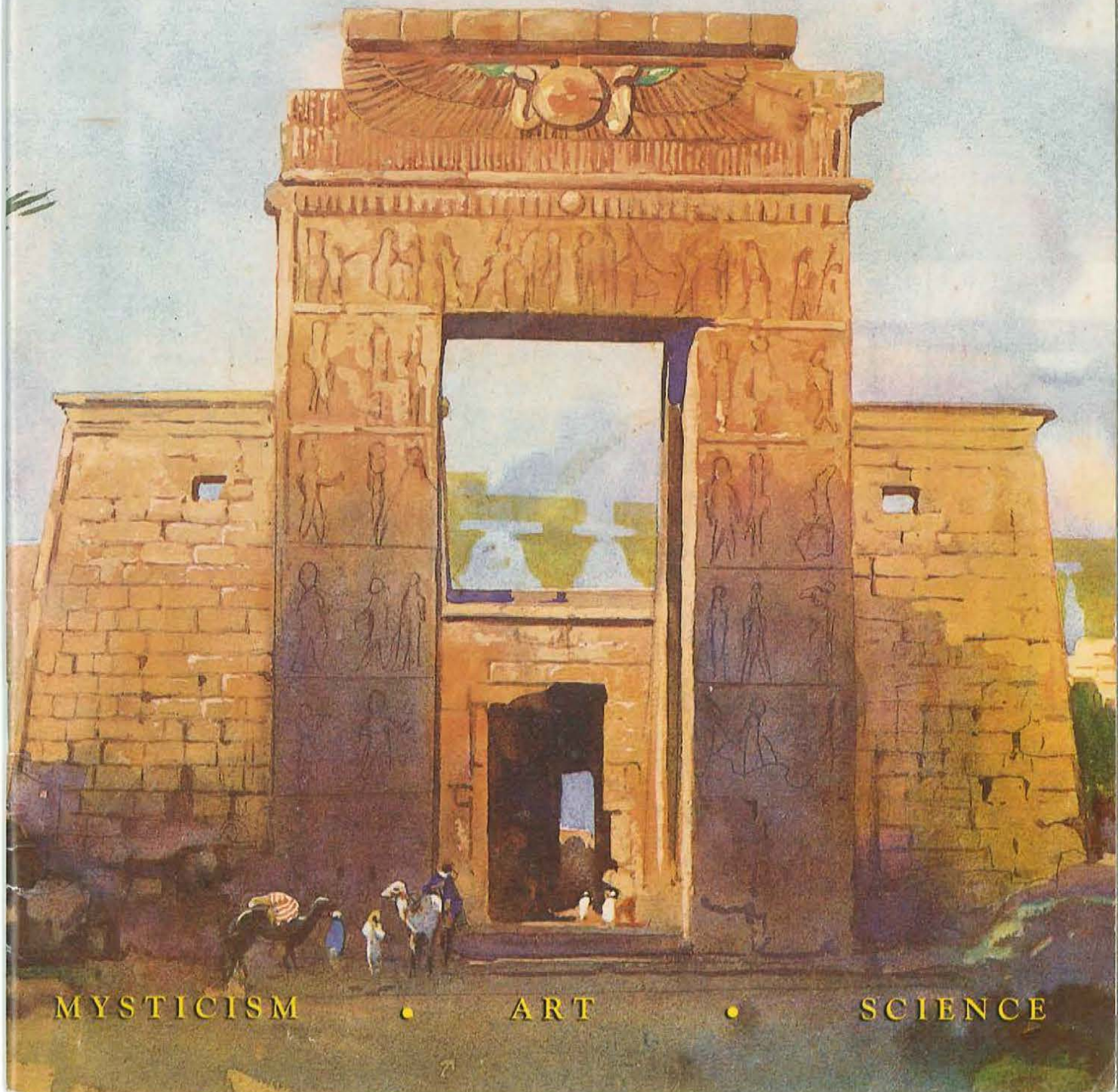

Rosicrucian Digest®

Volume 82 • Number 4 • 2004



MYSTICISM



ART



SCIENCE



Treasures from our Museum



A Priest Honors the Goddess of Karnak

RC 2974

19th Dynasty
Limestone
H: 17.1 cm



ROSIKRUCIAN
EGYPTIAN
MUSEUM
&
PLANETARIUM

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

The goddess Mut was honored at the Temple of Amun at Karnak, which is near Thebes and adjacent to Luxor. As the consort of Amun, Mut had her own precinct, known today as the Precinct of Mut. The largest place of worship in the ancient world, the temple of Amun at Karnak was dedicated not only to the worship of Amun, but also to his wife, Mut, and their son, Khonsu. In addition, because of a strong association between Mut and Sekhmet, shrines to Sekhmet and her consort, Ptah, were present at Karnak. Over time, other gods and goddesses were honored, including, for a brief time, the Aten.

Mut, whose name literally means "mother," was usually represented as a vulture, but at times was a lion-headed goddess like Sekhmet, one of the avenging "Eyes of Ra." In this relief fragment, the goddess stands before a jackal-topped standard, probably symbolizing the deceased nature of the man making the offering to her. Mut holds her papyrus scepter in her left hand, and an *ankh*, the sign of "life," in her right. Mut wears the Double Crown of Egypt, representing

her role as a mother goddess to both Upper and Lower Egypt. The inscription between her and the offering man says, "Mut grants life, stability, and health to the ka of —", as well as his family. The name is too damaged to be easily deciphered. The offering man is clearly a priest, based on the knot in his kilt and his shaved head. Egyptian priests shaved their heads as a part of the ritual cleansing required for entering the holy areas of the temples. The priest holds his hands up in a gesture of piety to Mut, while before him he has placed an offering stand loaded with a papyrus frond and food offerings.

In ancient Egypt, energy followed thought. The Egyptians believed that the effort and thought placed in creating a work of art such as this would ensure that Mut would eternally honor the offering priest. Art was a form of worship in its own right in ancient Egypt, as it is in many religions throughout world history.

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

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So many of us are continually battling effects without ever trying to get at the cause. However, with some intelligent rational thought, we can precipitate causes that will bring into our lives increasingly productive results.

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In recent months three affiliated bodies in three different nations of our jurisdiction achieved this worthy goal.

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The First "Rosicrucians" of America

In 1694 a group of German Pietists sailed for America where they established a thriving colony. They became the first American "Rosicrucians." What conditions caused them to leave Europe and settle in this new land? And from what European roots did this new movement spring?

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Front Cover: Detail from the watercolor, Entrance to Karnak Temple, Luxor, Egypt, painted by H. Spencer Lewis during the 1929 Rosicrucian expedition to Egypt. The original of this historic work is displayed in Rosicrucian Park's Administration Building.

Back Cover: 1937 cover of the Rosicrucian Digest that features Ralph M. Lewis' article on his experience inside the Great Pyramid.

Cause and Effect

by Rodman R. Clayson, F.R.C.

FOR EVERY CAUSE there is an effect. Cause and effect constitute a universal law that is often referred to as the Law of Compensation or action and reaction. The mystic, philosopher, and scientist are always greatly interested in this law. Research laboratories in one way or another are continually working with the Law of Cause and Effect. We see the operation of the law around us a thousand times every day. Turn on a light switch in your home. This is a cause, and the resulting light is the effect. Strike a match. This is another cause, and the resulting flame is the effect.

With a little intelligent rational thought, people can precipitate causes that will bring into their lives more and more productive results. So many people are continually battling effects without ever trying to get at the cause.

All of us have experienced illness. It is the result or effect of something we may have eaten or done thoughtlessly. Illness may be the cumulative effect of a cause that has been, perhaps thoughtlessly, contributed to for a long period of time. In order to bring about complete healing of your illness, your physician will usually try to help you determine the cause.

Many superstitious concepts of early times were the result of having no understanding of the cause of such natural things as rain, thunder, lightning, and earthquakes. It was thought by early humans that these effects were caused by gods, and that frequent disastrous storms were brought about by displeased gods. Since science has investigated the causes of storms and earthquakes, fear concerning them has largely been done away with. We know that storms are the result of natural laws.

There is a universal law that governs all matter and all manifestations of nature. Also, universal law governs everything that we do. Humans are somewhat like magnets, in that we may attract and draw to ourselves those conditions which are predominant and pregnant in the heart and mind. Expecting the worst to happen will invite disaster. This is a natural effect following a cause for which we ourselves are

responsible. It is our awareness of things closest to us that attracts similar conditions; therefore, it behooves us to realize that our desires and ideals, our very consciousness, functions as a magnet.

If we desire harmony within ourselves and harmony in our environment, we must think, act, and create the conditions that will bring about a state of harmonium. In other words, we must institute causes that will bring about the effect of harmonium. It is essential that we be cognizant of this important law. It need not work for us in a negative way. Conditions can be created which will cause it to function positively and constructively. By aspiring to lofty ideals, we will then be given the courage, confidence, and understanding to provide the means for our accomplishment. We will be strengthened and given the understanding to meet the difficulties of the day and the probabilities that may lie ahead.

As a person cultivates a sound philosophy of life and has some knowledge of the Law of Cause and Effect, he or she becomes able to cope with nearly all situations and rise above seeming trials and vicissitudes. Experiences that come to us serve to bring knowledge for a new arrangement of life. The constructive effects that we bring into being help to develop our strength and wisdom. We profit from experience, and thereby are assisted in adjusting to life. We are aided in making proper decisions. The anxious fears of yesterday will vanish with the dawning light of a new day. Our problems appear in a new light and we institute adjustments or changes that will bring them under control.

We must make a psychological adjustment to our environment; we must not become discouraged by failure or unfulfilled ambitions. We must not permit ourselves to become frustrated. As we grow in understanding, we will grow in spirituality. How we nourish this growth will have much to do with the end result or effect. Our aspirations for growth are in accord with our knowledge and understanding. We should endeavor to bring harmony to the mind and body. When the body suffers from disharmony, one's

thinking and actions are affected. Thus we see that as life expresses itself it reveals a continuous flow of action and reaction, cause and effect.

An example of cause and effect in a negative and adverse way is shown in the emotion of fear. The instant that one begins to fear something, that something is given power to manifest. Since the mind is said to be magnetic in a sense, it draws to itself whatever it constantly thinks about; therefore, that which we fear can materialize if the necessary steps are not taken to find a true understanding of the cause of the fear. Usually fear is based on an unknown factor or condition. Job said, "The thing I greatly feared has come upon me." Thoughts of the human mind express themselves in action. The precipitating of wrong thoughts, when transposed into action will eventually cause individual unrest.

Urges and Decisions

From the past we have the present, and from the present we shall evolve all that is yet to come. This should be a part of our day-to-day philosophy. It involves the Law of Compensation. As a man thinketh in his heart, so is he. Just as we sow or choose, so shall we reap. It is the Law of Cause and Effect. Our life is an endless battle between urge and decision. The urges from within vie with the worldly temptations from without. No person is motivated or at least should not be motivated by urge; rather, one should always place oneself in the position of being free to decide and to choose.

Causes are like seeds planted in soil. As the seed is nourished by the sun, water, and earth, it germinates and a green structure is pushed above the soil to become a stalk of grain, a rose, or a tree. In this analogy, the seed is the cause. What eventually becomes a weed, a flower, or a peach tree is the effect.

It is necessary that we make a psychological adjustment to our environment. Every day you are experiencing the effects of causes that you have set into motion. Virtually every thought and act will function as a cause that will precipitate some kind of effect. Knowledge of cause and effect will help you to have greater success in your chosen field of endeavor, to better conditions in your life, and to enjoy the best of health.

If one persistently experiences adversity, he or she should endeavor to leave no stone unturned

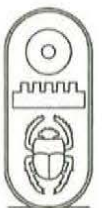
to determine the actual cause of so much misfortune. Once the cause is determined, then possible adjustments can be made. One would not think of taking a long journey without making sufficient plans and preparations beforehand. Without proper plans and preparations the journey might become a disastrous effect. In this instance, properly laid plans and preparations may be looked upon as an appropriate and necessary cause. If more thought is devoted to the plans of anything we are contemplating, it will minimize our errors.

Perhaps one of the least considered of all causes is our privilege of choice. There are times every day when every person must make a decision, must choose one of alternate ways, must make a choice as to what is best to do. Sometimes we make the wrong choice and therefore learn the lesson that it brings. The lesson is the effect; the decision or choice was the cause. Rational thought helps to make proper decisions.

The effects of causes at times have a chain reaction. If someone with whom you are working aggravates you beyond the point of patience and tolerance, you may revengefully attack him and cause physical injury. Perhaps the police are called, and you have to spend some time in jail. Then you have to appear in court before a judge. You have been inconvenienced, embarrassed, and your pride has been hurt. You have involved yourself in a series of causes and effects that were set in motion by a single thoughtless act. It was the first cause.

From this cause came other unfortunate circumstances. Your pay stopped, inasmuch as you were not working. Perhaps you lost your job. As a consequence you not only disadvantageously experienced many losses, but your family was also caused to suffer. Thus we see that our emotions, as well as our thoughts and conduct, become involved in cause and effect.

So that you may enjoy only the best effects from the causes that you initiate, you can learn to control your thoughts and acts. Thought leads to action, thus thoughts must be looked upon as causes. At the same time, actions may very well bring effects. The control of causes must first begin with your mind, with your perspective and understanding, with the way you approach things. Be sure you plant only the proper seeds in your garden. Sow seeds of thoughtfulness. The yield



from your harvest will bring you a sense of achievement and peace of mind.

Another example of how someone other than yourself may be affected from a cause precipitated by you is a true case of cause and effect wherein the effect is entirely negative. A child in a family found a sharp knife on a table, and in playing with the knife cut himself severely. The injury caused the child much pain, and was no doubt a lesson to him in the handling of knives. But the fact that the knife was carelessly left on the table, by the parent, within reach of the child was the cause of the accident. The cause was the parent who thoughtlessly left a knife where the child could reach it. The child's injury was the effect.

This incident shows how careful we must be in everything we do so that the precipitated causes will bring only the best of effects. Our own carelessness or thoughtlessness may often institute causes that bring disastrous effects not only to ourselves but to our family and friends.

