

# Rosicrucian Digest®

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MYSTERIUM MAGNUM  
STUDIIUM UNIVERSALI.



LIE. BE.



Das ist das goldene Rosen  
Bruder von seinem Golde

Creutz, welches ein jeder  
auf seiner Brust trägt.

*Benedictus  
Dominus Deus Noster,  
qui dedit nobis  
Signum.*

GLAUBE.

HOFFNUNG.

Höre mein Kind, und nimm an meine  
Liebe, damit deine Jahre vermehret werden,  
Ich will dir den Weg der Weisheit zeigen,  
und dich führen durch die Bahn der Gerechtig-  
keit. Wenn du darauf gehen wirst, so sollen  
dir deine Gänge nicht bedrängiget werden, und  
wann du geschwinde lauffest, wirst du nicht an-  
stoßen. Halte die Lehre, und bewahre  
sie, denn sie ist dein Leben. Prov. IV. v. 10.



GED. ULT.  
TINCTUR.

Die Lehre Jesu Christi übertrifft die  
Lehre aller Heiligen, und die Brüder, die den  
Geist Gottes haben, finden darinnen das ver-  
borgene Himmel-Brod, und den Stein der  
Weisen, ꝛ. ꝛ. ꝛ. Es geschieht aber, daß  
viele Menschen, ob sie schon oft das Evange-  
lium und die Sprache der Weisen hören, jedoch  
keine Begierde daraus empfinden, denn sie ha-  
ben den Geist Christi nicht. Wer aber die  
Worte Christi verstehen will, und der Weisen  
Reden ergründen, der muß sich befeisigen, mit  
seinem Leben Christo gleichförmig zu werden.

Ich will dir große und gewaltige Dinge zeigen.  
Jerem. XXXIII.

THE STONE, THE ELIXIR, AND THE ROYAL ART

(See page 2)





# Treasures from our Museum



## Coptic Cross

This small steatite cross, measuring 11.7 x 5.3 x .7 cm, comes from the Coptic culture of Egypt. It was made during the Byzantine Period (320–642 CE) while the nation was a province of the Roman Empire ruled from Constantinople, also called New Rome.

person. On the reverse is a stylized cross in leafy or thatched decoration, which extends down the handle on both sides. The five rings and holes on the reverse upper cross and the obverse base of the handle may refer to the five wounds of Christ and the five bases of ancient Mediterranean metaphysics: the four elements and the quintessence, positioned on the two sides of the cross to indicate the reality that corresponds here below in the apparent world to that which is above in the spiritual world.

The Byzantine period in Egypt was a time of great diversity. Practitioners of many mystical and spiritual paths lived, worked, and worshiped side by side. These included Coptic Christians, traditional Egyptian believers, Neo-Platonist philosophers, Hermetists (followers of the writings ascribed to Hermes Trismegistus), the many groups often called “Gnostic,” and initiates of the mystery schools. The design of this cross, although overtly Christian, reflects this culture of diversity.

The artifact is a typical, if miniature, example of a “Hand Cross” used by Coptic Christian priests to bless the congregation during such rituals as Divine Liturgy (Eucharist) and other services. The basic design of this ancient cross is similar to that still in use today in the Coptic, Ethiopian, and Eritrean Christian Churches. In general, the cross—used long before Christianity—did not come into common use by Christians until at least the 4th century CE, and the realistic depiction of Christ’s body crucified on the cross came even later in history.

As we examine this artifact more closely, the diverse interpretations of its symbolism may become apparent. On one side of the notched top part of the cross is a human figure dressed in Egyptian garb, perhaps in a Christian context representing Christ, the Virgin Mary, an angel or saint, or for other believers, an illumined wise

The thatched design on the handle may be reminiscent of palm fronds or waves of the Nile, both central to Egyptian life. It also is very similar to the “Pharaoh’s beard” pattern used in the stylized beards of the kings. This pattern is also found on the sidewalks of Rosicrucian Park. For Coptic Christians, the river and water imagery recalls the baptism of Christ in the Jordan, which today is still celebrated as a major feast on January 6 by all Christians of the Alexandrian Tradition. Palms would also have the resonance of Jesus’ entrance into Jerusalem before his crucifixion.

In Christian practice, the symbolically decorated reverse of the cross is used during the Paschal season, denoting the empty cross after the Resurrection. Perhaps the Pharaoh’s beard pattern is one way of denoting the Christian’s belief in Christ’s kingship, or the Hermetist’s view of her or his path as a royal road. Certainly the figure on the front is not suffering, but serene, with his or her hands in the position of prayer of an initiate.

No matter what the interpretation of this small treasure, it links our museum visitors and us to the continuity of Egypt’s long history, where art, belief, and culture do not die, but are always transmuted.

— Steven A. Armstrong, Ph.D. (Cand)  
Research Associate  
Rosicrucian Egyptian Museum

RC 1962



**ROSI CRUCIAN  
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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*The "Cross of the Brethren" plate from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. See page 3 for further explanation.*



# THE STONE, THE ELIXIR, AND THE ROYAL ART

by N.F. Brescia, F.R.C.

*"Make a Circle out of a Man and Woman, derive from it a Square, and from the Square a Triangle: make a Circle and you will have the Philosopher's Stone."*

THROUGHOUT the ages humanity has struggled to understand the intrinsic value and mystery associated with gold. Writers, poets, artists, scientists, as well as alchemists and philosophers have chronicled its place within the social, economic, and the religio-philosophical spheres of life.

According to Ralph M. Lewis, past Emperor of AMORC, one of the earliest recorded references to gold was found in the code of Menes, founder of the First and Second Dynasties of Egypt, sometime between 3500 and 3000 B.C. He stated that the ancient Egyptians also developed an alloy of gold and silver, the name of which, when translated into Greek, became known as *elektron*.

In a discourse entitled "What Is the Philosopher's Stone?" Ralph M. Lewis came to the conclusion that "there is nothing in their writings that relates that there was any attempt by these ancient Egyptians to make gold through an alchemical process." He then states, "The origin of the word *alchemy* in itself is a mystery. The word *chymeia* is of Greek origin. The Greek geographer Agatharchides . . . relates that the Egyptians used the word *chyma* to refer to an ingot of gold, this word being a derivative of the Greek *cheo*, meaning to pour or to cast. It was not until about A.D. 100 that the word *alchemy* began to make its appearance, and this was in the city of Alexandria. This city was a virtual melting pot of the legends, religions, and philosophies of Africa, Asia Minor, and Greece."

Ralph Lewis then continues, saying that centuries later ". . . the Arabs conquered Egypt in the seventh century A.D. They embraced all Greek learning, which they spread westward along Africa and brought into Spain. They likewise took with them Alexandrian alchemy: (1) to transmute base elements, as lead and copper, into gold; (2) to discover an *elixir*, a living substance that would cure all ills and prolong life . . . Geber was the most famous



*Hermetic Emerald Tablet, entitled Tabula Smaragdina Hermetis—Verba Secretorum Hermetis (Hermetic Emerald Tablet—Hermetic Secret Word). Illustration from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. The words surrounding the illustration mean "visit the bowels of the Earth; by rectifying thou shalt find the hidden stone."*

of the Arabian alchemists . . . He and his Arabian successors modified the philosophical theories of the Alexandrian alchemists. It was contended that the true nature of matter is not in its essence or in a single quality. Rather, the fundamental principles were sulphur, fire, mercury, and salt."

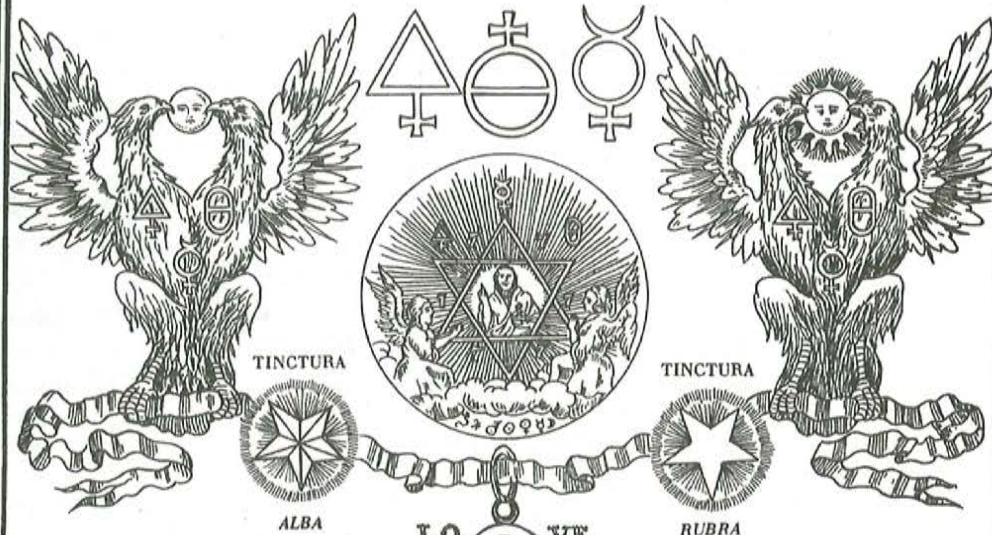
It would not be until many years later, in 1382, that Nicolas Flamel and his wife Pernelle declared that they were successful in creating the Great Elixir.

It is not the purpose of this article to delve deeply into the history and science behind the Philosopher's Stone, elixirs, or, for that matter, the art of spagyrics or the elusive Prima Materia. Rather, our focus shall be on the transmutation of the necessary elements required to build the "Inner Temple" by using the symbolical images and tools of the ancient alchemists.

Before we begin, it is important to understand what the position of AMORC is regarding



M Y S T E R I U M M A G N U M  
S T U D I U M U N I V E R S A L I.



This is the Golden and Rosy  
which every Brother

Cross, made of pure Gold,  
wears on his Breast.

FAITH.

Benedictus  
Dominus Deus Noster  
qui dedit nobis  
Sianum.

HOPE.

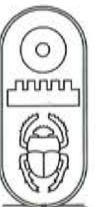
Hear, O my Son, and receive my sayings;  
and the years of thy life shall be many.  
I have taught thee in the way of wisdom;  
I have led thee in the right paths. When  
thou goest thy steps shall not be strait-  
ened; and when thou runnest, thou shalt  
not stumble. Take fast hold of instruction;  
let her not go: keep her for she is thy  
life. Prov. IV. v.10.

And I will show you great and mighty things.  
Jerem. XXXIII.



The doctrine of Jesus Christ surpasses the  
doctrine of all the Holy Ones, and the  
brothers who have God's Spirit, find therein  
the secret Manna and the Philosopher's  
Stone. It happens however that many  
people as soon as they hear the Gospel and  
the speech of the Wise, derive no inspiration  
therefrom. Therefore they have not the  
Spirit of Christ. But whosoever would under-  
stand the words of Christ and fathom His  
wise sayings, must so conduct his entire life  
that he may become Christ-like himself.

The Mysterium Magnum Studium Universali or the "Cross of the Brethren" plate, from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries, represents the whole ceremony of the Hermetic tradition. The kingly or Royal Art is accomplished by the transcendental transmutation of the lower self into the Divine Love and Cosmic Consciousness of the Higher Self. This Divine Love may be thought of as the Alchemical Marriage of the Soul which clearly indicates the very Elixir of Life itself. Hermetic and alchemical tradition states that "Blessed are they [illuminated adepts] that do not drink from the bitter cup of death" so that they may come forth by day. To some degree this can also be said of those who are granted the keys to the secret manna of the Philosopher's Stone.





the Philosopher's Stone. Our Rosicrucian Ontology states:

"The principal search of the alchemists was for a pure and penetrating matter which, when applied to the metals, plants, or vegetables, exalts them. This perfect essence, this soul of matter, imparts its nature to all that is brought into contact with it. This substance which transmits its perfect qualities was called the Philosopher's Stone. To the transcendental alchemists, the Philosopher's Stone was not a substance but the spiritual gnosis and exalted wisdom whose virtue transmutes humanity to a higher plane of consciousness and personal power."

The traditional doctrines or classes of alchemy can be divided into two distinct, yet not altogether separate, branches. The first branch is physical alchemy, or the alchemical and scientific aspects of chemistry. The second branch belongs to transcendental alchemy, or the study of Hermetic philosophy and doctrines. An example of the latter is the *Emerald Tablet* ascribed to Hermes Trismegistus or the Seven Hermetic Principles of the *Kybalion*. Transcendental alchemy can also be described as a combination of the physical principles of alchemy and those of mysticism. Today Rosicrucian students utilize the term *mental alchemy* when expounding the

Hermetic principles, and it is with this transcendental alchemy that the Stone, the Elixir, and the Royal Art take on a new meaning.

