlund, F.R.C.**, *Treasurer, Supreme Grand Lodge of AMORC.*

**Peter Bindon, F.R.C.**, *Grand Master, English Language Jurisdiction for Australia, Asia, and New Zealand, AMORC.*

**Irene Beusekamp-Fabert, S.R.C.**, *Grand Master, Grand Lodge of the Dutch Language Jurisdiction, AMORC.*

**Julie Scott, S.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for the Americas, AMORC.*

**Sven Johansson, F.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for Europe and Africa, AMORC.*

**Serge Toussaint, F.R.C.**, *Grand Master, Grand Lodge of the French Language Jurisdiction, AMORC.*

**Maximilian Neff, F.R.C.**, *Grand Master, Grand Lodge of the German Language Jurisdiction, AMORC.*

**Nikolaos Papadakis, F.R.C.**, *Grand Master, Grand Lodge of the Greek Language Jurisdiction, AMORC.*

**Jean-Phillipe Deterville, F.R.C.**, *Grand Master, Grand Lodge of the Italian Language Jurisdiction, AMORC.*

**Ukio George Yorioka, F.R.C.**, *Grand Master, Grand Lodge of the Japanese Language Jurisdiction, AMORC.*

**Live Söderlund, S.R.C.**, *Grand Master, Grand Lodge of the Nordic Languages Jurisdiction, AMORC.*

**José Luis Aguilar Moreno, F.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for the Americas, AMORC.*

**Irene Regidor, S.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*

**Michal Eben, F.R.C.**, *Grand Master, Grand Lodge of the Czech and Slovakian Languages Jurisdiction, AMORC.*

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



# WORLDWIDE DIRECTORY of the Rosicrucian Order, AMORC

and

## Traditional Martinist Order

as of November 1, 2000

Any member of AMORC in good standing, having planned a visit to a specific affiliated body in this directory, may write for information about contacting an officer of the body. Inquiries should be addressed to the appropriate Grand Lodge, whose address appears immediately below, and must be accompanied by a self-addressed stamped envelope or equivalent international postal coupons. Initiations are performed at affiliated bodies identified with this symbol (\*). Cities with Traditional Martinist Order Heptads are indicated by this symbol (M).

**Grand Lodge of the Czech and Slovakian Language Jurisdiction**, K Dubci 260, 190 16 Praha 9 - Kolodeje, Czech Republic.

Affiliated bodies of this Grand Lodge are indicated by this symbol (14).

**Grand Lodge of the Dutch Language Jurisdiction**, De Rozekruisers Orde, AMORC, Grootloge der Nederlands Spreekende Gebieden, Groothertoginnelaan 36, 2517 EH The Hague, Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol (9).

**Grand Lodge of the English Language Jurisdiction for the Americas**, AMORC, 1342 Naglee Avenue, San Jose, CA 95191, U.S.A. Affiliated bodies of this Grand Lodge are indicated by this symbol (2).

**Grand Lodge of the English Language Jurisdiction for Australia, Asia, and New Zealand**, P.O. Box 1087, Burwood North, NSW 2134, Australia. Affiliated bodies of this Grand Lodge are indicated by this symbol (13).

**Grand Lodge of the English Language Jurisdiction for Europe and Africa**, Greenwood Gate, Blackhill, Crowborough, East Sussex TN6 1XE, England. Affiliated bodies of this Grand Lodge are indicated by this symbol (3).

**Grand Lodge of the French Language Jurisdiction**, Ordre de la Rose-Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, 27110 Le Tremblay, France. Affiliated bodies of this Grand Lodge are indicated by this symbol (4).

**Grand Lodge of the German Language Jurisdiction**, Der Orden vom Rosenkreuz, AMORC Großloge für Deutschsprechende Länder, Stolzenbergstraße 15, D 76527 Baden-Baden, Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol (5).

**Grand Lodge of the Greek Language Jurisdiction**, 41

Drossopoulou St., 112 57 Athens, Greece. Affiliated bodies of this Grand Lodge are indicated by this symbol (6).

**Grand Lodge of the Italian Language Jurisdiction**, Ordine della Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Casella Postale 13258, 20130 - Milano, Italy. Affiliated bodies of this Grand Lodge are indicated by this symbol (7).