It behooves us to be thoughtful, to exercise our best judgment, to be wise in our decisions. Think before you speak or act. Be sure that the cause you are about to initiate will bring about only the effect you desire. Make your decision

today to live a prudent life, to utilize to the fullest your talents, to be healthier, to be more successful in your profession, avocation, and the management of your home. Learn how to meet all situations, how to reason things out properly, and how to direct your efforts into worthwhile channels.

If you institute the proper causes, and conscientiously do everything possible to bring about desired changes and adjustments, you will see your problems coming more and more under control; and, if you analyze these things, you will see how they work for the best. In them, you will recognize lessons learned and experiences gained. Many of our difficulties provide blessings in disguise.

The past is important, for we build upon the past. Today is the result of yesterday. Yesterday is the cause; today is the effect. We know that experiences of the past contribute to our wisdom. It is said that nothing happens by chance; for every cause there is an effect. Every manifestation has some meaning or aim since there must be fulfillment of the law; and it can be a compensating law for good fortune or otherwise, depending upon the cause. As you sow, so shall you reap. The effect is your compensation for the cause you create. Δ

First there must be order and harmony within your own mind. Then this order will spread to your family, then to the community, and finally to your entire kingdom. Only then can you have peace and harmony.

—Confucius

Florida Regional Convention

Miami, Florida

June 16 – 19, 2005

Co-hosted by Miami Lodge and Fort Lauderdale Chapter at the Radisson Mart Plaza Hotel, 711 NW 72nd Ave., Miami. Grand Lodge Dignitary will be Grand Master Julie Scott. Special Guest Speaker will be Vice President Dr. Lonnie C. Edwards. The convention theme is **"Alchemy and Regeneration."** **Martinist Day** on June 16. For more information, please contact Vivette Thomas at (303) 944-1432 or email vemarsh@msn.com

Inside the Great Pyramid

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

Rosicrucians have been visiting Egypt for decades, underscoring the Order's roots in the teachings of the Egyptian mystery schools. Although many of us have read about the first Rosicrucian tour to Egypt with Imperator H. Spencer Lewis in 1929, the 1937 tour with Dr. Lewis was even larger than the first. Early that year nearly 200 Rosicrucians, led by Imperator Lewis, departed New York on a 750-foot Italian steamship, the S.S. Roma, for a two-month voyage that highlighted Egypt, but also included major ports of call on the traditional Mediterranean Grand Tour: Madeira, Gibraltar, Algiers, Rome, Athens, Rhodes, Beirut, and Istanbul. As with the 1929 tour, this was truly a grand tour—complete with special railway cars, the best hotels, steamer trunks packed full of suitable clothing, a transatlantic voyage aboard a luxurious ocean liner, and unusual sites rarely visited by other tour groups. And, of course, this being a Rosicrucian tour, it was a very unusual—even unique—experience! The travelers were treated to special features and unusual sites normally passed over by the casual tourist of that time. At every site, in every city, Dr. Lewis pointed out and explained certain cultural and mystical aspects relating to the place that were generally unknown to ordinary travelers. And then, there were the magnificent Rosicrucian initiations—personally conducted by H. Spencer Lewis himself at sacred places such as Lake Moeris and the Great Pyramid in Egypt. What an experience this must have been!

The entire tour was chronicled in a series of articles published consecutively in 1937 issues of the Rosicrucian Digest under the title "Along Civilization's Trail." Written by Rosicrucian Supreme Secretary Ralph M. Lewis, who accompanied his father on this tour, the articles convey a mystic's intimate perspective on some of the sacred shrines of the ancient world. What a wonderful preparation for the young man who, a couple of years later, assumed the mantle of Imperator! To commemorate this historic tour and inspire our readers to take part in the upcoming Rosicrucian Tour of Egypt, we excerpt from Ralph Lewis' article on his experience inside the Great Pyramid.

— Editor

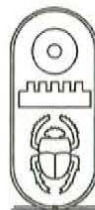
THOUGH an inviting breakfast had been prepared for us, we were not in the mood for food, for what lay ahead occupied our thoughts. After all, throughout our travels there had been in the back of our consciousness the thought of the Great Pyramid. And now we had arrived!

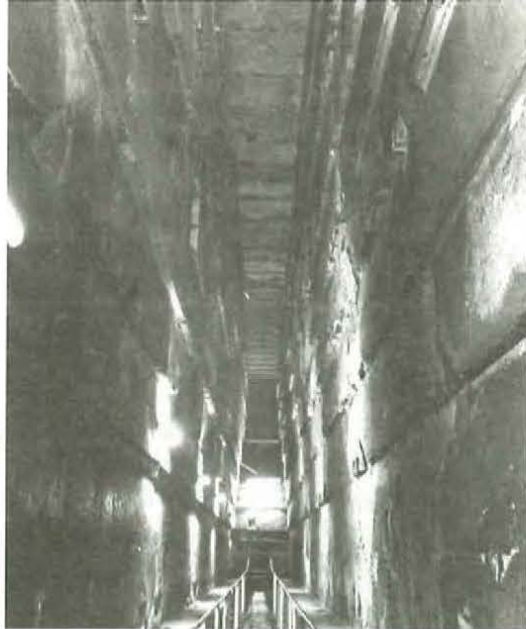
Sheike Abdul, our personal guide, called for us in a modern automobile in which we placed all of our camera equipment and then crowded ourselves in as well. We were soon speeding toward the Pyramids.

Of course, from what one has read and pictures one has seen, one realizes that the Pyramids of Egypt are the greatest edifices ever built by the ancients. But this realization is nothing compared to the actual experience of seeing them. As one approaches they grow monstrous and seem to loom out of the very sands upon which they are

erected. Most paintings of the pyramids make them seem very colorful, yet in the glaring sun, even so early in the morning, to the eye they are white with just a tint of yellow. They reflect the brilliant sunlight on the sands.

The pyramids are built on a plateau above the Nile Valley. In a sense, in their present state of preservation, they look like an enormous pile of gigantic blocks tumbled upon each other and assuming, it seems, by accident the general shape of a pyramid. But this impression is only gained when one is close to them. From close by, there seems to be little difference in size between the Great Pyramid of Cheops [Khufu] and Chephren's [Khafre's] Pyramid. However, as one walks about the base of the Great Pyramid, there is soon the realization that it does, as estimated, cover an area of some thirteen acres. The great sandstone blocks of which it is composed are about the





The Grand Gallery.

shoulder height of an average person. For a height of about fifty or sixty feet around the entire pyramid, the great blocks are quite jagged and protrude. Above that, the sides are quite smooth and almost inaccessible. However, one edge of the pyramid, exposed to the open desert, has been whipped by the elements and sands for centuries, and is so jagged that its blocks form a natural stairway or steps to the apex. It would seem as though it would be quite simple to ascend the pyramid by this means, yet to the inexperienced it is a tedious task, although Arab boys, for a few coins, willingly race to the top and return in the short time of seven minutes.

The top of the pyramid is now flat, but originally had a gold apex, portions of which were removed at different intervals in the past.

For centuries one of the mysteries of the Great Pyramid was the location of its entrance. There was nothing visible from the outside to indicate its proper entrance. Caliph El Mamoun made a false entrance, which is still used today as the main entrance to the pyramid. And so it was through this false entrance that we made our entry, climbing up to it over three large blocks, each weighing over two and a half tons, which is the average weight of all of them, and of which there are some 2,300,000 in the Great Pyramid—enough to form a wall four feet in height from New York to San Francisco and halfway back.

Entering the jagged aperture of the mammoth structure, our party cautiously walked along a semi-dark and narrow stone passageway that led to the ramp of the Grand Gallery. After walking

along this passageway for a short distance, we were obliged to stoop and crawl through a circular-like tunnel for a distance of about twenty-five or thirty feet. When we stood erect again we were at the beginning of the Grand Gallery. It was a most awe-inspiring spectacle. We thrilled to the thought, as we looked upward along this steep narrow passageway and saw above us and on either side massive highly polished limestone blocks, that we were in the Great Pyramid of Egypt. Mystery of mysteries! One feels helpless, surrounded by this wall of stone. One feels insignificant, humble. It is peculiar but true that the Great Pyramid inspires in man that same feeling of humility as do some of the great works of nature.

Slowly we began our ascent up the rough stone ridges in the form of steps that are the only means of reaching the top of the Grand Gallery. It is a steep ascent and you feel, after five or ten minutes of climbing, that the height of the Great Pyramid is underestimated and certainly must exceed by several hundred feet the nearly 500 feet accredited to it.

The Neophyte's Journey

As you ascend, suddenly your attention is called to an almost obscure hole-like aperture to your right. It looks as though it was not an intentional opening but perhaps the result of damage in later years. But you are advised that this is the true entrance to the Great Pyramid. As you peer into the inky blackness and feel a cool draft of air upon your face, you think of the hundreds of neophytes of the mystery schools of the past who were led up from the Chamber of Darkness below after taking their original obligation at the altar between the paws of the Sphinx and after having performed certain rites in the allegorical world of darkness depicted by the lower chamber. They were then permitted to ascend this very narrow and low passageway and enter the Great Pyramid itself through this jagged opening. How pleasing it must have been to them to know that they had attained that degree of illumination and understanding and worthiness which permitted them to travel further, physically, mentally, and spiritually!

So with the most solemn spirit and in utter silence we proceeded. The entire experience invited silence. Ordinary conversation and comments would have seemed so absurd, so meaningless, in contrast to the thought that was put into this stupendous structure, the wealth of knowledge it

represented, the experiences of those who had gone before us in this same place. Finally, with gratitude, we came to rest at a level stage. Walking along this level pathway, which was considerably narrower than the Grand Gallery, we entered a portal—an opening seemingly cut through a sheer block of limestone, of about seven feet in height and three feet in width. Passing through this we came to a large chamber known as the Queen's Chamber, about twenty-five feet in length and sixteen or twenty feet in width, with a comparatively low ceiling, absolutely plain, no inscriptions, no symbolism, nothing to indicate either the life or death of its builders.

Any engineer knows that the builders of the Great Pyramid must have been possessed of exceptional engineering skill and ingenuity to build the structure. Its great blocks of stone are perfectly mathematically proportioned. Their ends are fitted together so perfectly and held by such a thin and yet exceptionally adhesive mortar that not even a sheet of paper can be inserted between them. They were hewn out so accurately that each block of stone does not vary from a straight line and an accurate square more than a hundredth of an inch in a length of six feet.

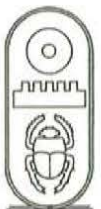
After leaving the Queen's Chamber we returned to the Grand Gallery once again and continued our ascent. Except for the feeble torch-like light every fifteen or twenty feet, fastened by metal brackets to the smooth stone sides in recent times, the passageway would have been inky black. Finally the uneven flooring, which really consists of stone blocks of which the Pyramid itself is built with niches to keep one from slipping because of the steep incline, leveled out and a few feet ahead of us it appeared as though the passageway with the walls converging to a width of about four feet was blocked by a huge stone, one of the masonry blocks upended. Upon approaching, we noticed that there had been carved through it also a tunnel-like passageway, the deeper shadow of the entrance not having been noticeable further back. The height of this tunnel-like passageway was not sufficient to allow us to walk erect, and we were again obliged to crawl on hands and knees.

We crawled a length of about sixteen feet, then stood upright in a large chamber, the height of which was about twelve or fourteen feet, and thirty feet in length. This was the King's Chamber, known as the Hall of Illumination. It, too,

was perfectly bare of all furnishings, inscriptions, and hieroglyphs—with the exception that at the end opposite from which we entered was a large stone sarcophagus. The sarcophagus, in fact, was one of the blocks of masonry of which the Great Pyramid is constructed, and it was lying in a horizontal position in the center of the end of the chamber. The upper portion of the block had been sawed or cut away, and the remainder had been hollowed out to conform to the general contour of the human body, and thus it formed the sarcophagus or coffin of some pharaoh or eminent person—so relate the sagas. Many believe it was the burial place of the Pharaoh Cheops. However, there is nothing in the sarcophagus at this time, nothing inscribed upon it that would confirm this theory and there never has been found anything that would definitely establish the fact that the Great Pyramid was built solely as a burial place, with this tomb-room as its final purpose. One immediately gains the impression, which supports legends that have come down through the ages as well as the more recent discoveries of which we will speak later, that this sarcophagus was used for initiation.

The King's Chamber of Initiation

In this Hall of Illumination, this King's Chamber, there met at intervals only the highest adepts and the most highly developed and learned members of the mystery school, the early Egyptian Brotherhood of learning. It was in this King's Chamber that the council meetings were held, where policies were decided upon which shaped the course of many human lives at that time. It was in this chamber that all the facts of reality, all the knowledge that man had acquired by virtue of experience and investigation were classified and related and made into an understandable, livable philosophy of life. In the lower chambers the students were taught facts, the result of inquiry and investigation, made to prove the laws, made to apply them to their own lives, and as they learned these lessons, they advanced, degree by degree, chamber by chamber, until eventually they were permitted to share in the council meetings of the Hall of Illumination, and from there they went forth in the world to spread the knowledge they had learned, to gather about them other neophytes whom they sought out to teach them as they had been taught.





Interior of the King's Chamber. Returning to the Great Pyramid many years later as Emperor, Ralph M. Lewis prepares to conduct a Rosicrucian initiation within the King's Chamber.

All around this great temple of learning, this pyramid, at that time greed, fear, avarice, ignorance, and superstition prevailed. These dual conditions have always existed. The learned men of that time—those who had attained the Hall of Illumination—could not go out among the multitudes and immediately convert them to understanding. They would only have lost their lives if they had attempted it, and nothing would have been gained.

So the real purpose of the Great Pyramid was kept secret. To many at that time it was considered merely a place of worship where mysterious religious rites took place, and the ambassadors of light and wisdom of that period were forced to seek here and there one who was ready or worthy to take the vows at the altar between the paws of the Sphinx at a certain hour at night, and then be led through the secret passageway into the Great Pyramid itself.