In his book *Cloud over the Sanctuary* Karl von Eckartshausen expresses his understanding of the Royal Art in these words:

"The true royal and priestly science is the science of regeneration, or of the uniting of fallen man with God. It is called a royal science because it leads man to power and rulership over the whole of nature. It is called a priestly science because it makes everything holy, brings it to perfection, and spreads grace and blessing everywhere."

Orval Graves, former AMORC Librarian and Dean of the Rose-Croix University, and an early alchemy instructor at the university, wrote in the October 1944 issue of the *Rosicrucian Digest*:

"Those ancient mystic predecessors of the Rosicrucian Order, the Mystery Schools, probably passed on to the Rosicrucians their fire philosophy. One authority on the history of Rosicrucians maintained that at one time 'Fire-Philosopher' was a synonym for the word Rosicrucian. An examination of the early history of the Rosicrucians does prove that they were familiar with the physiological, mental, and spiritual fire which burns more or less in every individual being."

However, there is another "Stone" spoken of throughout history. To be more specific, it is usually referred to as the "Brilliant Egg," "Corner Stone," or "White Stone."

For example, reference is made to this stone in the Old Testament of the Bible. Isaiah 28:16 states:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Another example of this is found in Psalm 118:22, which reads:

"The stone which the builders refused is become the head stone of the corner."

It is interesting to note that seven more references are made to the stone in the New Testament; namely, in Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Romans 9:33; Ephesians 2:20; 1 Peter 2:3-8.



Hermes Trismegistus shown seated and holding the Emerald tablet.  
—Aurora consurgens, early 16th century.





Within the Philosopher's Egg appears the androgynous rebis, a resurrected being that is "one thing from two."

—Heinrich Jamsthaler, Viatorum spagyricum

The Book of Enoch, an ancient manuscript discovered in Ethiopia in 1773, describes the "Stone" in these words:

"I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and to preserve the foundation of the earth. I surveyed the stone, which supports the corners of the earth. I also beheld the four winds, which bear up the earth, and the firmament of heaven. And I beheld the winds occupying the exalted sky. Arising in the midst of heaven and of earth, and constituting the pillars of heaven." (18:1-5)

The Book of Enoch, as well as the sacred books of Isaiah and Psalms, expresses a link between God and humanity. This is alchemically and mystically created in the Book of Enoch where it states:

"And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out to where was every secret of mercy and secret of righteousness. He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendours of all, from whence they went forth before the face of the holy. And he concealed the spirit of Enoch in the heaven of heavens. There I beheld, in the midst of that light, a building raised with Stones of ice; And in the midst of these stones, vibrations of living fire. My spirit saw around

the circle of this flaming habitation, on one of its extremities, that there were rivers full of living fire, which encompassed it." (60:4-8)

This powerful and apocalyptic sentiment is echoed in Revelation 2:17, which reads:

"... To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

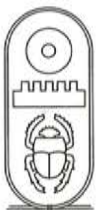
The transcendental alchemical process is a true understanding of the spiritual, mental, and physical aspects of the universe. Hermetic transmutation is to a certain degree a mystical union, a marriage of opposites. Male and Female, King and Queen, Sun and Moon, Light and Darkness, and even Love and Hate. Using the fire of meditation, students of esotericism should work daily in the crucible of their sanctums, distilling the allegorical and symbolical knowledge derived from the Animal, Vegetable, and Mineral Kingdoms. Complementary to this knowledge is the study of Vibrations, Colors, Metals, Planets, and the Four Elements—namely, Fire, Air, Earth, and Water.

Examples of this process can be found in the *Sepher Yezirah*, the *Fama Fraternalitatis*, the *Chymical Wedding of Christian Rosenkreuz*, and the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*. Rosicrucian students may wish to peruse these books so as to discover certain keys into the mystery of transmutation and the Lapis Philosophorum, or the Philosopher's Stone, which is fundamental in the quest of spiritual transmutation.

To achieve mystical union, the individual must go through mystical and symbolical death, purification, and rebirth. Therefore, spiritual rebirth was represented by the Philosophers' Stone, and both of these were in turn represented by the legendary phoenix, the bird reborn out of its own ashes. The spiritual process of transmutation also represented the alchemical steps and symbols associated with transcendental alchemy.

Manly P. Hall, in his work *Lectures on Ancient Philosophy—Companion to the Secret Teachings of All Ages*, writes:

"When the cycles of intensification have reached a certain stage, those beings who have





"I am Osiris the King—  
I am the eldest son of  
Saturn; I was born of the  
brilliant and magnificent  
egg, and my substance is of  
the same nature as that  
which composes Light."

attained to this point can no longer be held within the globe of the inferior creation, and the soul seeps through the wall of the Egg of Existence or, as the Buddhist might say, enters Nirvana. This is the rebirth out of the Womb of Necessity; this is the time when man releases himself from the bonds that bind him to the Wheel of Birth and Death. He who has attained this end is rightly termed no longer a man but the Philosopher's Stone . . . The salt of the alchemists is but the terrestrial nature, the sulphur the celestial, and the mercury the sidereal. From the blending of these three spirits the Hermetists brought into existence the Philosopher's Stone."

Diodorus Siculus, a Greek historian of the 1st century B.C., transcribed an inscription found upon an ancient Egyptian column. The

inscription contained an intriguing alchemical and symbolical statement:

"I am Osiris the King—I am the eldest son of Saturn; I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes Light."

One can visualize Osiris the King cutting the mystical and symbolical "white stone" with his mighty and kingly sword, releasing its winged creature of rebirth.

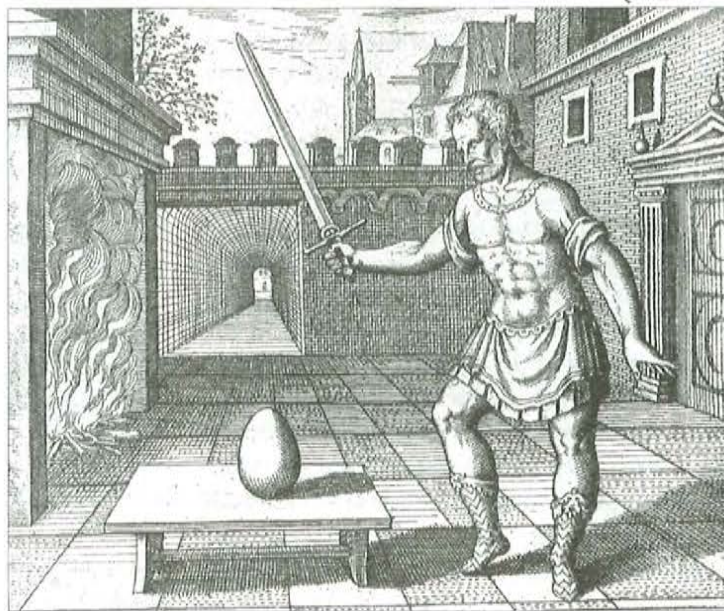
In the ancient manuscript *The Voice of the Silence—the Book of Golden Precepts* the initiate is admonished to follow and adhere to this mystical and wise saying:

"In order to become the KNOWER of ALL SELF thou hast first of SELF to be the knower. To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages. Bestride the Bird of Life, if thou wouldst know."

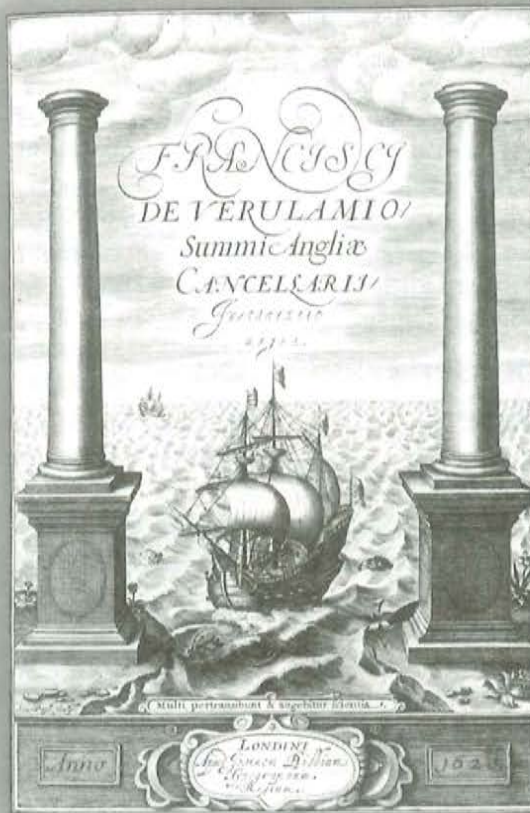
Within the very heart of this Great Bird lies the secret diamond of the Philosopher's Stone. Its brilliant fire, emanating from the sacred and divine Pharos, acts as a guiding light for all aspirants who sail across the alchemical sea of glass. This mystical journey blends Salt, Sulphur, Mercury, and Azoth into a living creation of Water and Fire. △

*Alchemical allegory: The philosopher's egg, from a bird higher than the others, which must be carefully burned with a glowing sword. The alchemist cuts the white stone and releases its winged creature of rebirth.*

—M. Maier, *Atalanta fugiens*







"Many travel in all senses and knowledge is thus increased," frontispiece of Francis Bacon's *Novum Organum*

# ROSIKRUCIAN HISTORY

## from Its Origins to the Present

### Part IX

### The Philosophers and the Rose-Croix (Part 2)

by Christian Rebis, F.R.C.

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

**I**N ENGLAND, the Rosicrucian project underwent a special development. Yet, in contrast to what occurred in the rest of Europe, Hermeticism remained relatively unobtrusive in this country.<sup>1</sup> Nonetheless, the writings of John Doget (15th century) showed the influence of the *Corpus Hermeticum*, and the Christian Qabalist Francesco di Giorgio enjoyed a great reputation during the reign of Henry VIII.

The king, in fact, relied upon di Giorgio to search through the sacred texts for arguments in favor of his divorce from Catherine of Aragon. As for Catherine, she turned to Cornelius Heinrich Agrippa for advice. Despite the enthusiasm of Thomas More (1478-1535) for the writings of Pico della Mirandola, it was only during the reign of Elizabeth I (1533-1603) that the Hermeticism of the Renaissance gained in





influence. Its major proponents were Philip Sidney (1554-1586), diplomat, writer, and friend of Giordano Bruno; Walter Raleigh (1552?-1618), navigator, writer, and favorite of Elizabeth; Thomas Harriot (1560-1621), a mathematician; and John Dee (1527-1608). The latter, heavily influenced by the writings of Cornelius Heinrich Agrippa, was the true leader of the Elizabethan Renaissance. He owned a rich esoteric library that the queen was fond of visiting.

## Edmund Spenser's "Faerie Queen"

During the reign of Elizabeth I, occult philosophy gave rise to debates that found traces in the literature of the day. For instance, the great poem of Edmund Spenser (1552?-1599), *Faerie Queene*, and his *Four Hymnes*, are colored by the Neoplatonism of the Renaissance and by Christian Qabalism. The movement also had its opponents, such as Christopher Marlowe (1564-1593), whose play *The Tragicall History of Dr. Faustus* (1594) denounced Hermeticism. The main character is presented as a disciple of Agrippa practicing diabolical magic. This work enjoyed enormous success, which was also true of *The Jew of Malta* (1592), wherein the author, by way of his criticism of the Jews, found fault with Christian Qabalah. Ben Jonson (1573?-1637) attacked Hermeticism in his play *The Alchemist* (1610).<sup>2</sup> As for William Shakespeare (1564-1616), he took the opposing position when responding to Marlowe's *The Jew of Malta* with the *Merchant of Venice*, a work in which one may detect the influence of *De Harmonia Mundi* by Francesco di Giorgio. This is also true of some other Shakespearean plays, including *As You Like It* or *The Tempest* (1611), which were influenced by *De Occulta Philosophia* of Cornelius Heinrich Agrippa. *The Tempest* was performed during the festivities celebrating the wedding between Elizabeth, daughter of King James I, and Frederick V of the Palatinate. Frances A. Yates, the great expert of English Rosicrucian history, considered this work to be a veritable Rosicrucian Manifesto.