**Grand Lodge of the Japanese Language Jurisdiction**, 49-16, Wakamiya 2-Chome, Nakano-Ku, Tokyo 165, Japan. Affiliated bodies of this Grand Lodge are indicated by this symbol (8).

**Grand Lodge of the Nordic Languages Jurisdiction**, Rosenkors-Orden, AMORC, Gathes Väg, S-439 36 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol (10).

**Grand Lodge of the Portuguese Language Jurisdiction**, Ordem Rosacruz, AMORC, Grande Loja do Brasil, Caixa Postal 307, 80001-970 Curitiba, PR, Brazil. Affiliated bodies of this Grand Lodge are indicated by this symbol (1).

**Grand Lodge of the Spanish Language Jurisdiction**, Gran Logia AMORC de Habla Hispana para Las Américas, Torre Andrade, Roma No. 912, Esq. Con Calzada Tepeyec, Local F-6, C.P. 37370 León, Guanajuato, México. Affiliated bodies of this Grand Lodge are indicated by this symbol (11).

**Grand Lodge of the Spanish Language Jurisdiction**, Gran Logia AMORC de Habla Hispana para Europa, Africa y Australasia, Caunedo 32, 28037 Madrid, Spain. Affiliated bodies of this Grand Lodge are indicated by this symbol (12).

### ANGOLA (1)

Tucuman: Tucuman Pronaos

### ARUBA (9)

San Nicolas: Aruba Chapter & Pronaos

### AUSTRALIA (13)

Australian Capital Territory:  
Canberra: Canberra Pronaos

New South Wales:

Newcastle: Newcastle Pronaos  
Sydney: (M) \*Sydney Lodge;  
Western Sydney Atrium  
Wollongong: Illawarra Atrium

Queensland:  
Brisbane: (M) \*Brisbane Lodge  
Cairns: Cairns Atrium  
Gin Gin: Wide Bay Atrium  
Gold Coast: Gold Coast Pronaos  
Gympie: Gympie Pronaos

Luanda: \*Luz de Luanda Lodge

### ARGENTINA (11)

Buenos Aires: (M) \*Buenos Aires Lodge  
Comodoro Rivadavia: Comodoro Rivadavia Pronaos  
Córdoba: (M) \*Córdoba Lodge  
Lomas de Zamora: Cruz del Sur Pronaos  
Mendoza: (M) \*Mendoza Lodge

Neuquén: \*Neuquén Lodge  
Puerto Madryn: Luz del Golfo Nuevo Pronaos; Puerto Madryn 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



Toowoomba: Toowoomba Atrium

**South Australia:**

Adelaide: \*Light Chapter  
Mount Gambier: Mount Gambier Atrium

**Victoria:**

Ballarat: Roy Eva Pronaos  
Melbourne: (M) \*Harmony Lodge;  
Brimbank Atrium; West  
Melbourne Atrium

**Western Australia:**

Albany: Albany Atrium  
Perth: Perth Pronaos

**AUSTRIA (5)**

Feldkirch: Feldkirch Pronaos  
Klagenfurt: Klagenfurt Atrium  
Salzburg: Salzburg Pronaos  
Vienna: (M) \*Wien Lodge

**BARBADOS (2)**

Bridgetown: Barbados Chapter

**BELGIUM (4,9)**

Antwerp: Oase Pronaos (9)  
Asse: Arcanum Pronaos (9)  
Brugge: Sarepta Pronaos (9)  
Brussels: (M) \*Ralph M. Lewis  
Lodge (4)  
Charleroi: Tolérance Pronaos (4)  
Gent: Alexa Middelaer Pronaos  
(9)  
Liège: Harmonie Pronaos (4)

**BENIN (4)**

Abomey: (M) \*Néfertiti Lodge  
Abomey Calavi: Belénos Chapter  
Allada: Ralph Maxwell Lewis  
Pronaos  
Azové: Harmonia 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 Pronaos  
Parakou: (M) \*Spinoza Lodge  
Pobé: Ptolémé Pronaos  
Porto Novo: (M) \*Pythagore  
Lodge  
Savalou: Akhenaton Pronaos