We stood about, none of us speaking, just thinking, each within the world of our own thoughts trying to visualize what had occurred in this very stone chamber, in this heart of a past civilization centuries ago.

It was then that there was performed a ceremony that none of us shall ever forget, and it was the first time that it had been performed since the days of the activity of the Great Pyramid itself—the time when the mystic brotherhoods held their regular ceremonies here. This ceremony was the intonation of the mystic vibratory vowel sounds. A frater stepped forward and turned so that his back was to the center of the great sarcophagus. The rest of us stood on either side of the chamber, and then he proceeded to intone these sacred vowel sounds, the vibrations of which have a

definite effect upon one's emotional and psychic natures. Under ordinary circumstances the vibrations are intended to excite these centers of our sympathetic nervous system and have a tendency to elevate one's consciousness, to exhilarate and lift one above the ordinary mundane feelings and sensations which one experiences daily. But none of us expected the result. We heard not only our frater's intonations, but it seemed the chorus of a million voices besides. With the very utterance of the first vowel it seemed as though he had struck a key which unlocked voices that had been imprisoned in stone for centuries awaiting a magic word or tone for release, and the sounds came back to us from the walls and the floor and the ceiling like a chorus of cries of freedom, as though we had liberated imprisoned beings. It was startling. He continued the vowel sounds for a period of at least five minutes. We lost all sense of time and space. We were swept along with this strange current of psychic emotionalism, and it seemed for several minutes (it must have been just seconds) after he ceased his intonation the sounds continued to reverberate from wall, ceiling, and floor. Then all was quiet; the silence was deeper by contrast than it had been before.

We felt rejuvenated. Fatigue from the ascent was gone. Any fear we may have had with respect to stories of what was to occur in the Great Pyramid seemed absurd to us now. We felt secure, and a sense of contentment and peace came over us as though, unwittingly, we had accomplished a great good, which we may come to realize in this lifetime.

Our guide was waiting for us outside the low circular passageway. As we started through it, he begged me to stop in the middle of the passageway in my crouched position until he crawled through, reaching me. We could not pass each other. He looked into my face from his position on his hands and knees and said, "At this particular point, you can safely arise and stand erect." I twisted my head into a position so that I could look above, and there to my surprise immediately above me was a small shaft just large enough to accommodate my body. I moved into a position so that as I arose the upper portion of my body would rise into the shaft overhead. It was inky black, because I could not then see the light of the circular passageway in which I stood.

He said, "Reach above you with your right hand as far as you can." I brought my right hand

up close to my body until I eventually stretched it far above my head. "Now place your hand against the stone wall immediately in front of you." This I did. He continued, "Now, move your hand until you feel a projection of stone, about the size of your hand." I moved my hand slowly against the cold, smooth, stone surface until it struck against an oblong projection. "Place your hand upon it," he instructed, and in doing so, I noticed that it fit my hand as though it had been shaped to be held in a closed hand like something that was intended to be carried by the hand. I pulled against it to see if it was loose. I commented on this. He explained: "What you feel has been shaped out of the stone block of which it is a part. The block has been cut away from the raised portion. Your hand now rests on the exact center of the Great Pyramid. It is the mathematical center. The distance from the point of your hand to the apex of the pyramid and to the base and to the various sides is exactly the same. Furthermore, you are now grasping what is known as the Pyramidal Inch. That stone, that particular size, was the unit of measurement used by the Egyptians in building this very edifice, and to commemorate that unit of measurement it was carved on the side of one of the blocks of the Pyramid and placed in the exact center where it now rests."

What master mathematicians, what genius in a time and age when the world likes to think of mankind dwelling in utter ignorance! With a feeling akin to reverence, I rejoined the party, and soon we had left the coolness of the Great Pyramid with its constant temperature of 68 degrees Fahrenheit for the blistering desert outside.

The party then returned to Cairo with the exception of Frater Brower and myself. We proceeded to locate one the pyramid's huge exterior stone blocks, and there in the shade, we relaxed and ate our lunch overlooking the plateau and the green Nile Valley.

Early in the afternoon we sought out the recent excavations of that eminent archaeologist, Selim Hassan. We climbed down and through the pyramid temple. This temple was quite some distance from the Great Pyramid itself, and was originally connected to it by a long ramp or causeway. Many preliminary ceremonies were held in this Temple, and from there, the participants, candidates, and neophytes, in a picturesque procession walked along these ramps and causeways to the Great Pyramid and concluded their rites. Just

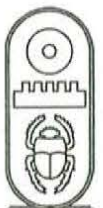
recently, in this Pyramid Temple, there was excavated the sarcophagus and mummy of a princess, a daughter of Cheops. We photographed hundreds of feet of film of the more recent excavations of the Sphinx, showing how the paws were not hewn out of masonry as the upper portion of the body, but consisted of flat stones of about four inches in thickness, laid one upon the other, forming layers, and then shaped as we now see them.

It was late in the day when we left the pyramids. We departed by camel to a point where we could again load our equipment in a motorcar. Looking up at the Great Pyramid, its color had changed from our morning view. The setting sun now gave the pyramid a golden glow, and its ragged contour, caused by the exposed blocks of masonry, cast patches of deep shadow, purple in hue. The shadows seemed to be creeping up from the desert itself, rapidly approaching, soon to engulf the pyramid in darkness.

We retired to our hotel early, for tomorrow the Nile was to reveal yet another chapter of civilization's tale. As one travels along this great river, each mile unveils another story of humanity's past accomplishments, glory, power, failure, hopes, and misfortunes. Therefore, we now looked forward to Luxor, or the ancient city of Thebes, once glorious capital of Egypt in all her power and splendor. Δ



Rosicrucian Emperor H. Spencer Lewis, mounted atop a camel, leads the way on a ride near the Great Pyramid in 1937.



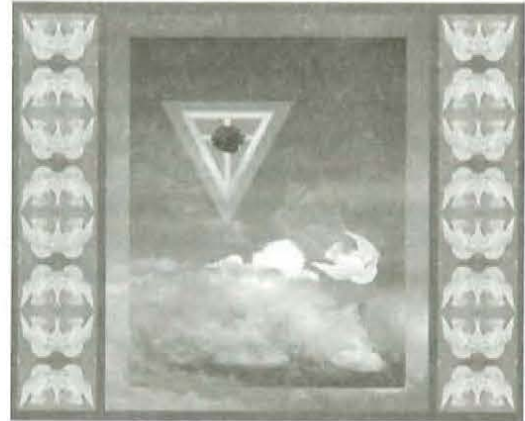
Many members have asked for copies of the discourses presented by the Grand Masters and the Emperor at the World Peace Conference. Originally we were hoping to compile these into a book, however, because some of the discourses include information from upper degree monographs, the Emperor has asked that we not do so. Instead, we have published a summary of each of the discourses on our website at: www.rosicrucian.org These web pages also include the biographies and photos of each of the presenters, along with the special World Peace Conference images created for each speaker by Soror Jacquelyn Paull. The discourses that can be published will be printed in various issues of the Rosicrucian Digest and Rosicrucian Forum. We are very pleased to be able to make these inspiring and enlightening discourses available.

Facing the Master Within

Part I: The Creed of Peace

by

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



MOST WORTHY IMPERATOR, Grand Masters, members of the Supreme Board, Administrators, Grand Councilors, Regional Monitors, members of Affiliated Bodies, and home sanctum members of AMORC, Fratres and Sorores, it is a unique honor to address you at this Rosicrucian World Peace Conference, coming as it does at a time when people in many parts of the world live under conditions of extreme violence, brutality, and oppression.

Moderate men and women of all political and religious persuasions are appalled at the speed with which war has approached their lives; not necessarily war in the sense of all-out conflicts between nations, but war in hearts and especially war in minds. I am not only referring to the recent wars in Iraq and Afghanistan, but more generally to the low and mid-level conflicts in many countries of Africa, several in Southeast Asia and the Pacific, the cocaine producing regions of South America, parts of Russia, Israel and Palestine, Iraq and Afghanistan, as well as parts of India, Pakistan, Sri Lanka, and Burma to mention but a few. Young people are being brought up under conditions far removed from our ideals of peace, harmony and co-existence, and this will undoubtedly have an impact upon our world in decades to come.

There are millions of people throughout the world of numerous ethnic origins and religious persuasions, who hate with passion members of societies different from their own. With irrational anger they advocate simple solutions to problems far more complex than they can comprehend, and see only "final-solution" answers, just as dictators and tyrants of all ages have done in their days of power. No doubt it will be some time yet before the whole of humanity has learned that solutions can only be found where there is a genuine will to compromise and to see other cultures and religions as being composed of humans both good and bad, just as there are both good and bad people in their own societies.

This observation could just as easily have been made in 1938 just before the Second World War, or in 1914 before the outbreak of hostilities in World War I. Indeed at any other time in history immediately preceding a great catastrophe, the same observation could have been made and the chances are that we would have been neither less nor more exasperated than we are today about the cavalier attitude that so many people take about the true horrors of war. Sadly, humanity, despite its great technological advances in almost every field we can think of, still has far to go before it reaches that great dream of permanent peace

and harmony among nations, races, and religions the world over.

But doom and gloom is not the way of the mystic, and a joyful and optimistic way forward is always found by those with peace in their hearts. Practical, down-to-earth ways of positively influencing the minds and emotions of men and women of good will are always available to those who really wish to help. And as Rosicrucians, we are well positioned to find practical, personal paths for mankind to follow in the search for world peace.

Rosicrucian Creed of Peace

In April 1944, at the height of World War II, past Imperator of AMORC, Ralph M. Lewis, wrote a short essay in the *Rosicrucian Forum*. It amounted to just a few paragraphs about the nature of war and how it so often originates in the hearts and minds of ordinary folk like you and me. War, he argued, is not always nor even often caused by what individual leaders independently think and do, but primarily by the collective thoughts and opinions of the common man or woman in the street. What they think, believe, and are prepared to do in order to see their common good or national pride protected, is ultimately and often very subtly what influences leaders to take their courses of action or inaction. At the end of his article, Frater Lewis listed twelve brief statements that he called "acts of war," and ever since, these statements have been known as the *Creed of Peace*.

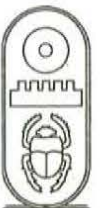
Frater Lewis wrote, "The true articles of peace are not drawn up in the marble halls of the courts and capitals of the nations of the world, but in the personal aspirations and conduct of the millions of little people. In their leaders the people see symbolized their own noble or lamentable characters. Consequently let us daily and sincerely each affirm as our *Creed of Peace*:

- *I am guilty of war* when I proudly exercise my intelligence to the disadvantage of my fellow man.
- *I am guilty of war* when I distort others' opinions which differ from my own.
- *I am guilty of war* when I show disregard for the rights and properties of others.
- *I am guilty of war* when I covet what another has honestly acquired.

- *I am guilty of war* when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.
- *I am guilty of war* if I imagine my kin and myself to be a privileged people.
- *I am guilty of war* if I believe a heritage entitles me to monopolize resources of nature.
- *I am guilty of war* when I believe other people must think and live as I do.
- *I am guilty of war* when I make success in life solely dependent upon power, fame, and riches.
- *I am guilty of war* when I think the minds of people should be regulated by force, rather than by reason.
- *I am guilty of war* when I believe the god I conceive is the one others must accept.
- *I am guilty of war* when I think that a land of a man's birth must necessarily be the place of his livelihood."

These twelve statements are but some of the many acts committed daily that amount to acts of hostility towards others. Calling them acts of war may exaggerate their gravity in some cases, but remember that Frater Lewis was writing in dire times when the whole world was at war and millions of men and women of good will the world over were struggling to find reasons for the failure of peace. On a personal level such acts may amount to very little and do not in themselves lead to war. But we all know that on a global scale, and when done by huge numbers of people, they certainly can and often have led to war.

Each one of Frater Lewis' statements deserves a full and searching analysis. But that would take more than a full day to accomplish, so I will try instead do justice to just one, the first article of the *Creed of Peace* and leave the rest for you to ponder and analyze at your leisure. The articles raise so many contentious and thorny issues, most of them inextricably bound to personal prejudices and petty likes and dislikes, that it is essential to avoid tackling these issues head-on. In my own reflections, rather than attempt to find clear-cut answers to all the problems posed by the twelve articles, I have found it more useful to analyze how any person could go about in a down-to-earth, practical manner, preparing him or herself for the task of learning how to automatically, from the heart, from within, begin



abiding by the laws of universal justice which are ultimately the foundation upon which the *Creed of Peace* is based.

Remember that no war starts in a vacuum. Every war has a history of some form of aggression leading up to it. And this aggression may not even be very obvious, but could simply be in the minds of people as pent-up frustrations and preconceived ideas of the unworthiness of others. And then one day, a single incident sparks off national offence and before long there is violence, soon followed by all-out war. Every thought of anger and intolerance we harbor today, may one day be formalized into words and emotions; and soon enough, these are translated into physical actions.

As mystics, we must be aware of our thoughts as much as we possibly can and not permit them to carry our emotions away. We all have an internal "guardian of the threshold," our conscience, which knows all laws governing us and abides by universal justice always, regardless of what our outer self in its foolish ways may get up to. Let us put this inner guardian to good use in guiding our thoughts, words, and deeds.

Let us now turn to Article 1 of the *Creed of Peace*.

Article 1: *I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellow man.*

It is often said that intelligence is "God given"; you either have it or you don't. Whereas many, out of religious conviction primarily, would superficially agree with this, many others would also argue that they worked hard to get to the level of intelligence and intellect they possess. Whatever skills they have today are more the result of their personal efforts and hard work than any gifts from above. Whether this is true or not is frankly unimportant, for there still remains the fact that every one of us was still somehow led by "something" to the precise opportunities that made us take the courses of action we took in order to develop our respective intellects. Something put us in the precise circumstances that led us to develop the way we did, and those circumstances to a greater extent than many would care to admit, determined the remaining courses of our lives. We were born into specific families—some troubled, some harmonious—and because of those circumstances, we encountered specific obstacles and opportunities.