## Francis Bacon

When speaking of the beginnings of Rosicrucianism, the name of Francis Bacon (1561-1626), lord chancellor of England and philosopher, is frequently mentioned. In a long list of authors who have examined his

relationship with the Rose-Croix, John Heydon, the author of numerous works on Rosicrucianism, was the first, but his theories are often excessive. His book entitled *The Holy Guide leading the Way to the Wonder of the World* (1662)<sup>3</sup> contains a narrative, "The Voyage to the Land of Rosicrucians," which is an adaptation of the Bacon's *New Atlantis*. It combines elements from the *Fama Fraternitatis*, not hesitating to make Solomon's House, mentioned by Francis Bacon, into the "Rosicrucian Temple." Two centuries later, in his book *Nouveau Grade de Rose-Croix* (1860), Jean-Marie Ragon made the ideas of Francis



Francis Bacon (1561-1626)

Bacon the source of the "Society of the Rose-Croix or Brahmins of the North."<sup>4</sup> A whole stream of writers have also done their best to show that Francis Bacon was the author of William Shakespeare's plays.<sup>5</sup> The author who went farthest in his investigations was probably W.F.C. Wigston with his book *Bacon, Shakespeare, and the Rosicrucians* (1888). His ideas were reiterated by Mrs. Henry Pott in *Francis Bacon and his Secret Society* (1892) and by numerous other authors. However, apart from some interesting remarks, the latter often launched into bold speculations.



## The Theosophists

The members of the Theosophical Society were nevertheless very sympathetic to such hypotheses, which they in turn enriched and popularized. Thus, in her book *The Masters* (1912)<sup>6</sup>, Annie Besant proposed that Francis Bacon was one of the reincarnations of Christian Rosenkreuz, a member of a lineage of initiates to which the Count of Saint-Germain also belonged, and which had its source in the royal house of Rakoczi. One of her associates, Maria Russak, soon afterwards published in the magazine *The Channel* a series of articles repeating such ideas. We find the same principles in another work, *The Rosicrucians* (1913), published by Le Droit Humain, a Masonic obedience close to the Theosophical Society, in which H. Clarke and Katherine Betts claimed that Francis Bacon was the author of the Rosicrucian manifestos.<sup>7</sup> The author who contributed most to popularizing all of the theories relating to Francis Bacon's role in Rosicrucianism was the Theosophist and Belgian senator Franz Wittemans. His book *Histoire des Rose-Croix* (1919), offers a mixture of interesting elements and highly controversial positions. He repeated the theses of W.F.C. Wigston, Mrs. Pott, Dr. Speckman, E. Udny, and certain Theosophists.

Both Paul Arnold and Frances A. Yates moderated the arguments of W.F.C. Wigston and adopted more realistic positions. It is true that, for several dozen years, the discoveries of Rosicrucian historians have permitted a better understanding of its genesis, and the notion that Francis Bacon was the author of the *Fama Fraternitatis* and of the *Confessio Fraternitatis* has become obsolete. However, this does not prevent us from placing the English philosopher in the Rosicrucian movement of the 17th century. In a way, he was one of those who succeeded best in promoting the Rosicrucian ideal. This is undoubtedly the reason why certain people saw him as being one of the most important personalities of Rosicrucianism in the 17th century.

Moreover, in the *Rosicrucian Enlightenment*, Frances Yates shows that even though Francis Bacon distanced himself from 17th-century Hermeticism on various points—particularly in his stance against Paracelsianism and his rejection of the concept of man as a microcosm—he remained strongly influenced by Rosicrucianism.<sup>8</sup> A true proponent of the movement, he gave it

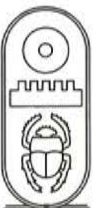
new expression through a project of reforming the sciences which would shortly give birth to the Royal Society—that is, the academy of British sciences.

## Novum Organum

Francis Bacon's project undoubtedly originated with his father, Nicholas Bacon. After Henry VIII's break with Rome, the elder Bacon was entrusted with the task of reforming the universities. Francis Bacon, after trying to persuade Queen Elizabeth, attempted to involve James I in his project of reforming the sciences. Near the beginning of his book *Advancement of Learning* (1605), Francis Bacon addressed the king in these persuasive words: "It indeed seems a great thing in a monarch, if he can find time to digest a compendium or imbibe the simple elements of science, or love and countenance learning; but that a king, and he a king born, should have drunk at the true fountain of knowledge, yea, rather, should have a fountain of learning in himself, is indeed little short of a miracle. And the more since in your Majesty's heart are united all the treasures of sacred and profane knowledge, so that like Hermes your Majesty is invested with a triple glory, being distinguished no less by the power of a king than by the illumination of a priest and the learning of a philosopher." The project Bacon set forth was that of a restoration of learning. He wished it to be no longer the object of idle speculation, but rather that it become a true instrument for providing prosperity and happiness for humanity. In his book, he suggested the creation of a fraternity gathering together learned men from all countries, with each member exchanging knowledge for the greatest benefit of all. This concept brings to mind the purpose of the *Fama Fraternitatis*.<sup>9</sup>

## The Bee

Francis Bacon desired to institutionalize the sciences through programs of collective research and he wanted to see laboratories organized rationally and methodically. We may say in general that Francis Bacon's project foreshadowed the academies that took form soon afterward. He wanted to substitute the ancient apriorist and deductive logic with a new logic, one that was experimental and inductive. To symbolize the attitude which should be that of the researcher, he used the images of the ant,





spider, and bee. The first accumulates (empirical philosophy), the second encloses in its web (rational philosophy), but the third, after having gathered pollen hither and thither, creates honey (a balance between the two philosophies). "The Rose gives honey to bees" Robert Fludd also stated when using similar symbology.<sup>10</sup> The English alchemist Thomas Vaughan indicated that, according to Virgil, there is among bees a scintilla of divine intelligence of Empyrean emanations (*Anthroposophia theomagica*, 1650). The fundamental work of Francis Bacon, *Novum Organum* (1620)<sup>11</sup>, wanted to do away with the ancient logic of Aristotle. It must be stated that, no doubt due to his prudence and inclinations, little room was allowed for esotericism in his writings.

However, Francis Bacon was unsuccessful in imposing his project of reform. Despite his first disgrace in 1601 which had been brought about by the fall of his protector, the count of Essex, the queen's favorite, Bacon gained the confidence of the new king, James I. Becoming the Keeper of the Seal in 1617, in the following year he attained one of the highest offices of the kingdom, that of Lord Chancellor, and he became Baron Verulam. His career was interrupted in 1621, at the moment when, after having been named Viscount St. Albans, he was the victim of a new scandal which completely removed him from power. It is during this period that he wrote *New Atlantis*.<sup>12</sup> Not having succeeded in furthering his ideas in institutions, he repeated the theme which preoccupied him all his life in the form of a story, of a utopia.<sup>13</sup>

## New Atlantis

This book recounts the story of travelers who, after having left Peru, sailed toward China and Japan. Following unfavorable winds, their ship sank. Short on rations and thinking themselves near death, they finally sighted an unknown island. At the time they reached it and disembarked, some officials gave them a scroll informing them of certain requirements for their lodging. If they wanted to come to this land, they had to agree to live in the Strangers' House. Affixed to this document

was a seal showing cherubin's wings by a cross, an emblem which recalled the expression at the end of the *Fama Fraternitatis*. "In the shadow of thy wings, Jehovah." This land, called Bensalem, was inhabited by a strange people who successfully combined wisdom and learning. Learning was both the goal and principle of its inhabitants' social structure. They seemed to have accomplished the "Great Instauration" of knowledge. They had rediscovered the paradisiacal state before Adam's fall, a goal envisaged by Francis Bacon and the Rosicrucian manifestos. The travelers were lodged in the Strangers' House. Before long, an ambassador explained to them that this country was directed by Solomon's House, or the College of the Six Days' Work. This allusion may bring to mind that blessed time in which Rosicrucians would light the "sixth candle," which, according to the *Confessio Fraternitatis*, preceded the end of time. "Solomon's House . . . had for an end knowing the causes and secret movement of things and of moving back the boundaries of the human kingdom in view of realizing all things possible."<sup>14</sup> This group of priest-scientists had huge laboratories where they engaged in research concerning science as well as agriculture, husbandry, medicine, mechanics, the arts,

etc. The results of these researches benefited all the inhabitants of this paradise of science where prosperity and peace reigned.

The core of the *New Atlantis* describes the various scientific riches and organization of the society living on the island of Bensalem. The relatively short text remained uncompleted. It was only published in 1627, a year after the death of its author, by his chaplain William Rawley. Although the name *Rosicrucian* does not appear in this text, nor in any other works of Francis Bacon, the Rosicrucian influence can be sensed in various places. This similarity did not escape the notice of John Heydon, who endeavored to emphasize the connections through his various writings. Francis Bacon could not have been unaware of the *Fama Fraternitatis*, which was already circulating in manuscript form. It should be remembered that he was associated with the festivities which, in 1613, celebrated the marriage of Elizabeth, daughter of James I, to Frederick of



Detail from the frontispiece of the *New Atlantis*



the Palatine, the protector of the Rosicrucians. Indeed, Francis Bacon had conceived an entertainment, the *Masque of the Middle Temple and Lincoln's Inn*, which took place the day after the wedding.

## The Royal Society

Not many years after Francis Bacon's death, his project for reforming the sciences found material form in the Royal Society (1660). In 1645, at the height of the civil war, meetings took place which gave rise to this society. Included among the men who formed the first nucleus were many refugees from the Palatinate, who fled after the disaster of White Mountain.<sup>15</sup> Among them were Theodore Haak and Dr. John Wilkins, chaplain to the Elector Palatine. Wilkins knew the concepts expressed in the Rosicrucian manifestos thoroughly. He cited the *Fama Fraternitatis* and the *Confessio Fraternitatis* in his *Mathematicall Magick* (1648), a book inspired by the writings of Robert Fludd and John Dee. Thus, it is not entirely surprising that Robert Boyle, another member of the group, when discussing these meetings in his letters, used the expression "Invisible Colledge," an expression frequently used at the time to describe the Rosicrucians. It is interesting to note that Robert Moray, one of the founding members of the Royal Society and a devotee of alchemy, was the patron of Thomas Vaughan (1622-1666). Vaughan, using the pseudonym of Eugenius Philalethes, published in 1652 an English translation of the *Fama* and the *Confessio* entitled *The Fame and Confessio*.

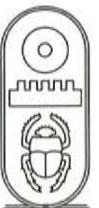
These thinkers wanted to put an end to the philosophical and religious heritage of their predecessors. In 1660, the meetings of this group gave birth to the Royal Society. As Frances A. Yates has indicated, although its main purpose involved the advancement of science, rather than universal reform or charity and education, this society adopted a part of the Rosicrucian ideals which had inspired Francis Bacon himself. Thomas Sprat, in his *History of the Royal Society* (1667), seemed to have understood this. The frontispiece of his book showed the bust of the king of England, Charles II, between William Brouncker, first president of the society, and Francis Bacon. The wing which is above the philosopher seems to evoke the Rosicrucian expression: "Under the shadow of thy wings Jehovah." (The artist who created this engraving, John Evelyn, originally came from Bohemia.)



Thomas Sprat, History of the Royal Society

## Comenius

Included among the men who participated in the foundation of the Royal Society were many notable individuals who had a direct relationship with the Rosicrucianism of Bohemia. One of the most engaging was the Czech philosopher, pedagogue, and writer Jan Amos Komensky (1592-1670), better known as Comenius. When he was 21 years old, Comenius left his native Moravia to continue his studies at Heidelberg. He then attended the coronation of Frederick V and Elizabeth. All during his life, he supported the royal couple of Heidelberg, and even after the disaster of White Mountain (1620), he held out hope for Frederick's return to the throne. Following this tragedy, Comenius' house was burned, he was forced to flee, and soon afterwards he lost his wife and children. A friend of Johann Valentin Andreae, he was enthusiastic about the project of reform spelled out in the Rosicrucian manifestos. His book, *The Labyrinth of the World and the Paradise of the Heart* (1623), which is a great classic in Czech literature—and, according to some, a classic of world literature—recalls the hopes he had placed in Rosicrucianism. This book is that of an idealist whose expectations had been destroyed by the beginnings of the Thirty Years' War. In Chapter 12, entitled "The Pilgrim Bears Witness to the Rosicrucians," Comenius mentions in a veiled manner the disaster which followed the end of Frederick's reign in 1621 and which gave rise in his downfall to the project of reform launched by Rosicrucianism. It is understandable that, in





contrast to the utopias of his friend Johann Valentin Andreae (*Christianapolis*) and of Tommaso Campanella (*The City of the Sun*), he described a city where everything goes wrong, science, employment, etc., and that there is hardly any place where a person may find peace and knowledge—or rather, “the paradise of his heart.” He begins to dream about a time in which all swords would be beaten into plowshares and spears into pruning-hooks.