**BOLIVIA (11)**

Cochabamba: \*Tunari Lodge  
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: 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  
Buritizinho: 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: (M) \*Juiz de Fora  
Lodge  
Montes Claros: Montes Claros  
Pronaos  
Muriaé: Muriaé Pronaos  
Poços de Caldas: Poços de Caldas  
Pronaos  
São João del Rei: São João del Rei  
Pronaos  
Sete Lagoas: Sete Lagoas Pronaos  
Uberaba: Uberaba Pronaos  
Uberlândia: Uberlândia 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  
Procópio Pronaos  
Curitiba: (M) \*Água Verde  
Lodge; \*Curitiba Lodge  
Fóz do Iguaçu: (M) \*Fóz do Iguaçu  
Lodge

Guarapuava: Guarapuava Pronaos  
Londrina: (M) \*Londrina Lodge  
Maringá: Maringá Chapter  
Paranaguá: Paranaguá Pronaos  
Ponta Grossa: Ponta Grossa  
Chapter  
São José dos Pinhais: 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: (M) \*Recife Lodge; Boa  
Viagem Chapter

**Piauí:**

Teresina: Teresina Chapter

**Rio de Janeiro:**

Angra dos Reis: Angra dos Reis  
Pronaos  
Barra do Pirai: Barra do Pirai  
Pronaos  
Barra Mansa: Barra Mansa  
Chapter  
Cabo Frio: (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  
Nova Friburgo: Nova Friburgo  
Chapter  
Nova Iguaçu: \*Nova Iguaçu  
Lodge  
Petrópolis: \*Petrópolis Lodge  
Piabetá: Piabetá Pronaos  
Resende: Resende Chapter  
Rio Bonito: Rio Bonito Chapter  
Rio de Janeiro: (M) \*Bangu  
Lodge; \*Campo Grande Lodge;  
\*Gávea Lodge; \*Guanabara  
Lodge; \*Ilha do Governador  
Lodge; \*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  
 Uruguiana: Uruguiana Pronaos  
 Vimão: Vimão 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: Blumenau 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  
 Barretos: Barretos Pronaos  
 Baurú: (M) \*Baurú Lodge  
 Botucatu: Botucatu Pronaos  
 Bragança Paulista: Bragança Paulista Pronaos  
 Campinas: (M) \*Campinas Lodge Casa Branca: Casa Branca Pronaos  
 Catanduva: Catanduva Pronaos  
 Cesário Lange: Sete Cidades

Pronaos  
 Cosmópolis: Cosmópolis Pronaos  
 Fernandópolis: Fernandópolis Pronaos  
 Franca: Franca Chapter  
 Guarará: Guarará Pronaos  
 Guaratinguetá: Guaratinguetá Pronaos  
 Guarujá: Guarujá Pronaos  
 Guarulhos: (M) \*Guarulhos Lodge  
 Igarapava: Igarapava Pronaos  
 Itapetininga: Itapetininga Pronaos  
 Jacareí: \*Jacareí Lodge  
 Jundiaí: Jundiaí Chapter  
 Lorena: Lorena Pronaos  
 Marília: Marília Chapter  
 Mogi das Cruzes: Mogi das Cruzes Chapter  
 Osasco: Osasco Chapter  
 Ourinhos: Ourinhos Pronaos  
 Piracicaba: Piracicaba Chapter  
 Pirassununga: Pirassununga Pronaos  
 Praia Grande: Praia Grande Pronaos  
 Presidente Prudente: (M) \*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:**

Aracaju: Aracaju Chapter

#### **Tocantins:**

Gurupi: Gurupi Pronaos  
 Palmas: Palmas Pronaos

#### **BURKINA FASO (4)**

Banfora: Lumière Pronaos  
 Bobo Dioulasso: \*Dao Oumarou Lodge  
 Koudougou: Pythagores Pronaos  
 Ouagadougou: (M) \*Akhenaton 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 Chapter  
 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:**

Hull: Rose de l'Est Pronaos (4)  
 Lévis: 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)