Precisely *because* of the circumstances within our families and the upbringing we were given by our parents, guardians, teachers, and peers at school, we were faced with specific problems at opportune moments which forced us to call upon inner reserves of strength and ingenuity in order to overcome those problems. Whether we call this "fate," the Cosmic Mind, the will of God, or the effects of karmic acts made in past incarnations, the fact remains that we are not all born equal and consequently, we do not all have the same opportunities for growth and development of the mind and talents.

In fact, regardless of whatever difficulties we may have had in life, we should be deeply grateful for the level of intelligence we have acquired. We may have struggled to get there, but we were still privileged enough to have the stomach and stamina to see things through as far as we did. Of course abilities vary from one individual to the next, and of course some try harder than others to enhance their abilities. But even the effort to enhance those abilities, even the will we have to put in enough effort to ensure success, is it really entirely of our own making? Are we really justified in taking full credit for all our achievements? Isn't there some part of this drive of ours to succeed that goes beyond just our own personal efforts?

Something Awesome and Powerful

Fratres and Sorores, there is strong anecdotal evidence to suggest that there does in fact exist something far greater than our puny minds that ultimately ensures the success or otherwise of everything we do. Whereas we have freedom of choice from the vantage of our outer self, inwardly, this freedom is more constrained than we realize. There is something truly awesome and powerful residing in every human being, something that far transcends personal outer abilities and that potentially can bring permanent peace and good will to all mankind.

Why is it that some people born into poverty or broken homes, have just the right drive and ingenuity to force aside obstacles in order to reach their goals while others, born into wealth and luxury and who have had all opportunities they could ever want literally at their feet, go on to become indolent and complete incompetents? Only you have lived through and therefore know

your life experiences, and only you can say whether or not the firm decisions you have taken on occasion which led to the solving of previously intractable problems, came from your own ingenuity, or from something a whole lot deeper within yourself.

Undoubtedly there will be some here today who have moving life stories that graphically illustrate how in times of crisis they felt they were not alone but supported and assisted by some power beyond their understanding. Personally, on the very few real occasions of crisis and extreme difficulty that I have faced, where far-reaching decisions had to be made quickly, precisely, and without delay, something other than the superficial outer self took charge and pulled me through with a firmness and decisiveness that I did not recognize as being my normal self. It is as if we are at times temporarily carried through a crisis and then left on a lonely shore somewhere, wondering how we survived.

Life can be a terrible bind at times, and indeed for many it is a very harsh experience. Yet, if we believe that we are in this world to learn and to evolve to higher states of consciousness and accomplishment, we should view the difficulties we encounter as steppingstones to that accomplishment and not merely as barriers. Our obstacles should be viewed as challenges that through our intelligent use of the environment and our own abilities, we can learn to overcome. Those barriers will continue appearing before us again and again and again, until we master our innate ability to push them aside with ease, and furthermore, being happy for the challenge.

A Chance To Evolve

How deep, Fratres and Sorores, runs our understanding of the great honor that was bestowed upon us when we were born? Do we all realize what an honor it is just to be here at all in this world, with all its challenges and opportunities and our innate ability to rise up to them? You, your true self, your soul if you wish, were born into circumstances that led your outer self into avenues of opportunity to develop the robust and versatile intellect you have today. You were truly honored to receive that *chance of evolvement*. And whereas it may only amount to a small chance, it is already enough of a chance

for anyone with sufficient determination to take the challenge and succeed.

Just how aware and how grateful we are for this privilege, to a large extent determines the level of development we attain in this life. Despite the considerable difficulties we may have experienced so far, would we not agree that some, if not all, of those difficulties have done something very important for us on the inner plane? Undoubtedly it has been precisely because of those difficulties that we have grown in spiritual maturity to the extent we have. Without the right obstacles—not too small, not too great—we would have no way of testing our abilities and hence no way of evolving.

In my private reflections, those occasions when I have loosened the leash on my imagination and allowed it to bring back whatever it found, I have often conjured up an image of myself standing in a huge crowd. People were milling about everywhere but most of us were looking up at a large screen as if we were all in the waiting hall of a huge train station, waiting for our destinations to be announced. As each destination appeared on the board, a few here and there in the crowd pushed forward, tickets in hand, and soon disappeared into the departing trains. This daydreaming was to me an analogy of the preciousness of life and how eagerly I once may have waited for the opportunity of incarnating into this world. Of course, it may have been but a manifestation of an overactive imagination. But it served its purpose in illustrating to my outer mind that life, all life, is more precious than we can ever know. War destroys life; peace preserves it. Let us at all costs, always preserve peace.

During the formation of a fetus in its mother's womb, the odds are a lot more finely balanced than we would ever want to believe, that the resulting child will be born normal, healthy, and with all the potential for growth and development that we take for granted most of the time. Consider for a moment how any one of a number of small mistakes during a mother's pregnancy could push the odds in the other direction, leading the child instead to be born slightly retarded, perhaps physically deformed or both, but certainly with a lower ability than normal to use the inherent intelligence and potential that was its birthright. Considering that this could have been your fate, and that it



is the fate of many millions of others, would your sense of natural justice allow you to use your intellect to harm the interests of someone less fortunate than you? Would you really violate Article 1 of the *Creed of Peace*?

The Most Important Things in Life

We should make every effort to become fully, deeply, and to the marrow of our bones, aware of the great privilege that has been bestowed upon us in having survived as long as we have, to have experienced as much as we have, and more importantly, to have embarked upon a genuine path of mystical development. Sadly, important as it is, it is probably not something we think about too often. We are, after all, quite busy people and the challenges we face can be so overpowering at times that we forget the most important things in life. But would you not agree that carrying within our hearts a feeling of deep, almost profound gratitude for the life we have been able to lead so far, irrespective of our problems, is essential to gaining a true perspective of our place in the universe? And that applies even more importantly if we have had troubled lives.

So often, we take the blessings of a sound mind and healthy intelligence for granted; and no doubt all of us to one extent or another have used our relatively superior intelligence to our own advantage and to the clear and sometimes painful disadvantage of others. It is not always easy to understand the full extent to which we have done this in the past and maybe even still do it, for using or rather *abusing* our intelligence to the clear disadvantage of others can be a very subtle act, something we are more inclined to excuse as being a necessary evil than to admit to as being simply wrong.

The human mind is a master of subtlety and easily finds one or another excuse for whatever we want to do, even if in our heart of hearts we know what we are contemplating is not right. The outer person is very obliging, and if we seek to be shielded from our deeper conscience, if we really do not wish to face the Master Within, then the outer self will do all it can to assist us. It will use every trick in the debater's manual to help us on our way to doing what we inwardly know is wrong. If there is something we want, we can with practice convince ourselves that it is right to have

it and that we deserve it. And if this means using our intelligence to harm the interests of another, then that too, we try and argue, is okay. How else could our ancestors, namely us in past incarnations, have engaged in the slave trade for example, while all the time professing to worship the same God as our slaves? How else could nations, namely us, have engaged in such brutal wars in the past and believed that we were acting in the name of God, or at least were on the side of what is right? Clearly, although the mind has the capacity for fairness and justice, it also has the capacity to willfully shut this out when selfish interests dictate it.

The Voice of Conscience

We are, Frateres and Sorores, aspiring mystics first and foremost, and when we do something we have an inkling is wrong, we know this by the way we feel inside. Put simply, we experience the pangs of a guilty conscience. Of course, superficial levels of conscience are to a certain extent imposed on us by the norms of society, religious upbringing, and of course our education. But from the deepest recesses of our beings there are still the promptings of the "still, small voice within," if only we would take the time to listen. The Master Within, that personal master that guides us from birth to death, our infallible guide and "guardian angel," advises us as to what truly is right and wrong, and we can never escape this innate knowledge. The voice of conscience guides us for our own self-preservation, our own good; for this deepest part of our being knows full well the karmic consequences of all our thoughts, words, and deeds and tries its utmost to guide us out of harm's way.

No matter how we gloss over our thoughts and actions, whenever we have a quiet moment, we know instinctively what is right and what is wrong, regardless of our outer mindset, desires, culture, or religious conviction. This is why the mystical life places such overriding importance upon deep and regular periods of attunement with the inner self.

The pangs of true conscience may be ignored temporarily but not indefinitely, and when we do something that goes against our inner sense of natural justice, we inwardly know this and feel it in the form of a bad conscience. The promptings of conscience is the most common experience humanity has, even though it is so seldom

acknowledged. From the pauper to the emperor, it is fundamentally the same. And that is despite our upbringing, and despite what we may have been taught by others. Embedded within us is a universal standard of justice. It works at all times, goes wherever we go, and observes every thought we have. For this is the gold standard of cosmic balance and justice to which we must always defer, regardless of what society and our peers may say or do.

The pleasure or satisfaction we have in doing what we inwardly know is right, can be seen as an end in itself. It is a pleasure of great subtlety, much like the satisfaction derived from intellectual rather than physical pursuits. And whereas this pleasure may at first not be as powerful or attract our attention as much as the physical pleasures of life, with training, it becomes one of the greatest of pleasures we could ever experience. Knowing that you are living your life in accordance with the highest good you can attain is a pleasure of rare beauty and a good reason for never giving up your mystical quest.

Cosmic Justice

Conversely, there is as well a very deep inner pain involved in doing something that we know goes against cosmic justice. We cannot go against our innermost beliefs for long without being subjected to a numbing sadness that in many people manifests as depression. We know that having gone against our deeper conscience, there will be consequences from which we cannot escape, now or ever. And those consequences will not be pleasant. In our heart of hearts we know this, though sometimes, in haste or desperation, we push thoughts about it out of our minds just in case the full understanding of our transgression spoils our day. You can count on it—no matter what you do, no matter how you try and force the memory of some wrongdoing out of your mind—on one of your future days, in this life or another, the consequences of your actions will be brought to bear upon you, and this certainly will spoil your day. All we are doing with such foolish behavior is delaying, worsening, and piling up the consequences of repeated infringements against our inner sense of universal justice.

Exercising our intelligence to the clear disadvantage of those who are intellectually less fortunate than us, yet are clearly infused with the

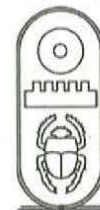
same soul force we are, this will in the fullness of time result in karmic retribution. Always! For this, and because we are already aspiring mystics, we eagerly seek to compensate now rather than in some distant future when we quite possibly would not be aware of the reasons for our discomfort and hence would learn less from the compensatory experiences.

Therefore, it can be said that in the life of every true mystic, there is a sense of urgency in attempting to put to best use every moment of conscious existence. It can also be said that the true mystic specifically tries to compensate for the harm he or she may have caused others, and quite possibly continues causing others, through undisciplined and uncontrolled thoughts, words, and deeds.

It is so easy to use our intellect and inherent intelligence to fool others less gifted than ourselves. It is so easy to lead them astray, to persuade the dull and dim-witted to do things that we know are not in their best interests. Would you ever do such a thing to yourself? Would you do it to your child or to your beloved partner in life? Of course not! And in like manner, do not do the same to others. For the mistakes we make individually, may one day be made locally, then nationally, and finally internationally, eventually leading to open hostilities and war.

Wisdom of Past Mystics

The Rosicrucian teachings are an eclectic conglomeration of wisdom born out of the trials, tribulations, and deepest thoughts and emotions of mystics who have lived before us. They encountered obstacles just as we have and overcame many challenges that we still face. Their lives span thousands of years of experience, and although most of them had no great technological skills, and probably didn't have even the most basic knowledge of math, biology, and science that we take for granted today, despite their relative technological backwardness, they still had such profound wisdom, kindness, gentleness, and inner strength. Above all, they had a closeness to their understanding of God that goes beyond what most of us could even hope to attain. Isn't it strange that living a life of sanctity can be so completely independent of our vaunted modern technology?



Many sages, even from the most remote corners of prehistory, reached that most coveted of all goals, *Peace Profound*. We can never know of more than a tiny fraction of these past masters, but from the past three thousand years we are aware of at least a few notable greats, people who stood out head and shoulders from the rest of humanity in terms of their wisdom, compassion, and spiritual maturity. And we have learned volumes from just the few surviving sayings and aphorisms that were attributed to them.

"Do unto others as you would have them do unto you," said the Master Jesus.

"Do not afflict others with anything that you yourself would not wish to suffer," said the Greek philosopher Epictetus.

And earlier still, Socrates said: "An unjust act always dishonors the perpetrator. Therefore, cause no injury and return not injury for injury."

And even earlier, from the analects of Confucius we read: "Do not do to others what you do not wish done to yourself."

These sages lived between 2000 and 2500 years ago. In that time, between 100 and 130 generations have passed, and what immense suffering humanity has experienced throughout that time. In all honesty, do we really have better answers today than the wisest of the ancient world had in their day? For the mystic there is no other way of treating others than with love, compassion, and fairness; a fairness that springs from an inner prompting to do what is right, what is in accordance with universal justice, and what is the will of the most sacred part of our being—the Master Within. It really takes so little to do what we inwardly know is right. It really isn't that hard to keep the peace, to live our personal creeds of peace.

And so, Fratres and Sorores, returning to this first of the twelve articles of Frater Lewis' *Creed of Peace*, remember, when you use your intelligence to harm the interests of another, you are guilty of WAR. But use your intelligence to assist those less gifted and less fortunate than you, and you are a contributor to PEACE. Δ

The Peace Prayer

Lead me from death to life, from falsehood to truth.

Lead me from despair to hope, from fear to trust.

Lead me from hate to love, from war to peace.

Let peace fill our heart, our world, our universe.

Peace. Peace. Peace.

—Adapted from the *Upanishads* by Satish Kumar

Council of Solace

24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

The best and fastest way to list yourself or another individual with the Council of Solace is to go to our website at www.rosicrucian.org/about/council.html or you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and it will continue for as long as is needed.

AMORC Affiliated Bodies Celebrate 50 Years!

WHEN AN AMORC affiliated body reaches its 50th year of continuous operation this is considered a very significant milestone and calls for a celebration commemorating the perseverance, dedication, and plain old hard work of its members in putting the teachings of the Rosicrucian Order into practice. Recently three affiliated bodies in three different nations of our jurisdiction achieved this worthy goal.