Comenius, by Max Svabinsky

## The Pansophy

This sorrowful period led Comenius to reflect on the importance of education. The ideas of Universal Reform represented in the Rosicrucian manifestos contributed quite probably to the hatching of a system which he planned, the *Pansophia* or Universal Knowledge, based on the macrocosm-microcosm relationship. At that time he wrote one of his major books: *Didactica Opera Omnia or the Universal Art of Everything Taught to Everyone* (1627-1632)<sup>16</sup> This text was composed of a philosophical and mystical part and of another part in which he spoke of pedagogical means and tools. In effect, Comenius was not only preoccupied by reflecting upon pedagogy; he was also interested in its outcome. He included his theory in universal history, and saw in education the solution offered to humanity for restoring the purity it lost after Adam’s fall. It was the best means of preparing oneself for eternal life. He desired therefore that all human beings, whatever their background, should have access to this teaching. This work was followed by an essay written by Johann Valentin Andreae called “Exhortation,” which invited everyone to follow the method proposed by Comenius.

After many years of forced exile, Comenius was invited by his friend Samuel Hartlib, a schoolmate from Heidelberg University, to travel to England for participating in his project of educational reform and in the organization of philanthropic societies. These two admirers of Francis Bacon felt themselves mandated to construct his “New Atlantis.” It was in England that Comenius wrote *The Way of Light* (1641),<sup>17</sup> where the themes of the manifestos were so apparent that certain historians have called this

book the “Fama of Comenius.” In the preface to the version that he published in Amsterdam in 1660, he even spoke of members of the Royal Society as being *Illuminati!*

## The College of Light

Beginning in 1645, Comenius began drafting a work which represented the culmination of his work: *The Universal Consultation on the Reform of Human Affairs*. The central concept of this work—i.e., the necessity of proper reform for the establishment of an era of prosperity and peace, recalls the basic concept of the Rosicrucian manifestos. The work was to be divided into seven parts (only two were completed), a number whose symbolical significance is beyond the scope of this article. Each part bore a name whose prefix *pan-*emphasized universality: *Panegersia*, *Panaugia*, *Pansophia*, *Panpedia*, *Panglossia*, *Panorthosia*, *Pannuthesia*—these being distinctive sciences leading humanity to reflect on its place in Creation, to contemplate the Universal Light, to have access to Universal Wisdom, to adopt a Universal Language, to promote the education of all people, etc. He also proposed a new world organization where each country would be directed by three organizations—a College of Light, a Holy Consistory, and an international Tribunal of Peace—institutions which foreshadowed such great international structures as the United Nations and UNESCO, which came into being centuries later. Although Jan Comenius died before he



The type of school denounced by Comenius in which students are taught by means of corporal punishment. German engraving of the 17th century



could complete this work, he did manage to finish most of it.<sup>18</sup>

Through Comenius, Rosicrucianism contributed to the establishment of a new method of understanding teaching. Jules Michelet described him as the "Galileo of Education." The pedagogue Jean Piaget, who admired him profoundly, considered Comenius to be one of the precursors of pedagogy, psychology, didactics and the relationships between school and society.<sup>19</sup> Comenius is an individual generally praised and respected for his humanism. In December 1956, UNESCO solemnly paid homage to him. In the general conference given on this occasion, Comenius was described as one of the leading proponents of ideas which inspired this organization at its founding.



"May violence subside from things and may everything flow from itself," Comenius' emblem

## The Enlightenment

As you may have noticed, the Rosicrucian manifestos engaged the philosophers of the time and played a role in the development of European culture.

Following this period, esotericism, philosophy, and science were to separate, with the Enlightenment on one side and Illuminism on the other side. At this juncture there arose the first major groups long characterizing Western esotericism. Until then the supporters of esotericism formed loose groups rather than true organized movements, but now there appeared initiatic orders, such as those of the Rose-

Croix and of Freemasonry, organized into lodges which transmitted initiations. This subject will be discussed in our next installment.

## Footnotes

<sup>1</sup> On this point, see Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (Warburg Institute, 1987); and "Histoire des courants ésotériques et mystiques dans l'Europe moderne et contemporaine" by Antoine Faivre, summarized in *Annuaire de l'École Pratique des Hautes Études*, vol. XCVI, 1987-1988.

<sup>2</sup> This date, as those of the works mentioned hereafter, are those of the first public performance.

<sup>3</sup> *The Holy Guide, leading the Way to the Wonder of the World (a Compleat Phisician) . . . with Rosie-Crucian medicines . . .* (London, 1662).

<sup>4</sup> *Franco-Maçonnerie, Ordre Chapitre, Nouveau Grade de Rose-Croix* (Paris: Collignon Libraire-Éditeur, 1860) pp. 17-20.

<sup>5</sup> So as to not deviate from our subject, we will now touch upon this matter which has given rise to an impressive quantity of publications. We refer readers to the book of Ignatius Donnelly, *Greta Cryptogram: Francis Bacon's cipher in the so-called Shakespeare Plays* (1887); to those of the mathematician Georg Cantor, *La Confession de foi de Francis Bacon, Résurrection du divin Quirinus Francis Bacon*, and *Le Recueil de Rawley* (1896, republished by Erick Porge chez Grec in 1997 under the title *La Théorie Bacon-Shakespeare*); to that of Dr. Speckman, *Bacon is Shakespeare* (1916), as well as the article "Bacon or Shakespeare," in the *Rosicrucian Forum* Vol. III, No. 1 (August 1932) pp. 25-27.

<sup>6</sup> *The Master* (London: Theosophical Publications, 1912). This work followed a series of conferences given by A. Besant at London in 1907. Rudolf Steiner took a similar position during the same period. In 1912 A. Besant, M. Russak, H. Wedgwood, and other Theosophists created an order reminiscent of Rosicrucianism. Their work was interrupted in 1918. Maria Russak then became a member of AMORC.

<sup>7</sup> The authors of this work only used their initials: H.C. and K.M.B. It was published in Paddington by Amy Bothwell-Gosse, an eminent member of the English branch of Le Droit Humain and the editor of the review *The Co-Mason*.

<sup>8</sup> Francis Yates, *The Rosicrucian Enlightenment* (Boulder, CO: Shambhala, 1978) Chapter XI. For this information she relied upon a study by Paolo Rossi, *Francis Bacon: from Magic to Science* (1968).

<sup>9</sup> Although the *Fama Fraternitatis* was not published until 1614, whereas *Of the Proficiency and Advancement of Learning Divine and Humane* was published in 1605, it should be recalled that the first Rosicrucian manifesto circulated in manuscript form many years before its publication.

<sup>10</sup> "Dat rosa mel apibus," the celebrated illustration of *Summum Bonum* (1626). This drawing is shown in conjunction with the eighth article of this series, "The Rose in Bloom," in the *Rosicrucian Digest* (No. 4, 2001).

<sup>11</sup> *Novum Organum* (London, 1620).

<sup>12</sup> There remains some uncertainty as to the date of its writing. It has been generally claimed that he worked on this text in 1623. See *La Nouvelle Atlantide*, Michèle Le Doeuff and Margaret Llasera (Paris: Payot, 1983) p. 13. Bacon wished this text to be published following his *Natural History (Sylva Sylvarium)*, a work he had already issued as a draft in 1620.

<sup>13</sup> As Blandine Kreigel has shown, in the Renaissance this theme of utopia was interdependent with the Copernican revolution. It testified to the search for a new balance in a new world. See "L'Utopie démocratique de Francis Bacon à George Lucas," in *Revue des deux mondes* (April 2000) pp. 19-33.

<sup>14</sup> *The New Atlantis*, according to "Voyage dans la pensée baroque," *op. cit.*, p. 72.

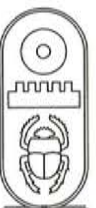
<sup>15</sup> *Rosicrucian Digest* (No. 4 2001) p. 7.

<sup>16</sup> *La Grande Didactique* (Paris: col. Philosophie de l'éducation, 1992) éd. Klincksieck.

<sup>17</sup> *The Way of the Light* (1641) a work only in manuscript form.

<sup>18</sup> See his summary in *Utopie éducative, Comenius* (Paris: Jean Prévot, 1981) éd. Belin, pp. 210-264.

<sup>19</sup> He wrote a strongly eulogistic article on Comenius in the *Revue de l'UNESCO* in 1957 (a text reproduced in the in the postscript of *Utopie éducative . . . op. cit.*).

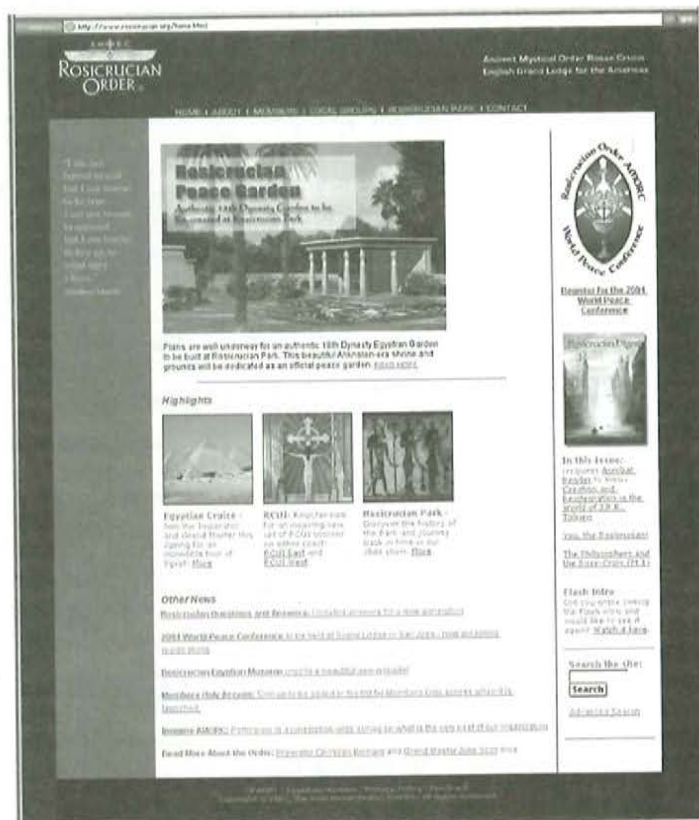




# Two New Rosicrucian Websites Launched

**W**ITH THE click of a button, people from around the world can learn more about the Rosicrucian Order, AMORC. They can read the *Positio Fraternitatis Rosae Crucis*; scholars and students can research artifacts at the Rosicrucian Egyptian Museum; and members will be able to access archival documents, ask their Class Master questions, find out when or where the nearest affiliated body meets, or participate in an online class or discussion group.

Two new websites have been launched by the English Grand Lodge—[www.rosicrucian.org](http://www.rosicrucian.org) and [www.egyptianmuseum.org](http://www.egyptianmuseum.org)—designed under the direction of Grand Master Julie Scott and Soror Lisa Rubarth, former Production Director of NBC's Olympic website, [nbcolympics.com](http://nbcolympics.com). "Our goal was to create a valuable resource for members and to make the website so interesting that people want to explore more. We also wanted to make it easy to navigate," says Soror Rubarth. "I think we've done that."



Homepage for the Rosicrucian Order's new website, [www.rosicrucian.org](http://www.rosicrucian.org)

The website [www.rosicrucian.org](http://www.rosicrucian.org) focuses on two areas—services to the members in the members-only section and an introduction to the Rosicrucian Order, AMORC, for the public.



Want to find a Rosicrucian Affiliated Body and discover what events are taking place there? The new website makes this very easy. Click on a state or region to find the location of AMORC Affiliated Bodies in that region; click on the Affiliated Body and the next screen shows their addresses, phone numbers, e-mail addresses, and the activities they offer.







An interesting page from the Rosicrucian Egyptian Museum's new website, URL: <http://www.egyptianmuseum.org/about/index/html>

"In the 1600s Rosicrucians announced their presence by plastering posters on the walls of Paris. Fortunately we have a more effective tool to announce our presence today—the internet. We're letting the world know the Rosicrucians are here through [www.rosicrucian.org](http://www.rosicrucian.org) and [www.egyptianmuseum.org](http://www.egyptianmuseum.org)" says Grand Master Scott.

The public section of [www.rosicrucian.org](http://www.rosicrucian.org) presents an introduction to the Order, including the history of the Order, news from the English Grand Lodge, and a slide show of Rosicrucian Park with excerpts from the "75th Anniversary of Rosicrucian Park" exhibit now showing at the Rosicrucian Egyptian Museum. It also includes a map showing Rosicrucian affiliated body locations, with open meetings and other activities listed, as well as a place for online registration for Grand Lodge programs and events. There is a link to purchase Rosicrucian books online, details of the Rosicrucian Park renovations, and directions to the Park.