#### **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  
 Bucaramanga: Luz de Bucaramanga Pronaos  
 Cali: Menfis Chapter  
 Cartagena: Cartagena Pronaos  
 Envigado: Primavera 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  
 Goma: \*Bes Lodge  
 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: (M) \*San Jose Lodge  
 Matadi: Henri Kunrath Pronaos  
 Mbuji Mayi: (M) Diba Pronaos  
 Muanda: Horus Pronaos  
 N'djili: Louxor Chapter  
 Tshikapa: Kut Hu Mi Pronaos  
 Uvira: Nyota Pronaos



**CONGO, Republic (4)**

Brazzaville: (M) \*Ascension Lodge; \*Tanu Manasi Lodge, \*Tolérance Lodge  
 Dolisie: Jeanne Guesdon 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  
 Bongouanou: Mykerinos Pronaos  
 Borotou-Koro: Cohésion Pronaos  
 Bouaflé: Paracelse Chapter  
 Bouaké: \*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: \*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  
 Guiglo: Lumière de l'Ouest Pronaos  
 Issia: Celeste 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

Soubre: Eau Vive Pronaos  
 Tabou: Khepy Pronaos  
 Tanda: Abron-Fie Pronaos  
 Tiassalé: Vie Pronaos  
 Toubia: Hermès Pronaos  
 Toulepleu: Hera Pronaos  
 Toumodi: Roger Bacon Pronaos  
 Yamoussokro: (M) \*Edith Lynn Lodge  
 Yopougon: \*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  
 Ceske Budejovice: Ceske Budejovice Atrium  
 Horice v Podrkonosi: Horice v Podrkonosi Atrium  
 Jablonné: Manuël Brtník Pronaos  
 Jihlava: Jihlava Atrium  
 Litomerice: Litomerice Atrium  
 Litomysl: Litomysl Atrium  
 Olomouc: Olomouc Atrium  
 Opava: Opava Atrium  
 Ostrava: Ostrava Atrium  
 Praha: Comenius Pronaos  
 Prerov: Prerov Atrium  
 Vsetín: Vsetín Atrium

**DENMARK (10)**

Aalborg: Aalborg Pronaos  
 Copenhagen: H. Spencer Lewis 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) Apollonius de Tyane Chapter  
 Bordeaux: (M) \*Léonard de Vinci Lodge  
 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: Septentrion 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 Havre: Michael Maier Pronaos  
 Le Mans: (M) Jacob Boehme Chapter  
 Le Neubourg: (M) \*Zanoni Lodge  
 Lille: (M) \*Descartes Lodge  
 Limoges: Sagesse Pronaos  
 Livron-sur-Drôme: (M) Cristal Pronaos  
 Lyon: (M) Maat Lodge  
 Marseille: (M) \*Haroeris Lodge  
 Maurepas: Gustave Meyrink Pronaos  
 Metz: (M) \*Frees Lodge  
 Montauban: Shambala Pronaos  
 Montélimar: (M) Hugues de Payns Pronaos  
 Montpellier: (M) \*Moria-El Lodge  
 Mulhouse: (M) Robert Bangert Chapter  
 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; \*Jeanne Guesdon Lodge; Cagliostro Pronaos  
 Pau: Khephen Pronaos  
 Périgueux: Zoroastre Pronaos

Perpignan: Sol Invictus Pronaos  
 Quimper: Galaad Pronaos  
 Reims: (M) Rosae Crucis Chapter  
 Rennes: Graal Pronaos  
 Rouen: (M) Renaissance Chapter  
 Saint-Etienne: Flamme Pronaos  
 Saint-Pourcin-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  
 Tours: Blaise Pascal Pronaos  
 Troyes: Aurore 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) \*Kut-Hu-Mi Lodge  
 Port Gentil: Amenhotep IV Chapter