Trillium Chapter

In this photo, Grand Master Julie Scott (back row, center) joins members in Ottawa, Ontario, Canada, in celebrating Trillium Chapter's 50th Anniversary. Trillium is the name of the official floral emblem of Canada's Ontario Province. The name *trillium*



derives from the flower's arrangement of leaves, petals, and sepals, all in groups of three.

Barbados Chapter

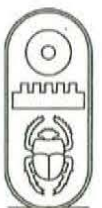
Barbados Chapter, in Bridgetown, on the Caribbean island of Barbados, recently celebrated its 50th Anniversary as an AMORC affiliated body. In the photo, Frater Cosbert St. Hill, Master of the Barbados Chapter, receives the Fifty Year Certificate on behalf of the Chapter, from Grand Master Julie Scott.

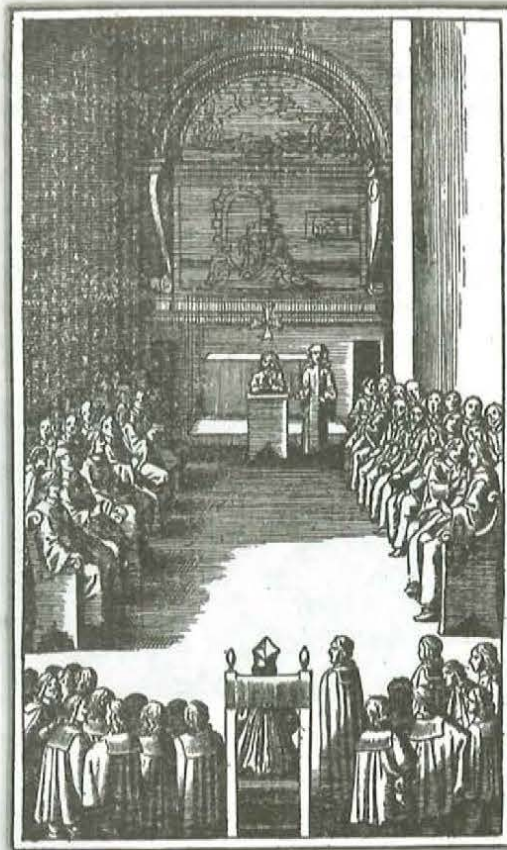


Santa Rosa Pronaos

Past Masters of Santa Rosa Pronaos join for this photo with Grand Master Julie Scott (right) in observing the Pronaos' 50th Anniversary. The photo was taken at the conclusion of a special ceremony honoring Past Masters of Santa Rosa Pronaos at the Mystical Weekend and 50th Anniversary Celebration in November. In the photo, the Past Masters are holding special handmade ritual aprons that were presented to them in honor of their service. Standing in the front row near Grand Master Scott is the only remaining Charter Member, Soror Agnes Haltom, who is also currently serving as Pronaos Master. She is holding the special Proclamation from Grand Lodge recognizing 50 years of affiliated body operation.

Congratulations to the devoted members of all three affiliated bodies for this wonderful accomplishment!





Pietist College (17th century German engraving)

ROSIKRUCIAN HISTORY

from Its Origins to the Present

Part XIV

The First "Rosicrucians" of America

by Christian Rebisae, F.R.C.

IN THE PRECEDING ARTICLES, we have attempted to show the relationship of Rosicrucianism to the general history of Western esotericism. After having described its genesis, from the 17th century until World War I, we will now focus on the Ancient and Mystical Order Rosae Crucis, more commonly known by the abbreviation A.M.O.R.C. This order, founded by H. Spencer Lewis (1883-1939) for the renewal and reactivation of the Rosicrucian tradition, constitutes one of the most important esoteric movements that has ever existed. Today it has lodges and grand lodges in most countries and includes nearly 250,000 members all around the world.

Our aim is not to present a detailed account of AMORC's history, as this would exceed the

purpose of this series, but rather to indicate the order's place in the history of esotericism by pointing out its origins and presenting some of the most important phases of its development. In doing so, we will draw upon information provided by H. Spencer Lewis in several works, the most well known being "A Pilgrim's Journey to the East," written in 1916. However, since this account involves some elements that cannot be taken literally, we will study another version of this narrative, which, in many ways, constitutes the autobiography of H. Spencer Lewis. The latter presents the same history, but from a somewhat different, more "esoteric," angle than the first work, which was written for the general public. It should be noted that this autobiography was never published in its entirety. We will also make use

of articles published in various magazines of the Order, such as *The American Rosae Crucis*, *Cromaat*, *The Triangle*, *The Mystic Triangle*, and the *Rosicrucian Digest*,¹ which discuss the subject at hand. We will generally consider only their essential elements, leaving out those that emphasize the romantic rather than historical aspects. Moreover, we will use numerous documents found in the archives of the Supreme Grand Lodge of AMORC, because they will allow us to clarify in an interesting way the facts symbolically or vaguely reported in the texts that have been published until now.

First of all, it is important to emphasize that H. Spencer Lewis placed the Ancient and Mystical Order Rosae Crucis in the continuum of Rosicrucian activities previously implanted in North America at the end of the 17th century. Moreover, he did not speak of "creation" but of "awakening," as he felt that he was starting the second cycle of Rosicrucianism in America. To support this position, Lewis based it on the researches that Julius Friedrich Sachse (1842-1919) set forth in two of his books: *The German Pietists of Provincial Pennsylvania 1694-1708*, published in 1895, and *The German Sectarians of Pennsylvania 1708-1742*, dating from 1899. Sachse, a descendant of German Pietists, was the curator and librarian of the Masonic Temple of Philadelphia. In his books, he recounted the history of those emigrants who settled in America at the end of the 17th century. These settlers, first led by Johann Jacob Zimmermann, and then by Johannes Kelpius, accompanied the Pietists who wished to establish a colony in Pennsylvania. Sachse wrote the following:

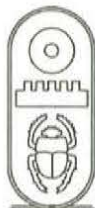
... they were a company of Theosophical Enthusiasts—call them Pietists, Mystics, Chiliasts, Rosicrucians, Illuminati, Cathari, Puritans, or what you may—who in Europe had formed what was known according to their mystical dogmas as a "Chapter of Perfection," and then came to the western world to put into execution the long-cherished plan of founding a true Theosophical (Rosicrucian) community; going out into the wilderness or desert, after the manner of the Essenes of old, as also did Moses, Elijah and other biblical characters, to perfect themselves in holiness, thus preparing themselves for the millennium which they believed to be approaching; or in

case that their calculations should have misled them as to the ending of all things terrestrial, the community would prove a nucleus from which the individual members would be qualified to come forth among men again as holy men, to convert whole cities and to work signs and miracles.²

Thus, Julius Friedrich Sachse regarded these emigrants as being Rosicrucians. However, many authors have been critical of this argument. One of them, Arthur E. Waite, felt that Sachse's researches were steeped in romanticism, and that the facts he provided could not allow such conclusions to be drawn. According to Waite, the fact that some of these Pietists had shown some interest in astrology, Qabalah, and the works of Jacob Boehme was not sufficient to call them Rosicrucians.³ Another author, Serge Hutin, argued that a relationship between these emigrants and the Rosicrucian movement could hardly be justified.⁴ To better understand such matters, we must consider their origins. It is a fact that Pietism was esoteric in nature and had some connection with Rosicrucianism. Let us add that Johannes Kelpius and Johann Jacob Zimmerman, both of whom were Pietists, had visited Tübingen, a city quite noted for the presence of Rosicrucians.

Pietism

Pietism, founded in Germany by the pastor Philipp Jacob Spener (1635-1705), grew out of the crisis that Lutheranism experienced in the 17th century.⁵ It offered a possible answer to the troubles faced by the Lutherans following the end of the Thirty Years' War (1618-1648).⁶ Spener, an advocate for the humanization of religion, emphasized personal religious experience and the inner life. He urged upon his contemporaries a *praxis pietatis*, an individual piety—a practice characteristic of sanctification and leading to a rebirth that marked inner regeneration. From 1670 he organized the *collegia pietatis*, schools of piety, within Lutheran parishes. The participants in these small groups studied the Bible and touched upon mysteries that usually could not be discussed in larger Christian gatherings. According to Antoine Faivre, there existed "some striking analogies between the structure of the initiatic societies and Pietism," and "the *collegia pietatis* were truly, in one sense, the predecessors of the speculative lodges."⁷ In Germany, this movement grew rapidly, and the colleges multiplied to





Rosicrucian documents photographed by Julius Friedrich Sachse for his book, *The German Pietists of Provincial Pennsylvania 1694-1708*, published in 1895. In the center of the photograph are seen two plates from the second part of the Secret Symbols of the Rosicrucians from the 16th and 17th Centuries, published in *Altona* in 1788.

the point of alarming the Lutheran authorities. Due to the dynamism of August Hermann Francke (1663-1727) who directed the faculty at the University of Halle, Pietism quickly expanded and communities were established in India and America.

Johann Arndt is generally considered to be the inspiration of this movement. Let us recall that this Lutheran theologian, physician, and alchemist was the spiritual father of Johann Valentin Andreae and the mentor of the Tübingen Circle,⁸ the group that was behind the publication of the Rosicrucian manifestos. Both a mystic and alchemist, he attempted to integrate the Paracelsian heritage with medieval theology, and developed the idea of an inner alchemy, of a spiritual renaissance, a concept that Philipp Jacob Spener borrowed. Arndt wished to divert people from the polemics of theology and lead them back to a living faith and to a practice of piety. An advocate of the *Imitation of Christ* (1441), one of the fundamental works of the *Devotio Moderna*,⁹ he is best known for the *Vier Bücher vom wahren Christentum* (Four Books on True Christianity), written between 1605 and 1610. This work is one of the most widely read Christian texts in the world, and Pietists consider it to be their second Bible. In 1675 Spener also published *Pia Desideria* (Pious Desires), the founding text of Pietism, as a preface to a later edition of this work. It is worth noting that Kelpius carried Arndt's works to America.

The ideas of Johann Valentin Andreae, the author of the *Chymical Wedding of Christian Rosenkreuz*, also exerted a certain influence over Pietism. As indicated by Roland Edighoffer, the Societas Christiana, the ideal society extolled by Andreae, announced "the vast and fruitful movement of Pietism . . ." ¹⁰ This movement was also the result of an exchange of ideas with English Protestants. The Germans were indeed influenced by the British Puritans, in search of a purified Christianity, one that came closer to that of the first disciples of Christ. In return, the Pietists exerted a certain influence upon English spirituality, especially upon the Methodism of John Wesley and George Whitefield.

Boehmism and the Qabalah

The founder of Pietism, Philipp Jacob Spener, was open to doctrines usually judged to be heretical.¹¹ Although not truly a Qabalist, he was the author of a poem on the sephiroth and looked favorably upon the doctrines of Jacob Boehme (1574-1624). Many Pietists were likewise enthusiastic about the Qabalah and the theories of Boehme, the theosophist from Görlitz. Included among the Pietists were some important individuals, such as Gottfried Arnold (1666-1714), who was one of Spener's protégés. He was a relative of Johann Georg Gichtel (1638-1710), the compiler and publisher of Jacob Boehme's writings in Amsterdam. Arnold was also associated with Pierre Poiret (1646-1719), a Boehmist and disciple of

Madame Guyon, who exercised a certain influence over Pietism. Count Nikolaus Ludwig von Zinzendorf (1700-1760) and Friedrich Christoph Oetinger (1702-1782), two other eminent figures, were also strongly influenced by the thinking of the theosopher of Görlitz. Zinzendorf, who led a community gathering together nearly one thousand Pietists at his estate in Herrnhut, liked to use alchemical symbology. Like Jacob Boehme, he employed the expression of "tincture" to describe the regenerated blood of Christ. He came under the influence of the Qabalah and was strongly affected by the reformist ideas of John Amos Comenius. The second individual, Friedrich Christoph Oetinger, the father of Swabian Pietism, tried to wed Boehmism theosophy with the Qabalah. Lastly, we must not forget the Silesian pastor Christian Knorr von Rosenroth (1636-1689), a Boehmist and eminent Qabalist, author of *Kabbala Denudata* (1677), the true bible of Christian Qabalah. Johannes Kelpius (1673-1708), undoubtedly during the period when he was a student at Tübingen University, had the opportunity to meet this Qabalist, whose doctrines could not have failed to influence him. When Kelpius left for America, he carried with him the works of Jacob Boehme.

Millennialism

Although Pietism cannot be considered a millennialist movement, this tendency could be



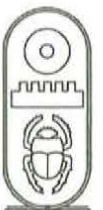
Johannes Kelpius

Johannes Kelpius, from Christopher Witt's The Original Canvass.

found in many of its members. Generally, this attitude was the consequence of the crisis afflicting Germany during the 17th century, a religious crisis brought about not only by the Reformation, but also by an economic crisis engendered by disastrous climatic changes—what has been called the "Little Ice Age." To these should be added epidemics that decimated the population. These events, which affected everyone's daily life, led to a renewed interest in apocalyptic thinking and the theory of the three ages of the universe formulated by Joachim of Fiore.¹²

Although not a millennialist, Philip Jacob Spener could not help escaping its influence. In 1664 he defended the notion of the sixth angel of the Apocalypse, a concept strongly promoted by Johann Wilhelm Petersen. Petersen and his wife, Johanna Eleonor von Merlau, a person typical of this period, visited the Pietist groups of Württemberg where they proclaimed the end of the world and set forth the theory of the apocatastasis, the final universal regeneration.¹³ Johann Jacob Zimmermann (1642-1693) was acquainted with this strange couple. This former student of Tübingen University, who was a theologian, mathematician, astronomer, and astrologer, also devoted himself to prophetic calculations. He thought that 1694 was the year of the Millennium—that is, the year of Christ's return. To prepare for this event he decided to settle in a virgin land, in America. With Johannes Kelpius, another student from Tübingen, he gathered together a group of followers to make this great voyage.