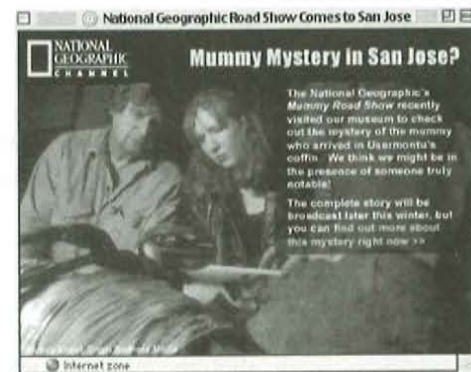
The members-only section, scheduled to be launched early in 2003, will include

archival documents from the Rosicrucian Research Library; online classes; discussion groups on Rosicrucian topics such as ritual, philosophy, healing; the Traditional Martinist Order; and a Neophyte Forum. The *Rosicrucian Digest* and *Forum* magazines will also be available online.

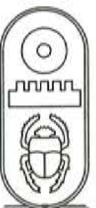
The new website, [www.egyptianmuseum.org](http://www.egyptianmuseum.org), the website of the Rosicrucian Egyptian Museum, presents the latest research on Egypt and the Museum. There are special articles on the collaboration between National Geographic and the museum, featuring Museum Curator, Lisa Schwappach-Shirriff. The site includes an online 360-degree tour of the Museum's tomb, interactive maps of Egypt, the latest news in Egyptology, a calendar of museum events, and "Our Collection"—photographs and detailed information on some of our most interesting artifacts.

"These two new websites represent the Order well and reinforce our reputation as a credible, scholarly organization," says Grand Master Scott. "They also provide access to various programs, documents, and other resources for members, regardless of where they live and their proximity to San Jose."

Be sure to visit [www.rosicrucian.org](http://www.rosicrucian.org) and [www.egyptianmuseum.org](http://www.egyptianmuseum.org) soon. △



National Geographic's "Mummy Road Show" paid a recent visit to the Rosicrucian Egyptian Museum. And now members and the public can read all about it on the Museum's new website. Shown above, Museum Curator Lisa Schwappach-Shirriff confers with one of the show's co-hosts—Dr. Ronald Beckett from Quinnipiac University, Connecticut—during videotaping of a mummy autopsy at the Museum. The episode is due to air in the first quarter of 2003.





# The Self and Its Realization

by Jean Massengo, F.R.C.

*A message delivered at a recent  
Rosicrucian Conclave held in  
Brazzaville, Congo.*

COUNTLESS WORDS have been used to describe the duality of humans both as physical beings and as spiritual beings. Many schools of thought claim that, in addition to the visible physical body, each person possesses one or more invisible bodies bearing specific names. Likewise, human consciousness is subject to a division into two fields or modes of expression called the outer self and the inner self. Thus, in addition to the objective consciousness or outer self, each person has a more profound awareness of the divine and immortal nature to which many names are attributed: Christ Consciousness, Spiritual Self, Divine Self, or more generally Inner Master. This spiritual or subliminal consciousness is distinct in its essential nature and is even opposed to another form of consciousness called the outer self, which is profane or mortal. In such a dualistic conception, fraught with so many antagonistic relationships in the method of expressing consciousness in each of us, the underlying concept is that spiritual study and practice should awaken the inner self with the aim of controlling the outer self through its divine power.

If the primary reason for our affiliation with the Rosicrucian Order, AMORC, is to attain the eventual Illumination of our consciousness and being and to witness the Divine Light for our happiness and that of our fellowmen, then understanding the subject of self-realization is of the highest importance for us, because it is the focus of the spiritual quest of all students of mysticism, even though methodological approaches may sometimes differ from one school of thought to another.

Let us now begin our discussion by taking up the following points one by one: the definition of self, the fundamentals of self-realization, the obstacles to self-realization, and some aspects of the technique which are connected with them. The mastery of these various points largely exceeds the abilities of the author, and thus this discussion is simply the synthesis of his present



*Rosarium philosophorum, manuscript, 16th century*


understanding pertaining to this material in the light of Rosicrucian teachings, and of some writings by our older fratres and sorores on the path of light. All of this will be touched upon so as to arouse our own reflections on a common theme.

## Definition of Self

In general, when we speak of self, we refer primarily to Absolute Being or to God. This is how God is designated in the Holy Scriptures. In the Bible (Exodus 3:14) God is spoken of in these words: "I am that I am." The Hebrew word *Yahweh*, which is translated by "I am," also designates God. In the Bhagavad Gita, the sacred book of India, the Lord Krishna says: "Arjuna, know that I am in the heart." Thus, absolute being is "That which is"; it is the Self, the Universal God or the Cosmic.

However, mystics on their part say that they not only experience contact with the Absolute or the Cosmic, but also with their inner being or self—in other words, with the Divine Spark existing within each of us. It appears as a duality of the existence of self: as the Universal Self or Soul which is the Atman of the Hindus, the God of the Universe ruling in the macrocosm; and as the individual self, an emanation of the Universal Soul, which governs all the functions of the human, the microcosm. The Bible refers to this by stating: "The Kingdom of Heaven is within you." Thus, this individual self is





imprisoned in the body “as an oyster in its shell.” It receives a constant flow of messages and experiences from its source, partly from the cosmic world, partly from our sensory and mental organs, commonly called the *outer self* or more simply the *ego*.

Psychologists also mention the concept of duality when discussing the subject of the human soul. According to Carl Gustav Jung, a prominent 20th century psychoanalyst, there exists within the human soul a rational part or *anima rationalis*, which is its subtle point and which engages in dialogue with the unconscious anima. The rational part relates to the outer self and the unconscious anima to the divine self or inner self. For this author, who thoroughly investigated the manifestations of the human soul from the psychological viewpoint, the soul is the totality of the psyche which belongs as much to the unconscious as the conscious.

The unconscious is, for Jung, the very basis of the soul from which consciousness arises. According to him, all souls constitute what one may call an *unus mundus* or “one world” and have a similar fundamental structure in common. He referred to the nature of these profound universal structures of the soul by the generic term of *archetype*. The archetype, as the principle of the formation of symbols or the appearance of images, constitutes the contents of consciousness. Because of this, it is an important spiritual factor. This is why the alchemy of dreams is an important means for self-transformation, beginning with analysis and the study of symbols revealed through dreams.

Furthermore, the Rosicrucian teachings emphasize that the self, or spiritual being, resides in a pure state in the depths of each human being. This pure energy, or soul, comes from the Vital Life Force permeating it. But the Vital Life Force is not the sole privilege of humans. Indeed, it applies as well for all living beings. Therefore, from the Rosicrucian viewpoint, there exists only one living essence or Vital Life Force, from which have developed a myriad of living beings. This is in accordance with the concept of Jung’s “one world” applied on the physical level. Therefore, due to the sensitivity of their nervous systems and psychic centers, humans are the only beings living on earth capable of being conscious of their being and of the cosmic force permeating it.

In short, no matter what approach we take to the subject, the human, by the nature of his soul, is a composite being. Each person

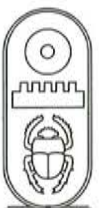
participates both in the unknown and the known, in the unconscious and the conscious, in what transcends him and what is immanent in him. That is why the words *self* or *being* can have many meanings. On the microcosmic scale, it may refer to the individual’s mental or personal identity—that is, personality. Or it may refer to the quality called “psychic” in the human—that is, the psychological aspect. And, it may relate to the person’s soul. On the macrocosmic scale, the word may signify quite simply God.

In dividing our being into various parts or forms of consciousness, we wrongly emphasize the characteristics of self—which are only its attributes or forms of manifestation on different levels—as being entirely distinct from one another and having only certain functional relationships. This is a source of confusion for understanding what self is. Fundamentally, it involves only a single underlying essence, because the self is one, much like an iceberg floating on the surface of the ocean, whose visible part corresponds to the “ordinary self,” and the immersed part to the “transcendental or spiritual self.” That is why the Upanishads, the sacred writings of India, state, “He who is in the sun is also in the man.” And did not Christ declare: “Are not my Father and I One?”

## Fundamentals of Self-Realization

As we have just emphasized, the self or spiritual being, as the Divine Essence, resides in a pure state in the very depths of our being. Since the self is always in a pure state within humans and since matter and life cannot exist without the self, why must we realize the self, and what does this realization consist of?

The answer to the first question may be summarized as follows: all things are in God in the latent state or in essence, and not in a distinct form. By its attribute, which is the Universal Soul, this Divine Intelligence breathes life and awareness into the universe, into nature, and into humans. Everything happens as though, despite His pure and perfect nature, God had no awareness of either His purity or perfection. Through the act of creation, God has, so to speak, need for matter and for life, using them as a mirror to become aware of the extent of His infinite nature. It is through the progressive emergence of the spiritual virtues of the soul within the human personality that the Self, or God, achieves such awareness.





As to the question of knowing what self-realization consists of, all the Masters of Wisdom, by stressing the precise point we have developed, are unanimous in saying quite definitely that the self is always realized; there is no new knowledge to be acquired. However, something stands in the way of our being aware of it. This obstacle to self-realization is called quite simply ignorance. That is why a Rosicrucian adage states: "It is from ignorance and ignorance alone that man must free himself so that the light of his inner self may shine in its greatest glory."

In essence, humans are divine in their consciousness and their whole being. The vital earthly elements contained in their body, whether organic or mineral, contain the divine energy that Rosicrucians call *spirit energy*. Likewise, the air humans breathe brings into their body the spiritual essence of the Vital Life Force. Therefore, self-realization is not something outside of us: it is the full realization of self—in other words, the full realization of the spiritual dimension of our being.

However, from a relative point of view, for the common person—a situation applying to most of us—things are not so simple. Achieving self-realization is only possible through a long and exacting effort of the individual upon himself. There are at least two reasons for this. The first stems from the fact that the seeds of the Divine Essence which must serve to give rise to the spiritual faculties within humans are only found in a latent or dormant state. In other words, they not yet well expressed in the soul personality. The second reason is due to the fact that the awakening of complete self-awareness is not instantaneous, but gradual. By its very nature it is a slow process. It generally unfolds in a progressive and hierarchical way—in other words, by going from the individual self toward the Absolute Self—and thus the need for being affiliated with a Traditional Order for accelerating this process.

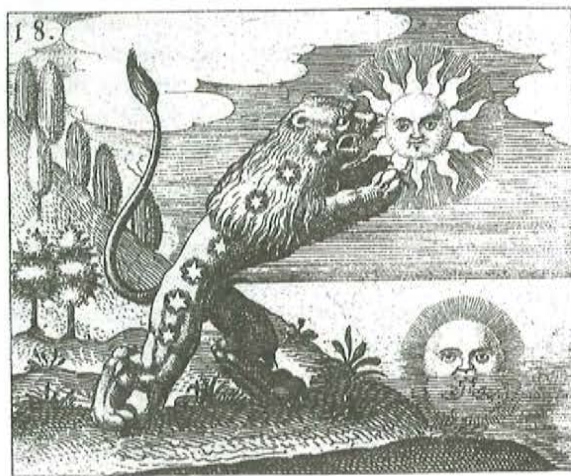
To conquer ignorance, all our efforts must be geared to becoming aware of the relatively low vibrations on the Cosmic Keyboard upon which the sensations of the outer self depend, and of the much higher octaves of Cosmic Energy upon which the psychic and spiritual faculties depend. As these two parts of self begin to establish increasingly harmonious ties, the veil separating them will gradually be torn away, the eyes of the soul will be opened, and we will become increasingly happy in rediscovering the ever-realized self, which will appear as a new discovery.

## Some Obstacles to Self-Realization

Many obstacles may oppose or hinder self-realization. We will mention most particularly various obstacles connected with the fundamental characteristics of our mind and its mode of functioning, and other obstacles connected with the choice of spiritual life.

The activity of our brain, principally the mind in its relations with our objective and subjective consciousness, is by far the primary obstacle to self-realization due to the false ideas and doubts which it allows us to entertain regarding our deepest nature, the meaning of our life and mission on earth. Also, it is what makes us hesitate and doubt and turns us into skeptics. The brain has also inculcated in us the false notion that only what we see, feel, and hear through our cerebral consciousness is worthy of being trusted. In fact, it is generally the mind (or rather, our ego) more than our heart which dictates the reasons for our choices in the exercise of our free will. The universe perceived by the sense organs is thus only a projection of the mind. This point of view is in accord with the Rosicrucian teachings which stipulate: "The physical universe takes on the forms it has due to our objective faculties, which constitute the molds into which certain universal energies enter as they assume the qualities they have to our senses."

Another fundamental characteristic of the mind is its facility to wander. By nature it is unstable, impermanent, and transitory. As we mentioned previously, it is through the



D. Stolicus von Stolcenberg, *Viridarium chymicum*, Frankfurt, 1624. The "blood of the green lion"—i.e., green vitriol, a highly corrosive sulfuric acid—swallows the golden sun.



appropriate techniques and through perseverance that it can be stabilized and introverted—in other words, turned toward “the interior” to make it an effective tool for mystical work.