**GERMANY (5)**

Aachen: Aachen Atrium  
 Augsburg: Augsburg Pronaos  
 Baden-Baden: (M) \*Baden-Baden Lodge  
 Berlin: Berlin Chapter  
 Bielefeld: Bielefeld Chapter  
 Bonn: Bonn Pronaos  
 Braunschweig: Braunschweig Atrium  
 Bremen: Bremen Pronaos  
 Dortmund: (M) \*Dortmund Lodge  
 Duisburg: Duisburg Pronaos  
 Düsseldorf: \*Düsseldorf Lodge  
 Ehlscheid: Ehlscheid Atrium  
 Essen: Essen Pronaos  
 Frankfurt: \*Frankfurt Lodge  
 Freiburg: Freiburg Pronaos  
 Friedrichshafen: Friedrichshafen Pronaos  
 Göttingen: Göttingen Atrium  
 Hamburg: \*Hamburg Lodge  
 Hannover: Hannover Pronaos  
 Heidelberg: Heidelberg Pronaos  
 Heilbronn: Heilbronn Atrium  
 Kamp-Lintfort: Kamp-Lintfort Atrium  
 Karlsruhe: Karlsruhe Pronaos  
 Kassel: Kassel Atrium  
 Kiel: Kiel Pronaos  
 Koblenz: Koblenz Atrium  
 Köln: Köln Pronaos  
 Kulmbach: Kulmbach Atrium  
 Leipzig: Leipzig Atrium  
 Lübeck: Lübeck Pronaos  
 Munich: \*München Lodge



Nürnberg/Fürth: Nürnberg/Fürth Pronaos  
Regensburg: Regensburg Pronaos  
Rostock: Rostock Atrium  
Saarbrücken: Saarbrücken Pronaos  
Stuttgart: \*Stuttgart Lodge  
Ulm/Neu Ulm: Ulm/New Ulm Pronaos  
Wiesbaden: Wiesbaden Pronaos  
Würzburg: Würzburg Pronaos  
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  
Gonaïves: Akhenaton Pronaos  
Les Cayes: Des Incas Pronaos  
Port-au-Prince: (M) \*Phoenix Lodge  
Saint-Marc: Saint-Marc Pronaos

#### **HONDURAS (11)**

La Ceiba: Sonaguera Pronaos  
Puerto Cortés: Puerto Cortés Pronaos  
San Pedro Sula: \*San Pedro Sula Lodge  
Tegucigalpa: Francisco Morazán Chapter

#### **INDIA (13)**

Calcutta: Calcutta Pronaos  
Madras: Madras Pronaos  
Mumbai: Mumbai Atrium

#### **IRELAND (3)**

Dublin: Dublin Pronaos

#### **ITALY (7)**

Bari: Ankh Pronaos  
Grosseto: Dante Alighieri Pronaos  
Milan: (M) \*Gladys Lewis Lodge & Pronaos  
Modena: Francesco Bacone Pronaos  
Reggio di Calabria: T. Campanella Pronaos  
Rome: Giordano Bruno Pronaos  
Siracusa: Akhenaton Pronaos  
Turin: Armonia Pronaos  
Trieste: Ermete 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: \*Validar 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  
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 Pronaos  
Coatzacoalcos: Coatzacoalcos Pronaos  
Cuautla: Cuauhtlan Pronaos

Cuernavaca: (M) Xochicalco Chapter

Culiacán: \*Culiacán Lodge

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) \*Quetzalcoatl

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

Querétaro: Querétaro Chapter

Reynosa: (M) \*Reynosa Lodge

Saltillo: Saltillo Pronaos

San Felipe: San Felipe Pronaos

San Luis Potosí: \*Evolución Lodge

Tampico: Tampico Chapter

Tijuana: (M) \*Cosmos Lodge;