The leader of Pietism in Württemberg, the philologist Johann Albrecht Bengel (1687-1752), regarded as the father of textual criticism of the Bible, also engaged in prophetic mathematics and wrote several treatises on the "ages of the world."¹⁴ Like many Pietists, he revered Johann Arndt, whom he considered to be the angel the Revelations of St. John (14:6) spoke of—that is, the one who would announce the Last Judgment. It is also interesting to point out that in Württemberg, and more particularly in what is called the Rosicrucian movement, Arndt was often regarded as the incarnation of Elijah, the one who, according to prophecy, would appear before Christ's return. Some even regarded him as the Elias Artista announced by Paracelsus.¹⁵



The Philadelphian Society and English Millennialism

Generally speaking, it was only at the end of the 17th century that Pietists no longer saw in their era the first hints of Christ's return, and they began to think that God had given humans a reprieve so that they could provide proof of their faith. Therefore, like the Quakers, they endeavored to establish communities in the world where they would live according to divine precepts. The Pietists of Halle financed their settlement in India and the North American colonies in Pennsylvania and Georgia.

Following the conflicts that led to the closure of the Pietist colleges in Erfurt in 1691, Zimmermann and Kelpius launched a scheme of emigrating to America. Accompanied by a group of disciples, they left Germany in 1693. Their travels first took them to Rotterdam, where Zimmermann died. Kelpius then assumed leadership of the expedition, and Heinrich Bernhard Köster became his second in command, with Johannes Seelig, Daniel Falkner, Daniel Lütke, and Ludwig Biedermann being his assistants. Accompanied by thirty-four other brethren, they sailed for England. Arriving in London, the forty travelers made contact with the English Boehmists.¹⁶

The Boehmists professed an exalted chiliasm and an apocalyptic prophecy announcing the institution of a "New Church." It should be noted that such theories were not related to Jacob Boehme's philosophy, but showed the influence of concepts advocated by Joachim of Fiore, commonplace in England at that time. That is why Lodowicke Muggleton (1609-1698) preached the third spiritual dispensation and spoke of the "New Church" that had come to replace that of St. Peter's. For her part, Jane Lead (1623-1704), a disciple of Boehme who experienced Sophianic visions, stated in *The Wonders of God's Creation* that "the Old Testament having been appropriate to the Ministration of the Father, the New to the Son, now the Third Day is come, in which the Holy Ghost will have His, which will excel all before it . . ." In 1697 there arose, under her influence, the Philadelphian Society, a society which strayed from true Boehmism as it took on a millennialist character.

Jane Lead was convinced that the end of the world was imminent, and the Philadelphian Society became a purified Church, that of the Millennium. In *The Ascent to the Mount of Vision*, she spoke in idyllic terms of Christ's reign of one thousand years to come upon the earth, a preliminary stage at the end of time.

The Departure for America

Kelpius' companions could not have been left indifferent by such preoccupations, and indeed they came to visit Jane Lead. Serge Hutin indicates that the English Boehmists provided financial and material assistance to Kelpius' group, thus facilitating their voyage for America.¹⁷ In February 1694, the German Pietists sailed on the *Sarah Maria*. After a voyage of five months, the ship reached Philadelphia, the "city of brotherly love," founded by the Quaker William Penn several years previously. This city in Pennsylvania brought together Quakers, Mennonites, and Native Americans who endeavored to live in peace by practicing non-violence.¹⁸

Shortly after their arrival, Kelpius' group left for nearby Germantown, a place where a large German community lived, and they settled a short distance away on a ridge overlooking the Wissahickon River. Here they built their center, made up of cells and communal rooms required for the monastic life that they intended to live. In the temple called the "Tabernacle Room" Kelpius endeavored to rally the different Protestant movements of the region to his ideas. He established his own place of retreat away from the community buildings, in a cave that still can be seen in Philadelphia's Fairmount Park.

The little community had an intense spiritual life. It was also quite active, and its members devoted themselves to the education of children. These Pietists were instructed in subjects as varied as astronomy, bookbinding, and watch making. Due to their knowledge in medicine and botany, they established the first herbarium in Pennsylvania. They constructed an astronomical observatory atop one of their buildings so that they could search for the first signs of the Millennium that Zimmermann had predicted for 1694. Their knowledge of astronomy allowed them to produce one of the first American almanacs of the 18th century. Documents found by Sachse showed that Kelpius and his disciples

were interested in astrology and magic, that they made talismans as well as pantacles, and they practiced a kind of theurgy. It also seems that some among them practiced alchemy.¹⁹ However, as with most Pietists, Kelpius attached great importance to prayer. For example, he was the author of a magnificent treatise entitled *A Short, Easy, and Comprehensive Method of Prayer*,²⁰ whose principles are similar to those of the orthodox "prayer of the heart."

The community prospered for a dozen years. However, the anticipated Millennium did not come to pass, and some of the brethren wished to abandon the monastic life and begin families. Under the direction of Heinrich Bernhard Köster,²¹ Kelpius' lieutenant, a group of his members joined the Quakers to form the True Church of Philadelphia. When Johannes Kelpius died in 1708, the community was barely active. Even Justus Falkner, one of his closest collaborators, left the monastic life to marry. Johannes Seelig tried without success to lead the group, but he finally resolved to leave so that he could live as a hermit. Conrad Matthai succeeded him for a little while and then took the same path as his predecessor. The group gradually disbanded.

A few years later, in 1720, a few German Pietists, led by Conrad Beissel, a baker, settled by Cocalico Creek, near modern-day Harrisburg. In 1737, this leader organized a group of celibate men and women called the Ephrata Community.

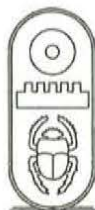
Their activities flourished, because far from being recluses, the members were practical people who established various facilities, including a gristmill, sawmill, flourmill, paper mill, and printing press, to conduct their business affairs. Their spiritual activities were numerous, and they were renowned for their choral music and hymns. After the death of Conrad Beissel in 1768, the community waned and disappeared around the end of the 18th century. However, the presence of these mystics had profoundly influenced Pennsylvania.

As we have just shown, the German mystics who emigrated to America could not be properly called Rosicrucians. They were Pietists strongly influenced by esotericism and millennialism. However, they had their roots in the spiritual movement of Tübingen, which may be considered the center of 17th-century Rosicrucianism. It should be remembered that Sincerus Renatus (Samuel Richter), a Lutheran pastor who was said to be a disciple of Paracelsus and Boehme, claimed that the Rosicrucians had left Europe so as to settle in India where they could live in peace.²² As we have seen, the Pietists of Halle settled communities here around 1706, and we know that in the minds of many people the Americas were also considered to be the Indies.

Johannes Kelpius and his disciples were thus part of a group of people who left Germany after the disasters of White Mountain and the Thirty Years' War with the intention of establishing in



Ephrata Community on Cocalico Creek. The Ephrata Cloister, located in Central Pennsylvania's Lancaster County, is a national historic landmark operated by the Pennsylvania Historical and Museum Commission, and is visited by thousands of people annually. The historic site and its buildings have been preserved and restored.



America a society where peace and fraternity would reign, much in keeping with what was outlined about a dozen years previously in the Rosicrucian manifestos. Thus, placing the Pietists of Pennsylvania within the Rosicrucian tradition is not at all implausible.

Footnotes:

- ¹ The magazine *The American Rosae Crucis* was published from 1916 to 1920. *Cromaat*, published from 1919 to 1921, was replaced in January 1921 by *The Triangle*. In May 1925 the latter became *The Mystical Triangle*, which became, in October 1929, *The Rosicrucian Digest*. Most of the magazines were published monthly, and all together they constitute a collection of more than 1,000 issues.
- ² Julius Friedrich Sachse, *The German Pietists of Provincial Pennsylvania 1694-1708*, pp. 37-39.
- ³ Arthur E. Waite, *The Brotherhood of the Rosy Cross* (London, 1924) p. 601.
- ⁴ Serge Hutin, *Les disciples anglais de Jacob Boehme aux XVIIe et XVIIIe siècles* (Paris: Denoël, coll. "la Tour Saint-Jacques," 1960) p. 119.
- ⁵ Concerning this movement, see *Les piétismes à l'âge classique, crise, conversion, institutions*, Anne Lagny, editor (Villeneuve d'Ascq: Pesses universitaires du Septentrion, collection "Racines et modèles," 2001).
- ⁶ Concerning the troubled period following the publication of the Rosicrucian manifestos, see Chapter IX, "White Mountain."
- ⁷ Antoine Faivre, *L'Ésotérisme au XVIIIe siècle* (Paris: Seghers, 1973) pp. 57-58.
- ⁸ Regarding this individual, see Chapter VI, "Johann Arndt."
- ⁹ A spiritual movement arising around the end of the 14th century in the Netherlands under the influence of Gerard Groot (1340-1384) and in an atmosphere permeated with the spirituality of Meister Eckhart and Ruysbroek. The *Devotio Moderna* seeks to orient the spiritual life toward personal prayer and inner asceticism. This movement also developed in France and Germany until the 16th century. The *Imitation of Christ*, written by Thomas à Kempis (1379/80-1471), a book characteristic of this movement, is, after the Bible, the most read work among Christians.
- ¹⁰ Roland Edighoffer, "Utopie et sodalité selon Johann Valentin Andreae," *Gnostica 3—Ésotérisme, gnose et imaginaire symbolique, mélanges offerts à Antoine Faivre*, Richard Caron, Joscelyn Godwin, Wouter J. Hanegraaff, and Jean-Louis Vieillard-Baron (Leuven: Peeter, 2001) pp. 373-388.
- ¹¹ Regarding the relationships between esotericism and pietism, see Pierre Deghaye, *De Paracelse à Thomas Mann, les avatars de l'hermétisme allemande* (Paris: Dervy, 2000); and by the same author, the article "Piétisme," *Dictionnaire critique de l'ésotérisme*, Jean Servier, editor (Paris: PUF, 1998) pp. 1044-1046.
- ¹² See Chapter IV, "The Age of the Holy Spirit."
- ¹³ Eleonor von Merlau (Johanna Eleonora Petersen), *Glaubens-Gespräche mit Gott* (Frankfurt/Leipzig, 1691) and Johann Wilhelm Petersen, *Regnum Christi* (1698) [*Nubes testium veritatis de Regno Christi glorioso in septima tuba futuro testantium*. Frankfurt, 1696].
- ¹⁴ Johann Albrecht Bengel, *Ordo temporum* (Stuttgart, 1741) and *Cyclus, sive de anno magno Solis, Lunae, Stellarum consideratio* (1745). His reflections on the meaning of the number 666 in Revelations led him to the conclusion that humanity had been living since 1143 under the influence of the Beast and that the final revelation was near. He felt that the year 1834 would see the return of Christ and the establishment of the Millennium.
- ¹⁵ Antoine Faivre, "Élie Artiste ou le Messie des Philosophes de la Nature," *Aries*, Vol. II, No. 2; and Vol III, No. 1 (Leiden and Boston: Brill Academia Publishers, 2002 and 2003) pp. 119-152.
- ¹⁶ Concerning the different aspects of Boehmism in this country, see Serge Hutin, *Les disciples anglais de Jacob Boehme*, *op. cit.*
- ¹⁷ *Les Disciples anglais . . . , op. cit.*, pp. 119-120.
- ¹⁸ In 1652 the Quaker movement arose around the English preacher George Fox (1624-1691), and the Mennonites were Anabaptist followers of the Dutch reformer Menno Simonsz (1460-1561).
- ¹⁹ In regards to alchemy, Julius Friedrich Sachse shows a connection between Heinrich Melchior Mühlberg and the Pietists of Halle. See *The German Pietists . . . , op. cit.*, p. 148.
- ²⁰ Johannes Kelpius, *A short, easy, and comprehensive method of prayer*. This treatise was published by Christopher Witt, Philadelphia, 1761.
- ²¹ Heinrich Bernhard Köster was himself the author of a millennialist text, *De Resurrectione Imperii Æternitatus* (1697).
- ²² *Die Wahrhaftige und vollkommene Bereitung des Philos. Steins der Brüderschaft aus dem Orden des Gulden und rosen Kreuzes . . .* (Breslau, 1710).

Rose+Croix Journal

Rose+Croix Journal is seeking papers for its June 2005 online issue.

The Rose+Croix Journal is an international, peer-reviewed online Rosicrucian journal that is interdisciplinary and transdisciplinary in approach. The journal focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality—especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study. Topics may relate to any of the arts and sciences and/or to other emerging fields of human endeavor. Papers that expand our understanding of the natural laws around us are especially welcome.

The journal welcomes paper submissions from a wide range of perspectives, including anthropology, archaeology, art history, business, cultural studies, history, history of religions, literature, organizational studies, philosophy, religious studies, sociology, the relationship of science and mysticism, spirituality and esotericism, and others. Book reviews of relevant works are also most welcome.

For information, and a complete guide to submitting papers, please go to www.rosecroixjournal.org. The deadline for submission of papers is February 15, 2005.