Concerning the kinds of relationships which must be established between the two parts of self, we generally commit an error by thinking that spiritual practice will awaken our inner self to such a degree that the latter will create a balance of power in its favor, thus stifling or annihilating the outer self or ego. Indeed, this sort of reasoning often leads to self-willed mortification and neglect of the physical body. This constitutes an obstacle, because it rests upon the notion that constant conflict exists between the inner and outer selves in the control and conduct of life, and that, consequently, the solution resides in repressing the physical body and its appetites. Although we notice quite often considerable resistance or apathy on the part of the outer self not to follow our spiritual impulses, the outer self may be gradually led to recognize the existence of the inner self and to cooperate with it before submitting voluntarily to its complete direction. If we take the outer self by force or try to rush it, it will rear up like a horse and become uncontrollable and capricious.

As Dr. H. Spencer Lewis, Emperor of AMORC from 1915 to 1939, wrote in one of his many articles on the subject: “The outer self must never be enslaved by any power, internal or external. It must be led to assume its proper place in light of the duality of human consciousness and being.” In fact, in all normal phases of the psychological functioning of life during childhood, the inner self is the guiding factor, the seat of personality and individuality. It is the Christ Spirit, the Christ in us, which allows the healing of illnesses and guides us by its inspirations and warnings, often without our realizing it. The conscious phase of self-realization must take into account this preexisting situation in childhood and make sure that, during adulthood, the outer self will remain its happy and willing servant.

As for the choice of a spiritual path, we can say without hesitation that it should be a traditional and initiatory one. This will guarantee that the seekers will have at their disposal tried and tested teachings based on a true “Science of Being” or “Ontology,” which they can depend upon with confidence. But these paths or ways are not legion. Sogyal Rinpoche, a contemporary initiate of Tibetan Buddhism, wrote the following on this subject, in a work entitled

*The Tibetan Book of Life and Death*: “In all Traditions, most all spiritual Grand Masters agree upon the fact that it is essential to know a particular way or path of wisdom thoroughly, and to follow, with all one’s heart and soul, only one tradition until the end of one’s spiritual journey, while remaining open toward the truths of all others . . . . We are in the habit of saying in Tibet: ‘To know one path is to accomplish them all . . . .’ To undertake the spiritual path is one thing; to find patience, endurance, wisdom, courage, and humility to travel it to the end is quite another.” This quotation now leads us to touch upon some aspects of the technique of self-realization.

## Some Aspects Relating to the Technique of Self-Realization

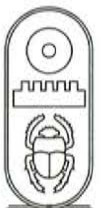
As we have emphasized, it is important to be affiliated with a wisdom school or, better yet, with a traditional and initiatory order so as to follow the necessary preparation before achieving a certain degree of self-realization. By entering into the égrégore of such an order, the knowledge which the seeker must acquire and apply is dispensed in a gradual, effective, and thorough manner. As a philosophical, initiatory, and traditional order, AMORC possesses a unique ontology, as it incorporates the secret knowledge or gnosis, both cultural and spiritual, which initiates of the past have transmitted through the ages. Today this constitutes the foundations of the Rosicrucian teachings, a few significant aspects of which we will now discuss.

Upon affiliating with the Order, our first efforts attempt, among other things, to stabilize and gradually calm the mind. This is largely provided by the teachings of the early degrees through the answers provided to fundamental questions relating, for example, to our inner nature, to the mysteries of life and death, etc., but also through the concentration exercises given in the lessons. However, we are soon warned that stabilizing and introverting the mental faculties only result from long-term effort. Concerning the reasons for this state of affairs, this is what Ramana Maharshi said in the form of an analogy:

“One succeeds in stabilizing the mind by means of practice and the absence of passion. Success comes only gradually. The mind is like a zebu that is so long accustomed to grazing on the fields of others that it can only remain in its own stable with difficulty. In vain does one offer the zebu more tasty grass and finer



furt, 1624.  
ve sulfurous





fodder; at first it will obstinately refuse them. In time it will begin to eat a little. But the tendency to wander about will come again, and the zebu will slip away. But by being tempted by its owner, the zebu will become accustomed to its stable. And finally, even if it is not tied up, the zebu will escape no longer. It is the same for the mind: when it discovers its own happiness, it will no longer wander." Through this analogy, we will understand that we can thus "seduce" the mind by good thoughts, the thoughts of love. Likewise, it will become increasingly accustomed to taking the good path, notably in thinking of God. The old patterns of thought must disappear or die. Therefore, we are urged to free ourselves by using a true form of mental alchemy.

An essential characteristic of mind is also its ability to be stabilized by breathing rhythms. Indeed, there exists a close relationship between the state of mind and the breathing rhythm. This fact is even exploited by the Eastern adepts in the practice of *pranayama* or "breath control." Concerning this subject, a most revealing analogy states that "the mind is the knight and the breath is the horse." The conscious observance of diligently practiced breathing rhythms allows a person to control the mind by pacifying or calming it. That is why *pranayama* is considered to be the "breaking in of the horse." Through this breaking in, the knight (mind) is in turn broken in. From this we can understand why breathing exercises, as well as vowel sounds, play an important part in Rosicrucian rituals. Although we have considered the ordinary mind to be an obstacle to self-realization until now, when it is tamed and at peace, it becomes an increasingly effective and outstanding tool for concentration, visualization, mental creation, psychic projection, meditation, etc. It also becomes the ultimate means for establishing contact with the Divine within us.

Therefore, the Rosicrucian teachings propose to develop not just one facet, but many facets, of our personality. In the Eastern world five more or less distinctive ways by which self-realization may be attained are generally mentioned. These involve in particular the following: *jnana-yoga* (the way of knowledge and wisdom), *bhakti-yoga* (the way of devotion and the adoration of God), *karma-yoga* (the way of disinterested action), *raja-yoga* (the way of asceticism or the domination of the body by the mastery of spirit), and *hatha-yoga* (the way of internalizing attention and control of mind). In the Order's teachings most of the techniques advocated by these ways that are essential to seekers of a Western

background are found to one degree or another. Furthermore, these teachings are not compartmentalized and seek a harmonious and progressive overall development of the member on all the levels of his being: physical, emotional, mental, and spiritual.

Along with the exercises, many other tools and opportunities are offered, such as prayer, meditation, participation in group work (convocation rituals and Rosicrucian conventions), cosmic harmonization, service, and initiations. Initiation, in particular, is the means that Divine Providence has placed at the disposal of humanity and by which we may experience our inner self intimately.

The very first mystical initiation, to which we should most justifiably aspire by our current preparation within AMORC, and which we can even hope to attain during this incarnation, is precisely the one which will enable the self to reveal itself to us. In keeping with the ancient Rosicrucian adage "When the disciple is ready, the Master will appear," if we are deemed worthy, we will then have the conscious experience of our dual identity: body and soul, substance and essence, conscious and unconscious. This will be already an important stage in the awakening of our Being—in other words, our Inner Master.

Thus, this experience, no matter how outstanding it may be, will not be an end in itself, but rather the point of departure for a long mystical journey that is characterized primarily by hard trials punctuated nonetheless by periods of inner exaltation. Indeed, as we have emphasized previously, though the self is unique and not multiple, its realization is nonetheless gradual, and it is a law of the inner life which requires that the initiatory journey toward self-realization be a "Way of the Cross." No student on the Path of Light can avoid it, because, in keeping with the first law of spiritual alchemy, "the Green Lion must be tamed before he is given wings." The Green Lion is the average individual not having developed his latent faculties, whereas the wings constitute the means by which he can fly away eventually toward God; but this is an arduous task since it involves genuine transmutation.

Thus, it is only after some years and many incarnations dedicated to the study and application of spirituality under the direction of our Inner Master that we can hope to pass through victoriously the ever more demanding and exalting final stages of the Purification of



Self, of the Illumination of Self, of the Dark Night of the Soul, and of the Unitive Life, as revealed by Evelyn Underhill in her masterpiece entitled *Mysticism*. To the faculties transmuted by cerebral intelligence are added the vitalizing faculties of the intelligence of the heart. We will thus develop all the virtues of the soul,

among which we can mention compassion, humility, nonviolence, tolerance, patience, courage, detachment, altruism, benevolence, and wisdom. At that moment we will deserve the title of "Realized" or of "Cosmic Master" to which all students of mysticism aspire in due time. △



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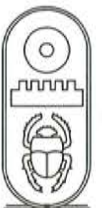
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<b>Journey Into Self</b> <i>Lonnie Edwards, M.D., F.R.C.</i>	May 12, Mon., 6-7 pm May 13, Tue., 8:30 am-12:00 pm/1:30-5:00 pm May 14, Wed., 8:30 am-12:00 pm	AMRA	
<b>Divine Love in Healing &amp; Self-Realization</b> <i>John Bradley, D.C., S.O.T., F.R.C.</i>	May 14, Wed., 6-7 pm May 15, Thu., 8:30 am-12:00 pm/1:30-5:00 pm May 16, Fri., 8:30 am-12:00 pm	AMRA	
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<b>Evolving Ancient Egyptian Spirituality &amp; Rosicrucian Origins</b> <i>Steve Armstrong, Ph.D. (Cand.)</i>	May 26, Mon., 6-7 pm May 27, Tue., 8:30 am-12:00 pm/1:30-5:00 pm May 28, Wed., 8:30 am-12:00 pm	AMRA	
<b>"Idea" as the Origin of Psychic Phenomena</b> <i>Mark Moulton, Ph.D., F.R.C.</i>	May 28, Wed., 6-7 pm May 29, Thu., 8:30 am-12:00 pm/1:30-5:00 pm May 30, Fri., 8:30 am-12:00 pm	AMRA	
<b>The Artist Within</b> <i>Harold Page, F.R.C. (Open to nonmembers)</i>	May 31, Sat., 8:30 am-12:00 pm/1:30-5:00 pm June 1, Sun., 8:30 am-12:00 pm/1:30-5:00 pm	AMRA	
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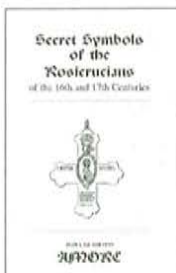
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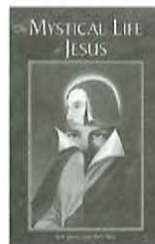
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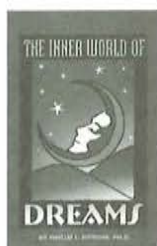


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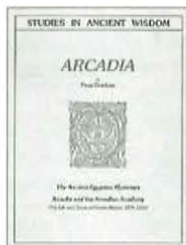


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No. Copies of Single Issue Published Nearest to Filing Date	
a. Total Number of Copies (Net press run)	9,825
(1) Paid and/or Requested Circulation	9,066
(2) Paid and/or Requested Circulation	0
(3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Non-USPS Paid Distribution	0
(4) Other Classes Mailed Through the USPS	0
b. Total Paid and/or Requested Circulation (Sum of 15b(1), (2), (3), and (4))	9,066
c. Free Distribution (Sum of 15c(1), (2), (3), and (4))	0
(1) Outside-County as Stated on Form 3541	0
(2) In-County as Stated on Form 3541	0
(3) Other Classes Mailed Through the USPS	0
(4) Free Distribution Outside the Mail (Carriers or other means)	0
d. Total Free Distribution (Sum of 15c(1) and 15c(2))	0
e. Total Distribution (Sum of 15b and 15d)	9,066
f. Copies not Distributed	759
g. Total (Sum of 15a and 15f)	9,825
h. Paid and/or Requested Circulation (15b, divided by 12)	1001
i. Total Paid and/or Requested Circulation (15d, divided by 12)	1001
16. Publication of Statement of Ownership: 2002 <input checked="" type="checkbox"/> Publication required. Will be printed in the #4 (Dec. 2002) issue of this publication. <input type="checkbox"/> Publication not required.	
17. Signature and Title of Editor, Business Manager, or Owner Date: October 14, 2002 Name: <i>Robin Thompson</i>	
I certify that the information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).	
Instructions to Publishers	
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2. In cases where the stockholder or security holder is a trustee, include in items 10 and 11 the name of the person or corporation for whom the trustee is acting. Also include the names and addresses of individuals who are stockholders who own or hold 1 percent or more of the total amount of bonds, mortgages, or other securities of the publishing corporation. In item 11, if none, check the box. Use blank sheets if more space is required.	
3. Be sure to furnish all circulation information called for in item 15. Free circulation must be shown in items 15d, e, and f.	
4. Item 15h. Copies not Distributed must include (1) non-sold copies originally stated on Form 3541, and returned to the publisher; (2) unsolicited returns from news agents; and (3) copies for office use, reference, spoiled, and all other copies not distributed.	
5. If the publication had Periodicals authorization as a general or requester publication, this Statement of Ownership, Management, and Circulation must be published. It must be printed in any issue in October or, if the publication is not published during October, the first issue printed after October.	
6. In item 16, indicate the date of the issue in which this Statement of Ownership will be published.	
7. Item 17 must be signed.	
Failure to file or publish a statement of ownership may lead to suspension of Periodicals authorization.	