\*Otay Tijuana Lodge

Toluca: Toluca Pronaos

Torreón: Torreón Pronaos

Tuxtla Gutiérrez: Mactumactza Pronaos

Uruapan: 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 Pronaos

Eindhoven: Horus Chapter &

Pronaos

Haarlem: Aton Pronaos

Harderwijk: Osiris Pronaos

Hengelo: Ankh Pronaos

Leeuwarden: It Ljocht Pronaos

Maastricht: Alden Pronaos

Middelburg: In Liefde Bloeiend

Pronaos

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

Bay of Plenty: Bay of Plenty Atrium

Christchurch: Christchurch Atrium

Eltham: Taranaki Atrium

Napier: Athenaeum Atrium

Nelson: Nelson Atrium

Wellington: Wellington Atrium

#### **NICARAGUA (11)**

León: León Pronaos

Managua: \*Marta Lewis Lodge

#### **NIGER (4)**

Niamey: Sahel Mystique Pronaos

#### **NIGERIA (3)**

Aba: (M) \*Socrates Lodge

Abakaliki: Abakaliki Pronaos

Abeokuta: Abeokuta Chapter

Abonnema: Abonnema Pronaos

Afikpo: Afikpo Pronaos

Agbor: Divine Chapter

Ahoada: Arcane Pronaos

Apapa: \*Sacred Light Lodge

Arochukwu: Arochukwu Pronaos

Asaba: Asaba Chapter

Awka: Awka Chapter

Bori: \*Ee-Dee Lodge

Calabar: (M) \*Apollonius Lodge;

Unical Pronaos

Eket: (M) \*Lotus Lodge

Enugu: (M) \*Kroomata Lodge;

Nkalagu Pronaos

Ibusa: Ibusa Pronaos

Ihiala: (M) \*Isaac Newton Lodge

Ikeja: \*Harmonium Lodge;

\*Memphis Lodge

Ikom: Elijah Pronaos

Ikorodu: Ikorodu Chapter

Ikot Ekpene: Ikot Ekpene Pronaos

Kwale: Illuminati Pronaos

Lagos: (M) Isis Lodge

Marina: Lagos Island Chapter

Mbaise: Mbaise Pronaos

Nkwelle: Ezunaka Pronaos

Nnewi: Nnewi Chapter

Nsukka: El-Morya Chapter

Obudu: Obudu Pronaos

Ogoja: Amatu Chapter

Ohafia: Ohafia Pronaos

Okigwe: Solar Pronaos

Okrika: Okrika Pronaos

Omoba: Ngwa Chapter

Omoku: St. Germain Chapter

Onitsha: (M) \*Paracelsus Lodge

Orlu: Orlu Chapter

Oron: Oron Pronaos

Osogbo: Osun Pronaos

Otta: Jubilee Pronaos



Owerri: (M) \*Plato Lodge  
 Ozoro: Heliopolis Chapter  
 Patani: Patani Pronaos  
 Port Harcourt: (M) \*Thales Lodge  
 Saba Yaba: Wisdom Chapter  
 Sagamu: Remo Pronaos  
 Ughelli: \*Ughelli Lodge  
 Umuahia: (M) \*Cagliostro Lodge  
 Umunede: Umunede Pronaos  
 Uyo: (M) \*Aton Lodge  
 Warri: (M) \*Kut-Hu-Mi Lodge  
 Yola: \*Aristotle Lodge

#### **NORWAY (10)**

Asgardstrand: Kristrina Atrium  
 Fredrikstad: Borg Atrium  
 Hamar: Mjöså Pronaos  
 Kristiansand: Agder Pronaos  
 Oslo: Oslo Chapter  
 Stavanger: Rogaland Pronaos  
 Trondheim: Nidaros Pronaos

#### **PANAMA (11)**

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

#### **PARAGUAY (11)**

Asunción: \*Asunción Lodge  
 Ciudad del Este: H. Spencer Lewis Pronaos

#### **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)**

Manila: Philippines Chapter  
 Quezon City: Quezon City Atrium

#### **PORTUGAL (1)**

Alcobaca: Alcobaca 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)**

Saint-Denis: (M) \*Maat Lodge  
 Saint-Paul: Jeanne Guesdon Pronaos

#### **RUSSIA**

Moscow: Illumination 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: Jesenius Pronaos  
 Kosice: Kosice Atrium

#### **SOUTH AFRICA (3)**

Benoni: Kether-Ra Pronaos  
 Cape Town: Cape Town Pronaos  
 Durban: Cosmos Atrium Group  
 Johannesburg: (M) \*Southern Cross Lodge  
 Port Elizabeth: Sacred Rose Atrium Group  
 Pretoria: Pretoria Pronaos  
 Rosebank: Cosmic Light Pronaos

#### **SPAIN (12)**

Barcelona: (M) \*Ramón Llull Lodge; Antakarana 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 Pronaos  
 Stockholm: Svithiod Pronaos