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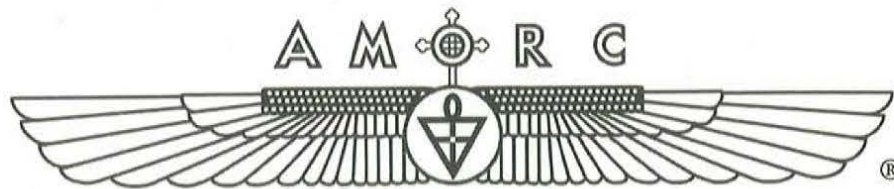
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WORLDWIDE DIRECTORY

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and
Traditional Martinist Order
as of December 1, 2004

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ANGOLA (1)

Luanda: Luz de Luanda Lodge

ARGENTINA (11)

Buenos Aires: (M) Buenos Aires Lodge

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

ARUBA (9)

San Nicolas: Aruba Chapter

AUSTRALIA (13)

Australian Capital Territory:

Canberra: Canberra Pronaos

New South Wales:

Berry: Illawarra Atrium

Bundanoon: Southern Highlands Atrium

Lismore: Lismore Atrium

Newcastle: Newcastle Pronaos

Sydney: (M) Sydney Lodge; Nepean

Valley Atrium; Western Sydney

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

Toowoomba: Toowoomba Atrium

South Australia:

Adelaide: Light Chapter;

Hills Atrium

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)

Klagenfurt: Klagenfurt Pronaos

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: Helios Pronaos

Cotonou: (M) Ahiha Henri Lodge;

Cheops Lodge

Dassa Zoumé: Lux Vitae Pronaos

Djougou: Agni Pronaos

Kandi: Fiat Lux Pronaos

Lokossa: Chephren Pronaos
Natitingou: Atacora Pronaos
Ouidah: Copernic Pronaos
Parakou: (M) Spinoza Lodge
Pobé: Prolémé Pronaos
Porto Novo: (M) Pythagore Lodge
Savalou: Alkhenaton Pronaos

BOLIVIA (11)

Cochabamba: Tunari Lodge
La Paz: La Paz Lodge

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 Porá: Ponta Porá Pronaos
Três Lagoas: Três Lagoas Pronaos

Minas Gerais:

Araguari: Araguari Pronaos
Barbacena: Barbacena Pronaos
Belo Horizonte: (M) Belo Horizonte Lodge; Vila Rica Lodge
Buritizero: 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
Muriá: Muriá Pronaos
Poços de Caldas: Poços de Caldas Pronaos
São Joao del Rei: São Joao 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

Paraíba:

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

Paraná:

Apucarana: Apucarana Pronaos
Campo Mourão: Campo Mourão Pronaos
Cascavel: Cascavel Pronaos
Cornélio Procópio: Cornélio Procópio Pronaos
Curitiba: (M) Água Verde Lodge;
Curitiba Lodge
Fóz do Iguaçu: (M) Fóz do Iguaçu Lodge
Guarapuava: Guarapuava Pronaos
Londrina: (M) Londrina Lodge
Maringá: Maringá 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 Tijuca Chapter; Santa Cruz Pronaos
São Gonçalo: (M) São Gonçalo Lodge
São João de Meriti: São João de Meriti Chapter
Teresópolis: Teresópolis Chapter
Valença: Valença Chapter
Volta Redonda: Volta Redonda Lodge

Rio Grande do Norte:

Mossoró: Mossoró Pronaos
Natal: (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
Novo Hamburgo: Novo Hamburgo Pronaos
Passo Fundo: (M) Passo Fundo Lodge
Pelotas: Pelotas Lodge
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
Uruguaiana: Uruguaiana Pronaos
Viamão: Viamão 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 Chapter
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: (M) 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
Catanduba: Catanduba 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
Jundiaí: Jundiaí Chapter
Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: (M) Presidente Prudente Lodge
Presidente Venceslau: (M) Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Pires: Ribeirão Pires Pronaos
Ribeirão Preto: (M) Ribeirão Preto Lodge; Oeste Ribeirão Preto Pronaos
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
Tupá: Tupá Pronaos

Sergipe:
Aracajú: Aracajú Chapter

Tocantins:
Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)

Banfora: Lumière Pronaos
Bobo Dioulasso: (M) Harmonie Lodge
Koudougou: Pythagore Pronaos
Ouagadougou: (M) Akhenaton Lodge

BURUNDI (4)

Bujumbura: Sirius Pronaos

CAMEROON (3,4)

Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) Kut Hu Mi Lodge; Moria El Lodge; Plotinus Chapter (3)
Ebolowa: Reflexion Pronaos
Edéa: Salomon Lodge
Eséka: Mont Carmel Pronaos
Fako: Hermes Pronaos (3); Sator Pronaos
Garoua: Rama Lodge
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos (3)
Maroua: Kaliao Pronaos (3)
Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Amatu Pronaos
Yaoundé: (M) Aristote Lodge

CANADA (2, 4)

Alberta:
Calgary: Calgary Pronaos
Edmonton: Northern Light Lodge
British Columbia:
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 Pronaos
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 Pronaos (4)
Trois-Rivières: Renaissance Pronaos (4)
Valleyfield: Soleil Levant Pronaos (4)

Saskatchewan:

Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)

Bangui: Maître Eckhart Lodge

CHAD (4)

N'Djamena: (M) Ralph Maxwell Lewis Pronaos

CHILE (11)

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

CHINA (13)

Hong Kong: Hong Kong Pronaos

COLOMBIA (11)

Barranquilla: (M) Barranquilla Lodge
Bogotá: (M) Nuevo Mundo Lodge
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Envigado: Primavera Pronaos
Manizales: Manizales Pronaos
Pereira: Pereira Pronaos

CONGO, DEMOCRATIC REPUBLIC (4)

Bandundu: Nsemo Pronaos
Boma: Plotin Pronaos
Bukavu: (M) Mapendo Lodge
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Goma: Bes Lodge
Isiro: Lumière Pronaos
Kananga: Lumière Pronaos
Kenge: Philon d'Alexandrie Pronaos
Kindu: Kitumaini Pronaos
Kinshasa: (M) H. Spencer Lewis Lodge; Tii Lodge
Kisangani: Honoré de Balzac Lodge
Kolwezi: (M) Tef Nout Pronaos
Lemba: Uranus Lodge

Likasi: Renaissance Pronaos
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: Sibó Pronaos

COTE D'IVOIRE (4)

Abengourou: Harvey Spencer Lewis Chapter
Abidjan: (M) Jeanne Guesdon Lodge; Kephren Lodge; Thoutmosis III Lodge
Abobo Garé: Sénèque Lodge
Abouisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Bongouanou: Mykerinos Pronaos
Borotou-Koro: Cohésion Pronaos
Bouaflé: Paracelse Chapter
Boudiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Dabou: Moria El Pronaos
Daloa: (M) Hieronymus Lodge
Danane: Espoir Pronaos
Daoulkou: 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
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: Félicité Lodge
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubrié: Eau Vive Pronaos
Tabou: Khepry Pronaos

Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (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 Lodge

CZECH REPUBLIC (14)

Ceske Budejovice: Ceske Budejovice Atrium
Jablónné v Podjestedí: Manueto Brtník Pronaos
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Opava: Opava Atrium
Ostrava: Moravian Silesian Pronaos
Praha: Jacob Boehme Chapter; Comenius Pronaos
Prerov: Prerov Atrium
Vsetín: Vsetín Atrium
Znojmo: Znojmo Atrium

DENMARK (10)

Aalborg: Aalborg Pronaos
Copenhagen: H. Spencer Lewis Pronaos

DOMINICAN REPUBLIC (11)

Santiago: Luz del Cibao Pronaos
Santo Domingo: (M) Santo Domingo Lodge

ECUADOR (11)

Guayaquil: Guayaquil Chapter
Quito: AMORC de Ecuador Lodge

EL SALVADOR (11)

San Miguel: San Miguel Chapter
San Salvador: (M) San Salvador Lodge
Santa Ana: Santa Ana Pronaos
Sonsonate: Sonsonate Pronaos

FINLAND (10)

Helsinki: Finlandia Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Pronaos
Aix-en-Provence: (M) Rose du Sud Lodge
Ajaccio: Etoile du Sud Pronaos
Albi: Edith Lynn Pronaos
Angers: (M) Alden Pronaos
Angoulême: Isis Pronaos
Annecy: Amatu Pronaos
Arpajon: (M) Mahatma Gandhi Chapter
Avignon: Plutarque Pronaos
Bayonne: (M) Amaya Chapter
Belfort: Erik Satie Chapter
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter

Beziens: (M) Apollonius de Tyane Pronaos
Bordeaux: (M) Léonard de Vinci Lodge
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 Pronaos
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) Zanoní 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 Pronaos
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
Perpignan: Sol Invictus Pronaos
Quimper: Galaad Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: Graal Pronaos
Rouen: Renaissance Pronaos
Saint-Etienne: Flamme Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry Pronaos
Sauzes: Cristal 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 Lodge

FRENCH GUIANA (4)

Cayenne: (M) Pythagore Lodge

GABON (4)

Franceville: Akhenaton Pronaos
Libreville: (M) Kut-Hu-Mi Lodge
Port Gentil: Amenhotep IV Chapter

GERMANY (5)

Aachen: Aachen Atrium
Augsburg: Augsburg Pronaos

Baden-Baden: (M) Baden-Baden Lodge
Berlin: Berlin Chapter
Bielefeld: Bielefeld Chapter
Bonn-Bad Godesberg: Bonn-Bad Godesberg Pronaos
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos
Dortmund: (M) Dortmund Lodge
Duisburg: Duisburg Pronaos
Düsseldorf: Düsseldorf Lodge
Essen: Essen Pronaos
Frankfurt: Frankfurt Lodge
Freiburg: Freiburg Pronaos
Friedrichshafen: Friedrichshafen Pronaos
Göttingen: Göttingen Atrium
Hamburg: Hamburg Lodge
Hannover: Hannover Pronaos
Heidelberg: Heidelberg Pronaos
Heilbronn: Heilbronn Atrium
Karlsruhe: Karlsruhe Pronaos
Kassel: Kassel Atrium
Kiel: Kiel Pronaos
Koblenz: Koblenz Atrium
Köln: Köln Pronaos
Kulmbach: Kulmbach Atrium
Leipzig: Leipzig Atrium
Lübeck: Lübeck Pronaos
Munich: (M) München Lodge
Nürnberg/Fürth: Nürnberg/Fürth Pronaos
Regensburg: Regensburg Pronaos
Rostock: Rostock Atrium
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Lodge
Ulm/Neu Ulm: Ulm/New Ulm Pronaos
Westerwald/Ehlscheid: Westerwald-Ehlscheid Atrium
Wiesbaden: Wiesbaden Pronaos
Würzburg: Würzburg Pronaos
Wuppertal: Wuppertal Atrium

GHANA (3)

Accra: (M) Accra Lodge
Akuse: Akuse Pronaos
Cape Coast: Cape Coast Pronaos
Ho: Volta Pronaos
Kumasi: Rosa Mundi Lodge
Tema: Tema Chapter

GREECE (6)

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

GUADELOUPE (4)

Basse-Terre: (M) Soleil Chapter

GUATEMALA (11)

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

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

Cap-Haïtien: Jeanne Guesdon Pronaos
Gonaïves: Akhenaton Pronaos
Les Cayes: Des Incas Pronaos

Port-au-Prince: (M) Phoenix Lodge
Saint-Marc: Aton Pronaos

HONDURAS (11)

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

INDIA (13)

Chennai: Chennai Pronaos
Kolkata: Kolkata Pronaos
Mumbai: Mumbai Pronaos

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

LEBANON (4)

Beirut: De la Rose Pronaos

MADAGASCAR (4)

Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (13)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter
Segou: Demba Diallo Pronaos

MARTINIQUE (4)

Fort-de-France: (M) Paix Profound Lodge
Trinité: Fraternité Chapter

MAURITIUS (4)

Rose Hill: Luz Lodge

MEXICO (11)

Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: Celaya Chapter

Chihuahua: Iluminación Chapter
Ciudad Juárez: Juárez Lodge
Ciudad Victoria: Victoria Pronaos
Coatzacoalcos: Coatzacoalcos Pronaos
Cuautla: Cuautlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Lodge
Durango: Durango Chapter
Ecatepec: Ehecatepetl Lodge
Ensenada: (M) Alpha Omega Lodge
General Terán: General Terán Pronaos
Guadalajara: Guadalajara Lodge
Hermosillo: Hermosillo Chapter
Irapuato: Irapuato Pronaos
León: (M) Guanajuato Lodge
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; Morelia Pronaos
Nueva Rosita: Rosita Pronaos
Nuevo Laredo: Nuevo Laredo Chapter
Perote: Perote Pronaos
Puebla: 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
Toluca: Toluca Chapter
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Uruapan: Cupatitzlo Pronaos
Veracruz: Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

Amstelveen: Jan Coops Chapter
Amsterdam: Ichnaton Pronaos
Eindhoven: Horus Chapter
Groningen: Cheops Pronaos
Harderwijk: Osiris Pronaos
Leeuwarden: It Ljocht Pronaos
Maastricht: Alden Pronaos
Rotterdam: Spinoza Pronaos
The Hague: (M) Isis Lodge
Utrecht: Atlantis Pronaos
Velp: Chepera Pronaos
Velsen: Aton Pronaos

NETHERLANDS ANTILLES (9)

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

NEW ZEALAND (13)

Auckland: (M) Auckland Lodge
Bay of Plenty: Bay of Plenty Atrium
Christchurch: Christchurch Atrium

Hamilton: Hamilton 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
Abraka: Abraka Chapter
Abuja: Centum Lodge
Afikpo: Afikpo Pronaos
Afuzé: Owan Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Ajaokuta: Ajaokuta Pronaos
Apapa: Sacred Light Lodge
Arochukwu: Arochukwu Pronaos
Asaba: Asaba Lodge
Auchi: Auchi Pronaos
Awka: Awka Chapter
Bauchi: Bauchi Chapter
Benin City: (M) Benin City Lodge
Bori: Ee-Dee Lodge
Calabar: (M) Apollonius Lodge;
Unical Pronaos
Eket: (M) Lotus Lodge
Ekpoma: Ekpoma Pronaos
Enugu: (M) Kroomata Lodge
Ezunaka: Ezunaka Pronaos
Gboko: Gboko Pronaos
Gombe: Gombe Pronaos
Ibadan: (M) Alcuin Lodge; Ibadan
Atrium Group
Ibusa: Ibusa Pronaos
Ihiala: (M) Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikare-Akoko: Ikare-Akoko Pronaos
Ikeja: (M) Harmonium Lodge;
Memphis Lodge
Ikom: Elijah Pronaos
Ikorodu: Ikorodu Chapter
Ikot Ekpene: Ikot Ekpene Pronaos
Ile-Ife: Ife Pronaos
Ilorin: Temple of Light Chapter
Iselle-Uku: Eziani Pronaos
Jos: Star of Peace Lodge
Kaduna: (M) Morning Light Lodge
Kafanchan: Kafanchan Pronaos
Kano: Kano City Lodge
Koko: Koko Pronaos
Kwale: Illuminati Pronaos
Lafia: Lafia Pronaos
Lagos: (M) Isis Lodge
Maiduguri: Maiduguri Pronaos
Marina: Lagos Island Chapter
Mbaise: Mbaise Pronaos
Minna: Beacon of Light Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obudu: Obudu Pronaos