PS Form 3526, October 1999 (Reverse)



# 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)

## DALLAS, TEXAS

### Mystical Weekend & RCUI Class

January 24-26, 2003

Triangle Lodge, Dallas, will host the RCUI class entitled “**Mysticism Brought to Life: Practical Applications of the Rosicrucian Principles**” at Triangle Lodge on Saturday and Sunday, January 25-26. It will be taught by RCUI Instructor Edward Lee. The Mystical Weekend will begin Friday evening at 7 p.m. with a public lecture presented by Grand Councilor Robert Wuest. For more information or to make reservations, please call Triangle Lodge at (214) 526-2890, or Carla Bertelson at (972) 754-0899 or (972) 599-0253.

## LONG BEACH, CALIFORNIA

### RCUI Class

January 25-26, 2003

Bell Lodge will host a two-day RCUI Workshop entitled “**The Mystical Kabbalah—Theory and Practice**,” taught by RCUI Instructor Lloyd Abrams, Ph.D., F.R.C. This Workshop will be held at Bell Lodge, 6826 Pine Ave., Bell, CA 90201-3549. Please send only check or money order for \$85.00 (includes lunch both days if registered before December 15, 2002) to Abdiel Lodge, 2455 Atlantic Ave, Long Beach, CA 90806 Attn: Treasurer. After December 15 the cost will still be \$85 but without lunch for the two days. For more information, telephone Sheila Regueira, Master, at (562) 866-2503.

## SACRAMENTO, CALIFORNIA

### Mystical Weekend

February 15-16, 2003

The Robert Fludd Chapter will be sponsoring a Mystical Weekend at the Eastern Star Temple, “K” Street, Sacramento. The theme will be “**Health, Healing & Harmonium, the Mystic’s Touch**.” For more information, please email [LadyFludd@att.net](mailto:LadyFludd@att.net)

## CALGARY, ALBERTA, CANADA

### Regional Convention

April 25-27, 2003

The Canadian Prairie Regional Committee will be hosting their Regional Convention at the King George Masonic Temple, 2323 Osborne Crescent SW, Calgary. The Grand Lodge dignitary will be Grand Master Julie Scott. The Convention’s theme will be “**Love and Service: Heart of the Mystic**.” This Regional Convention also celebrates Calgary Pronaos’ 50th Anniversary. For more information, please phone Carrissa Wieler at (403) 275-3053 or email [calgaryamorcann@shaw.ca](mailto:calgaryamorcann@shaw.ca)

## SINSINAWA, WISCONSIN

### RCUI Class

June 6-8, 2003

The West Central Region will host the RCUI class entitled “**World Harmony—Convergence of Modern Science and the Rosicrucian Teachings**,” taught by RCUI Instructor Robert Waggener, Ph.D., F.R.C., I.R.C. The class will be at the Sinsinawa Mound Center, Sinsinawa, WI. For more information, please e-mail [stlouislodge@rosicrucian.org](mailto:stlouislodge@rosicrucian.org)

## NEW YORK, NEW YORK

### RCUI East

June 18-22, 2003

The North Atlantic Region will be sponsoring two RCUI classes entitled “**Alphabet of the Soul**,” taught by RCUI Instructor June Schaa, S.R.C.; and “**As Above, So Below**,” taught by RCUI Instructor Steven Armstrong, F.R.C., Ph.D. (Cand). The classes will be held at the New York City Lodge, 32 Irving Place, New York City, NY. For more information, please phone (718) 439-8437 or email [veronicariv@prodigy.net](mailto:veronicariv@prodigy.net)

## MINNEAPOLIS, MINNESOTA

### Regional Convention

October 3-5, 2003

The West Central Regional Committee will be sponsoring their Regional Convention at the Red Lion Hotel, 1870 Old Hudson Rd, St Paul, MN. The Grand Lodge dignitary will be Grand Master Julie Scott. For more information, please email [shellmas@msn.com](mailto:shellmas@msn.com)

## RYE BROOK, NEW YORK

### Trilingual Martinist Convention

October 10-12, 2003

Martinists from all over the world will gather in Rye Brook, New York, to contribute their Light to the Eternal Light of our Order. Together we will study the principles brought out in our convention theme “**The Martinist Way: Developing the Ideal Personality**.” We will be honored by the presence of our Most Venerable Sovereign Grand Master, Christian Bernard; our Most Venerable Grand Master, Serge Toussaint; our Most Venerable Grand Master, José Luis Aguilar Moreno; and our Most Venerable Grand Master Julie Scott. To register online, please go to [www.regonline.com/?6481](http://www.regonline.com/?6481)





## Directors of the Supreme Grand Lodge of AMORC

*December 31, 2002*

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**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.*

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**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. 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 December 1, 2002

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. 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 - Kolodje, 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 Sprekende 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)

**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

**Tucuman:** Tucuman Pronaos

### ARUBA (9)

**San Nicolas:** Aruba Chapter & Pronaos

### AUSTRALIA (13)

**Australian Capital Territory:**

**Canberra:** Canberra Pronaos

**New South Wales:**

**Lismore:** Lismore Atrium

**Newcastle:** Newcastle Pronaos

**Southern Highlands:** Southern Highlands Atrium

**Sydney:** (M) Sydney Lodge;

Nepean Valley Atrium; Western Sydney Atrium

**Wollongong:** Illawarra Atrium

**Queensland:**

**Brisbane:** (M) Brisbane Lodge

**Caloundra:** Sunshine Coast Atrium

**Cairns:** Cairns Atrium

**Gin Gin:** Wide Bay Atrium

**Gold Coast:** Gold Coast Pronaos

**Gympie:** Gympie Pronaos

**Rockhampton:** Rockhampton Atrium

**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:**

**Perth:** Perth Pronaos; Darling Range Atrium

### 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: Prolémé 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: (M) Manaus Lodge

*Bahia:*  
Alagoinhas: Alagoinhas Chapter  
Feira de Santana: Feira de Santana Lodge  
Ilhéus: Ilhéus Pronaos  
Itabuna: Itabuna Lodge  
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  
Linhares: Linhares Chapter  
Vila Velha: Vila Velha Chapter  
Vitória: Vitória Lodge

*Goiás:*  
Anápolis: Anápolis 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 Chapter  
Sinop: Celeste Chapter  
Sorriso: Sorriso Pronaos

*Mato Grosso do Sul:*  
Campo Grande: Campo Grande Lodge  
Corumbá: Corumbá Pronaos  
Dourados: Dourados Chapter  
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  
Ipatinga: Vale do Aço 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 Lodge  
Varginha: Varginha Pronaos

*Pará:*  
Ananindeua: Ananindeua Pronaos  
Belém: (M) Belém Lodge

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

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

*Fóz do Iguaçu:* (M) Fóz do Iguaçu Lodge  
Guarapuava: Guarapuava Pronaos  
Londrina: (M) Londrina Lodge  
Maringá: Maringá Lodge  
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  
Araruama: Araruama 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 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 Tijuaca 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: (M) 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  
Passo Fundo: (M) Passo Fundo Lodge  
Pelotas: Pelotas Chapter  
Porto Alegre: (M) Porto Alegre Lodge  
Rio Grande: Rio Grande Pronaos  
Santa Maria: Santa Maria Chapter  
Santana do Livramento: Santana do Livramento Pronaos  
Santa Rosa: Santa Rosa Pronaos  
Santiago: Santiago Pronaos  
Santo Angelo: Santo Angelo Chapter  
São Borja: São Borja Pronaos  
Taquara: Taquara Pronaos  
Uruguaiana: Uruguaiana 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 Lodge  
Arujá: Arujá 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  
Caçapava: Caçapava Pronaos  
Campinas: (M) Campinas Lodge  
Caraguatatuba: Caraguatatuba Pronaos  
Casa Branca: Casa Branca Pronaos  
Catanduva: Catanduva Pronaos  
Fernandópolis: Fernandópolis Pronaos  
Franca: Franca Chapter  
Guará: Guará Pronaos



**Guaratinguetá:** Guaratinguetá Pronaos  
**Guarujá:** Guarujá Pronaos  
**Guarulhos:** (M) Guarulhos Lodge  
**Igarapava:** Igarapava Pronaos  
**Itaquera:** Itaquera Pronaos  
**Itapetininga:** Itapetininga Pronaos  
**Jacaré:** Jacaré Lodge  
**Jundiá:** Jundiá Chapter  
**Lorena:** Lorena Pronaos  
**Marília:** Marília Chapter  
**Mogi das Cruzes:** Mogi das Cruzes Chapter  
**Osasco:** Osasco Chapter  
**Ourinhos:** Ourinhos Pronaos  
**Piracicaba:** Piracicaba Chapter  
**Pirassununga:** Pirassununga Pronaos  
**Praia Grande:** Praia Grande Pronaos  
**Presidente Prudente:** (M) Presidente Prudente Lodge  
**Presidente Venceslau:** (M) Presidente Venceslau Chapter  
**Registro:** Vale dos Reis Pronaos  
**Ribeirão Pires:** Ribeirão Pires 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 Lodge  
**São Joaquim da Barra:** São Joaquim da Barra Pronaos  
**São José do Rio Preto:** São José do Rio Preto Lodge  
**São José dos Campos:** (M) São José dos Campos Chapter  
**São Paulo:** (M) Lapa Lodge; Santana Lodge; São Paulo Lodge; Tatuapé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter  
**São Vicente:** São Vicente Lodge  
**Sorocaba:** Sorocaba Lodge  
**Suzano:** Suzano Chapter  
**Taubaté:** (M) Taubaté Chapter  
**Tupã:** Tupã Pronaos

**Sergipe:**  
**Aracajú:** Aracajú Chapter

**Tocantins:**  
**Gurupi:** Gurupi Pronaos  
**Palmas:** Palmas Pronaos

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

**Banfora:** Lumière Pronaos  
**Bobo Dioulasso:** (M) Harmonie 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

**Ebolowa:** Reflexion Pronaos  
**Edéa:** Salomon Lodge  
**Eséka:** Mont Carmel Pronaos  
**Garoua:** Rama Lodge  
**Kribi:** Océan de Lumière Chapter  
**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:** Northern Light Lodge

#### **British Columbia:**

**Kelowna:** Okanagan Atrium Group  
**Vancouver:** Vancouver Pronaos

#### **Manitoba:**

**Winnipeg:** Winnipeg Atrium Group

#### **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)  
**Levis:** Nouvelle Harmonie Pronaos (4)  
**Longueuil:** (M) Poséidon Lodge (4)  
**Montreal:** (M) Atlas Lodge (4); Mount Royal/Nicholas Roerich Chapter (2)  
**Québec:** (M) Pyramide Lodge (4)  
**St-Jérôme:** Harmonie Pronaos (4)  
**Sherbrooke:** (M) Lumière de l'Est Chapter (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  
**Bunja:** Maendeleo Pronaos  
**Buta:** Archimède Pronaos  
**Butembo:** Sekmet Pronaos  
**Goma:** Bes Lodge  
**Isiro:** Lumière Pronaos  
**Kananga:** Butoke Pronaos  
**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  
**Mbandaka:** Sphinx Pronaos  
**Mbuji Mayi:** (M) Diba Chapter  
**Muanda:** Horus Pronaos  
**Mwene-Ditu:** Pax 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:** Sènèque 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  
**Bouafilé:** Paracelse Chapter  
**Bouaké:** (M) Ralph Maxwell Lewis Lodge  
**Boundiali:** Flambeau de la Bagoé Pronaos  
**Buyo:** Terre d'Eburnie Pronaos  
**Dabou:** Moria El Pronaos  
**Daloa:** Hieronymus Lodge  
**Danane:** Espoir Pronaos  
**Dauoukro:** Lux Rosae-Crucis Pronaos  
**Dimbokro:** Cecil A. Poole Pronaos  
**Divo:** Socrate Lodge  
**Duékoué:** Ra Pronaos  
**Ferkéssédougou:** Kone Tiekoura Kafalo 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 Pronaos  
**Oumé:** Le Verseau Pronaos  
**San Pédro:** Felicité Lodge  
**Sassandra:** Atlantis Pronaos  
**Séguéla:** Anaximandre Pronaos  
**Soubré:** Eau Vive Pronaos  
**Tabou:** Khepry Pronaos  
**Tanda:** Abron-Fie Pronaos  
**Tiassalé:** Vie Pronaos  
**Toulepleu:** Hera Pronaos  
**Toumodi:** Roger Bacon Pronaos  
**Yamoussoukro:** (M) Edith Lynn Lodge  
**Yopougon:** Empédocle Lodge; Mont Pico Lodge