#### **SWITZERLAND (4, 5, 7)**

Aarau: Aarau Atrium (5)  
 Basel: Basel Pronaos (5)  
 Bern: Bern Pronaos (5)  
 Biene: Maître Kelpius Pronaos (4)  
 Fribourg: Khnoum Pronaos (4)  
 Genève: (M) \*H. Spencer Lewis Lodge (4)  
 Lausanne: (M) Akh-En-Aton Chapter (4)  
 Lugano: Leonardo da Vinci Lodge (7)

Sion: Gladys Lewis Pronaos (4)  
 St. Gallen: St. Gallen Atrium (5)  
 Winterthur: Winterthur Atrium (5)  
 Zürich: \*Zürich Lodge (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  
 Nuatja: Lumière Pronaos  
 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 Atrium Group  
 Bournemouth: Bournemouth Atrium Group  
 Burnley: Red Rose Atrium Group  
 Durham: Northern Light Atrium Group  
 Exeter: Exeter Atrium Group  
 Hassocks: Raymond Andrea Pronaos  
 Leeds: Joseph Priestley Pronaos  
 Liverpool: Pythagoras Chapter  
 London: (M) \*Francis Bacon Lodge; \*London Lodge; Wanstead Springs Chapter; Robert Browning Pronaos; Michael Faraday Atrium Group; Wembley Atrium Group  
 Manchester: John Dalton Chapter  
 Milton Keynes: Zanon Pronaos  
 Nottingham: Byron Chapter  
 Portsmouth: William Blake Atrium Group  
 Reading: Lucis Atrium Group  
 Sheffield: Paracelsus Atrium Group  
 Truro: Cornish Pronaos  
 Wolverhampton: Wolverhampton Atrium Group

#### **Northern Ireland:**

Belfast: Belfast Pronaos

#### **Scotland:**

Edinburgh: Edinburgh Atrium Group  
 Glasgow: Orion Atrium Group

#### **UNITED STATES (2, 11)**

Arizona:  
 Mesa: Valley of the Sun Pronaos

#### **Arkansas:**

Fort Smith: Arkansas Rose Org. Group

#### **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)  
 Jacksonville: Jacksonville Study Group  
 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:**

Augusta: Augusta Org. Group  
 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:**  
Chapel Hill: Triangle Rose  
Pronaos  
Winston-Salem: Piedmont Rose  
Pronaos

**Ohio:**  
Columbus: Helios Pronaos  
Dayton: Elbert Hubbard Chapter  
Solon: Osiris Org. Group  
Youngstown: Youngstown  
Chapter

**Oregon:**  
Portland: Enneadic Star Pronaos

**Pennsylvania:**  
Allentown: Allentown Pronaos  
Philadelphia: (M) Benjamin  
Franklin Pronaos

**Rhode Island:**  
Lincoln: Providence Pronaos

**Tennessee:**  
Nashville: Zoroaster Pronaos

**Texas:**  
Austin: Sa Ankh 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) \*Armonia Lodge  
(11); Maat Pronaos  
McAllen: McAllen Pronaos (11)  
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:**  
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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PS Form 3526, October 1999 (Reverse)



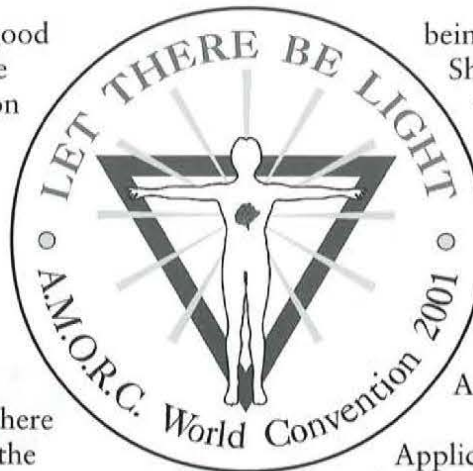
The Emperor proclaims:

# *“Let there be Light”*

The Rosicrucian World Convention  
August 2nd – 5th 2001 in Göteborg – Sweden

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*The Rosicrucian World Convention in Copenhagen 1984 is still a cherished memory for those who attended (left). Now the Nordic Grand Lodge (middle) once again hosts a World convention in Göteborg August 2nd – 5th 2001 (right).*





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