Oghara: Oghara Pronaos
Ogoja: Amatu Chapter
Ogwashi-Uku: Aniocha Pronaos
Ohafia: Ohafia Pronaos
Olkigwe: Solar Pronaos
Okrika: Okrika Pronaos
Omoba: St. Germain Chapter
Omoku: St. Germain Chapter
Onitsha: (M) Paracelsus Lodge
Orerokpe: Ansata Chapter
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Owerri: (M) Plato Lodge
Oyo: Oyo Pronaos
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
Port Harcourt: (M) Thales Lodge;
Akhnaton Chapter
Sagamu: Remo Pronaos
Sapele: Nirvana Lodge
Sokoto: Sokoto Pronaos
Suleja: Suleja Pronaos
Ughelli: Ughelli Lodge
Umuahia: (M) Cagliostro Lodge
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
Uyo: (M) Aton Lodge
Warri: (M) Kut-Hu-Mi Lodge
Yaba: Wisdom Chapter
Yenagoa: Zohar Pronaos
Zaria: Osiris Chapter

NORWAY (10)

Asgardstrand: Kristrina Atrium
Bergen: Bergen Atrium
Fredrikstad: Borg Atrium
Hamar: Mjōsa 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 Lodge
Chiclayo: Chiclayo Chapter
Iquitos: Las Esfinges Lodge
Lima: (M) AMORC de Lima Lodge
Piura: Piura Pronaos
Trujillo: Trujillo Chapter

PHILIPPINES (13)

Davao City: Davao Atrium

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: Akhnaton 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; Cosmic Light Atrium Group
Port Elizabeth: Sacred Rose Atrium
Group
Pretoria: Pretoria Atrium Group

SPAIN (12)

Barcelona: (M) Ramón Llull Lodge
Cartagena: (M) Mastia Chapter
Huelva: Tartessos Pronaos
Las Palmas: (M) Alcorac Pronaos
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

SWEDEN (10)

Göteborg: Göteborg Pronaos
Lund: Delfi Pronaos
Stockholm: Svithiod Pronaos

SWITZERLAND (4, 5, 7)

Aarau: Aarau Atrium (5)
Basel: Basel Pronaos (5)
Bern: Bern Pronaos (5)
Bienna: Maître Kelpius Pronaos (4)
Fribourg: Kéroum 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)
Zürich: Zürich Lodge (5)

TOGO (4)

Anécho: Hieronymus Pronaos
Atakpamé: Vintz Adama Lodge
Dapaong: Luxor Pronaos
Hahotoé: El Moria Pronaos
Kara: Le Verseau Chapter
Kpalimé: Héraclite Pronaos
Lomé: (M) Francis Bacon Lodge
Nuatja: Lumière Pronaos
Sokodé: (M) H. Spencer Lewis Lodge
Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: Kairi Lodge
Scarborough: Tobago Atrium Group

UNITED KINGDOM (3)

England:
Bath: Christopher Wren Pronaos
Bournemouth: Bournemouth
Atrium Group
Burnley: Red Rose Atrium Group
Durham: Northern Lights Atrium
Group
Haywards Heath: Raymond Andrea
Pronaos
Leeds: Leeds Pronaos
Liverpool: Pythagoras Chapter
London: (M) Francis Bacon Lodge;
London Chapter; Robert Browning
Pronaos; Wanstead Springs Pronaos;
Wembley Atrium Group
Manchester: John Dalton Chapter
Milton Keynes: Zanoni Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Atrium
Group
Sheffield: Paracelsus Atrium Group
Truro: Cornish Pronaos
Northern Ireland:
Belfast: Belfast Pronaos

Scotland:
Edinburgh: Edinburgh Atrium Group
Elgin: Elgin Atrium Group
Glasgow: Orion Atrium Group

Wales:
Newport: H. Spencer Lewis Atrium
Group

UNITED STATES (2, 11)

Alabama:
Montgomery: Montgomery Atrium
Group
Arizona:
Mesa: Valley of the Sun Pronaos
California:
Bell: (M) Bell Lodge (11)
Desert Hot Springs: Desert Atrium
Group
Fresno: Heart of California Atrium
Group
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
Pomona: Pomona Pronaos (11)
San Diego: San Diego Lodge (11); Mystic Rose Atrium Group
San Francisco: San Francisco Lodge (11)
San Jose: (M) San José Lodge (11)
San Luis Obispo: San Luis Obispo Pronaos
Santa Rosa: Santa Rosa Pronaos
Soquel: Rose Atrium Group
Vallejo: Vallejo Pronaos
Ventura: Salon-de-Rose-Croix Atrium Group

Colorado:
Boulder: Columbine Pronaos
Colorado Springs: Pike's Peak Atrium Group
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:
Atlanta: (M) Atlanta Lodge

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

Indiana:
Hammond: Calumet Atrium Group
Indianapolis: Indianapolis Pronaos

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

Maine:
Portland: Eastern Dawn Pronaos

Maryland:
Silver Spring: Rosebud Atrium Group
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
Springfield: 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 Pronaos
West New York: New Jersey Chapter (11)
Woodbridge: Marquis De Lafayette Pronaos

New Mexico:
Silver City: Silver City Atrium Group

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

Texas:
Austin: Sa Ankh Pronaos
Corpus Christi: Corpus Christi Atrium Group
Dallas: (M) Triangle Lodge; Dallas Chapter (11)
El Paso: Mystic Light Pronaos
Fort Worth: Solering Chapter; Fort Worth Chapter (11)
Houston: (M) Armonía Lodge (11); Maat Pronaos
McAllen: McAllen Pronaos (11)
San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:
Salt Lake City: Utah Wasatch Pronaos

Vermont:
White River Junction: 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)
Montevideo: (M) Tituel Lodge

VENEZUELA (11)
Acarigua: Luz de Portuguesa 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: Cénit Lodge
Maracay: (M) Lewis Lodge
Maturín: Maturín Pronaos
Puerto Cabello: Puerto Cabello Pronaos
Puerto Ordaz: Puerto Ordaz Pronaos
Punto Fijo: Punto Fijo Pronaos
San Cristóbal: Kut-Hu-Mi Chapter
San Felix: Luz de Guayana Lodge
San Juan de Morros: San Juan Pronaos
Valencia: (M) Validivar Lodge
Valera: Menes Chapter



IMAGINE AMORC 2005

March 18-20, 2005 — Denver, CO

For more information, contact programs@rosicrucian.org

Hierarchy Periods for 2005

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

February 17



May 19



August 18



November 17

Inspirational Egypt

Rosicrucian Tour to Egypt 2005

20-day tour

April 24 to May 13, 2005

Imperator Christian Bernard (Hurgada through Cairo)

Grand Master Julie Scott (throughout Egypt)

The Rosicrucian Order, AMORC, has made arrangements for a special travel experience that will take you to our tradition's most important mystical sites in Egypt. From Tell el-Amarna to the Pyramids and Sphinx on the Giza Plateau, to sacred Lake Moeris and the Great Temple of Karnak, you will experience Egypt like no ordinary traveler, for you will find this to be the ultimate Rosicrucian initiatic experience!

Guided by American and Egyptian Rosicrucians (with whom we have worked for years) who understand the importance of our tradition, this tour takes you back in time to the Egypt of our Rosicrucian forebears.

We sincerely hope that you can join Imperator Christian Bernard, who will confer the Rosicrucian initiation in the Great Pyramid, and fellow Rosicrucians for this experience of a lifetime!

For more information, or to reserve your place on this extraordinary journey, contact:

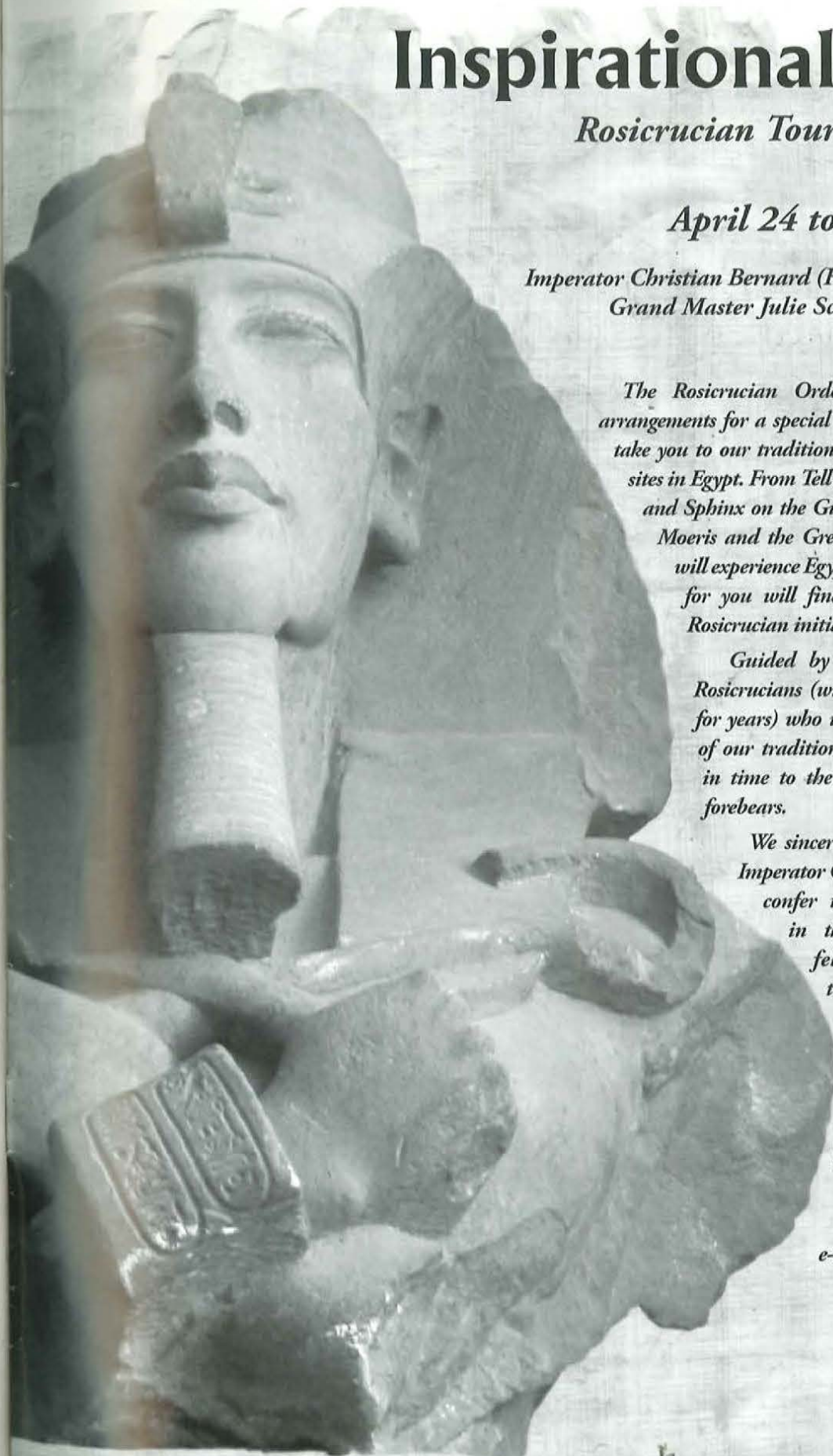
Seven Wonders Travel

Phone: 815-220-8283

Toll Free: 800-480-3395

e-mail: SWTEgypt@aol.com

www.rosicrucian.org



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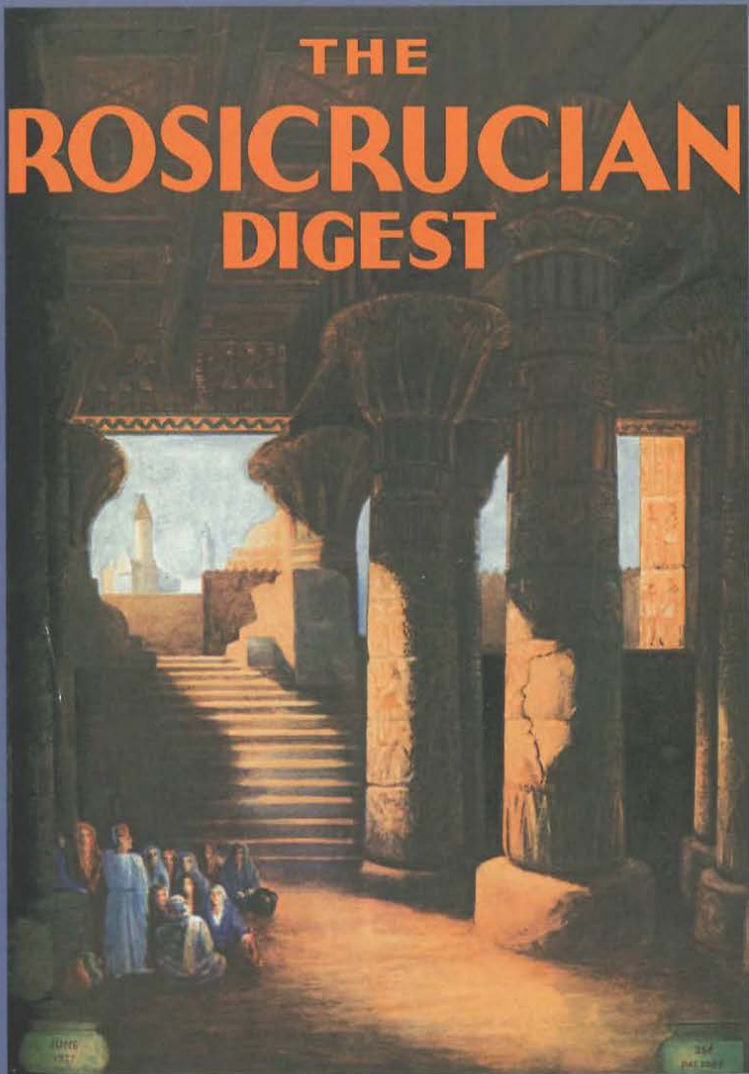
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A M O R C

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