#### **CROATIA**

**Zagreb:** Zagreb 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  
**Jablonec v Podjestedi:** Manuelo Brtník Pronaos  
**Jihlava:** Jihlava Atrium  
**Litomerice:** Litomerice Atrium  
**Litomysl:** Litomysl Atrium  
**Opava:** Opava Atrium  
**Ostrava:** Moravian Silesian Pronaos  
**Praha:** Comenius Pronaos  
**Prerov:** Prerov Atrium  
**Vsetin:** Vsetin 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) Jolliver Castlot Chapter**Aix-en-Provence:** (M) Rose du Sud Lodge**Albi:** Edith Lynn Pronaos**Angers:** (M) Alden Chapter**Angoulême:** Isis Pronaos**Annecy:** Amatu Pronaos**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**Bry-sur-Marne:** (M) Ankh Chapter**Caen:** (M) Sérénité Chapter**Cannes:** Phoenix Pronaos**Carcassonne:** Imhotep Pronaos**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 Pronaos**Dunkerque:** Septentrion Pronaos**Epinal:** Connaissance Pronaos**Fougères:** Rose Vendée Pronaos**Grenoble:** (M) Louis Claude de St.-Martin Lodge**Istres:** Sophia Pronaos**Le Mans:** (M) Jacob Boehme Pronaos**Le Neubourg:** (M) Zaroni Lodge**Lille:** (M) Descartes Lodge**Livron-sur-Drôme:** (M) Cristal Pronaos**Lyon:** (M) Maat Lodge**Marseille:** Haroeris Chapter**Maurepas:** Gustave Meyrink Pronaos**Metz:** (M) Frees Chapter**Montauban:** Shambala Pronaos**Montpellier:** (M) Moria-El Lodge**Mulhouse:** (M) Robert Bangert Chapter**Nanterre:** Aton Chapter**Nantes:** (M) Jacques de Molay Lodge**Nice:** (M) Héraclès Lodge**Nîmes:** Claude Debussy Chapter**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:** Renaissance Pronaos**Saint-Etienne:** Flamme Pronaos**Saint-Pourcain-sur-Sioule:** Ta

Noutri Pronaos

**Saint-Quentin:** Lumière Pronaos**Sainte-Maxime:** Antoine de

St. Exupéry Pronaos

**Strasbourg:** Galilée Chapter**Tarbes:** (M) Pays de Bigorre Pronaos**Thaire d'Aunis:** Osiris Chapter**Toulon:** (M) Hermès Chapter**Toulouse:** (M) Altaluz Lodge**Tours:** Blaise Pascal Pronaos**Vannes:** Vérité Pronaos**Versailles:** (M) Georges Morel

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**Koblentz:** Koblentz 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/Warnemünde:**

Rostock/Warnemünde Atrium

**Saarbrücken:** Saarbrücken Pronaos**Stuttgart:** Stuttgart Lodge**Sylt:** Sylt Atrium**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

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**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**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

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**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  
**Queretaro:** Queretaro 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:** Monocelis 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 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  
**Napier:** Athenaeum Atrium  
**Nelson:** Nelson Atrium  
**New Plymouth:** Taranaki 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  
**Ikrom:** 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  
**Bergen:** Bergen Atrium  
**Bredrikstad:** Borg Atrium  
**Hamar:** Mjøsa Pronaos  
**Kristiansand:** Agder Pronaos  
**Oslo:** Oslo Pronaos  
**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)**

**Alcobaça:** Alcobaça 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

#### **RUSSIA**

**Moscow:** Illumination Pronaos

#### **RWANDA (4)**

**Kigali:** Osiris Pronaos

#### **ST. LUCIA (2)**

**Castries:** Castries Atrium Group

#### **SENEGAL (4)**

**Dakar:** (M) Karnak Chapter

#### **SINGAPORE (13)**

**Singapore:** Singapore Pronaos

#### **SLOVAKIA (14)**

**Bratislava:** Jesenius Pronaos  
**Kosice:** Kosice Atrium

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

**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 Atrium Group

#### **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:** (M) Hathor Pronaos  
**Palma de Mallorca:** Ankh Pronaos  
**San Sebastian:** San Sebastian Chapter  
**Santa Cruz de Tenerife:** (M) Abora Lodge  
**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:** Maitre 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  
**Hahoté:** 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 Lights Atrium Group  
**Hassocks:** Raymond Andrea Pronaos  
**Leeds:** Leeds Pronaos  
**Liverpool:** Pythagoras Chapter  
**London:** (M) Francis Bacon Lodge; London Chapter; Wanstead Springs Chapter; Robert Browing Pronaos; Michael Faraday Atrium Group; Wembley Atrium Group  
**Manchester:** John Dalton Chapter  
**Milton Keynes:** Zanoni 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

**Wales:**

**Newport:** H. Spencer Lewis Atrium Group

**UNITED STATES (2, 11)**

**Arizona:**

**Mesa:** Valley of the Sun Pronaos

**California:**

**Bell:** (M) Bell Lodge (11)  
**Capitola:** Rose Pronaos  
**Long Beach:** Abdiel Lodge  
**Los Angeles:** (M) Hermes Lodge; Los Angeles Lodge (11)  
**Mill Valley:** Golden Gate Pronaos  
**Oakland:** Oakland Pronaos  
**Pleasant Hill:** Golden Lotus Atrium Group  
**Sacramento:** Robert Fludd Chapter  
**San Diego:** San Diego Lodge (11); Mystic Light Atrium Group  
**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:** Pike's Peak Pronaos

**Denver:** (M) Rocky Mountain Chapter

**Connecticut:**

**Hartford:** Hartford Pronaos

**District of Columbia:**

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

**Florida:**

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

**Georgia:**

**Avondale States:** (M) Atlanta Lodge

**Kansas:**

**Wichita:** Astra Lux Atrium Group

**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:**

**Portland:** Eastern Dawn Pronaos

**Maryland:**

**Silver Spring:** Rosebud Pronaos  
**Towson:** Chesapeake Pronaos

**Massachusetts:**

**Allston:** (M) Johannes Kelpius Lodge

**Michigan:**

**Detroit:** (M) Thebes Lodge  
**Flint:** Moria El Pronaos  
**Kalamazoo:** Isis Atrium Group

**Minnesota:**

**Minneapolis:** Essene Chapter

**Missouri:**

**Kansas City:** Sanctum Lux Atrium  
**Marshfield:** Osiris Risen Atrium Group  
**St. Louis:** (M) St. Louis Lodge

**Nebraska:**

**Lincoln:** Prairie Light Atrium Group

**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 Chapter  
**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 Chapter  
**Mayville:** Chautauqua Lake Pronaos  
**New York:** (M) New York City Lodge; Manhattan Chapter (11)  
**Ronkonkoma:** Dove Pronaos  
**White Plains:** Thomas Paine Pronaos

**North Carolina:**

**Chapel Hill:** Triangle Rose Pronaos  
**Winston-Salem:** Piedmont Rose Pronaos

**Ohio:**

**Columbus:** Helios Pronaos  
**Dayton:** Elbert Hubbard Chapter  
**Solon:** Osiris Atrium Group  
**Youngstown:** Youngstown Chapter

**Oregon:**

**Portland:** Enneadic Star Pronaos

**Pennsylvania:**

**Allentown:** Allentown Pronaos  
**Philadelphia:** (M) Benjamin Franklin Pronaos  
**Pittsburgh:** Golden Triangle Atrium Group

**Rhode Island:**

**Lincoln:** Providence Pronaos

**Tennessee:**

**Nashville:** Circle of Light Atrium Group

**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) Armonfa Lodge (11); Maat Pronaos

**McAllen:** McAllen Pronaos (11)

**San Antonio:** Mystical Rose Chapter; Universo Chapter (11)

**Utah:**

**Salt Lake City:** Utah Wasatch Pronaos

**Vermont:**

**Peachman:** Twin States Pronaos

**Virginia:**

**Roanoke:** Living Light Pronaos

**Washington:**

**Seattle:** (M) Michael Maier Lodge

**Wisconsin:**

**Delavan:** Mystic Triangle Atrium Group

**Milwaukee:** Karnak Chapter

**URUGUAY (11)**

**Maldonado:** Maldonado Pronaos

**Montevideo:** (M) Titule 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

**Punto Fijo:** Punto Fijo Pronaos

**San Cristóbal:** Kut-Hu-Mi Chapter

**San Félix:** 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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**Hierarchy Periods for 2003**

Hierarchy members are encouraged to participate on these dates at 8 pm local time.

February 20



May 15



August 21



November 20



# Registration Form

## 2004 AMORC World Peace Conference

San Jose CA USA  
June 29 through July 4, 2004

To register for the 2004 AMORC World Peace Conference: You may either register on online at:

*[www.rosicrucian.org/worldpeaceconference/register](http://www.rosicrucian.org/worldpeaceconference/register)*

or mail this completed registration form with your payment to:

**2004 AMORC World Peace Conference**  
**Rosicrucian Park, 1342 Naglee Ave, San Jose CA 95191, USA**

Please print clearly and use **one form per participant**:

Frater    Soror    Colombe    Grand Councilor    Regional Monitor   Key Number \_\_\_\_\_

First Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Street Address: \_\_\_\_\_ City: \_\_\_\_\_

State/Province: \_\_\_\_\_ Zip /Postal Code \_\_\_\_\_ Country: \_\_\_\_\_

Email: \_\_\_\_\_ Telephone: \_\_\_\_\_

Language (please identify all languages spoken): \_\_\_\_\_

If possible, I prefer translation into:

English    French    German    Spanish

Event	Fee	Total
First Temple Degree Initiation June 27 & 28 at the Grand Temple, Rosicrucian Park	AMRA	
RCUI Class: "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action" June 29, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "The Rosicrucian Medicine Wheel" June 30, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "Introductory Qabalab for Rosicrucian Students" July 1, 9 am-5 pm, Fairmont Hotel	\$75	
<b>2004 AMORC World Peace Conference, July 2-4, Fairmont Hotel</b>	<b>\$150</b>	
AMRA Donation		
Total amount enclosed:		

**Registrations will not be accepted after February 15, 2004. ABSOLUTELY NO registrations will be taken at the door.**

**PAYMENT BY CREDIT CARD ONLY:**    VISA    MasterCard    American Express    Discover

Card Number: \_\_\_\_\_ Exp. Date: Mo \_\_\_\_\_ Yr \_\_\_\_\_

Name on Credit Card (Please print clearly) \_\_\_\_\_

Signature: \_\_\_\_\_



# 2004 AMORC WORLD PEACE CONFERENCE

*Travel Back to the Source....*

San Jose CA USA  
June 29 through July 4, 2004

## Schedule Details

Mon., June 28, 1 pm-9 pm: Check-in for those attending RCUI classes.

Tues., June 29, 9 am-5 pm: RCUI class "*Mysticism Brought to Life: Putting the Rosicrucian Principles into Action*"—Edward Lee, FRC, Instructor

Wed., June 30, 9 am-5 pm: RCUI class "*The Rosicrucian Medicine Wheel*"—Robin Thompson, FRC, Instructor

Thurs., July 1, 9 am-5 pm: RCUI class "*Introductory Qabalah for Rosicrucian Students*"—June Schaa, SRC, Instructor

Thurs., July 1, 5 pm-9 pm: Check-in for those attending the Conference only.

Fri., July 2 – Sun., July 4: Conference program opens at 9 am on Friday morning and concludes at 6 pm on Sunday with a Chapter Convocation with our Imperator, Christian Bernard.

## Convocations at Rosicrucian Park

Convocations will be held on the evenings of June 29 – July 3 in the Grand Temple at Rosicrucian Park. Attendees will be assigned a date and time to attend one of the convocations presented. We will not be translating the discourses given in the Temple so attendees will be assigned to a convocation based on language. Space is extremely limited for these convocations and will be assigned based on early registrations. *Please book early if you are planning to attend one of the convocations in the Grand Temple.*



## Hotel Information

The Convention hotel is the elegant Fairmont San Jose Hotel, conveniently located in the heart of downtown San Jose approximately 2 miles (3.2 km) from Rosicrucian Park and only a few minutes from San Jose International Airport.

To book your room you may contact the Fairmont San Jose Hotel directly by phoning **1.800.346.5550** or **1.408.998.1900**, and specify that you are attending the Rosicrucian World Peace Conference. Our group booking code is **OAMO**. Online booking for our group will be available after February 28, 2003.



Rosicrucian Park  
1342 Naglee Avenue • San Jose, CA 95191  
USA

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Paid