
Rosicrucian Digest®

Volume 83 • Number 4 • 2005



MYSTICISM

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ART

•

SCIENCE

Treasures from our Museum



Pharaoh Hatshepsut Bead

RC 1114
Dynasty 18
Egyptian blue
length: 2 cm

This small bead is one of the more rare items in the Rosicrucian Egyptian Museum's collection. In spite of the bead's diminutive length of only 2 centimeters, it is a record of one of the most fascinating reigns of ancient Egypt: that of the Pharaoh Hatshepsut.

Hatshepsut was the daughter and wife of a king who decided that instead of merely acting as regent for her stepson after her husband's death, she had the right to rule on her own. Hatshepsut declared herself to be the King (Egypt had no word for ruling queen), and took on the role and regalia of a ruling king. Following Hatshepsut's death, her stepson, Thutmose III, is often said to have "erased" her existence. Evidence suggests, however, that he merely had her record of kingship removed, not records of her personal existence. And even that was done long into his reign, proving that he bore no personal grudge against her, and was merely bowing to cultural and religious requirements.

This bead bears a record of Hatshepsut's reign as Pharaoh. The circle around her name is a

cartouche, the sign of royalty. Within the cartouche is her throne name, Ma'at-Ka-Re, which might be translated as "Order is the Spirit of Ra (God)." The throne name was her formal regnal name. Hatshepsut was her personal name, which means "First of the Noblewomen."

Since it bore the name of the ruler, who was believed to be one with the gods, this small bead was a powerful amulet. Hatshepsut herself claimed to be the daughter of the god Amun, thus solidifying her right to rule. It would have been thought to protect the wearer from harm and guide that person toward good luck.

The inaugural exhibition of the newly rebuilt de Young Museum in San Francisco, which opened its doors in October 2005, is "Hatshepsut: From Queen to Pharaoh"—an exhibition dedicated to the glorious reign of this fascinating 18th-dynasty queen.

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



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

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This famous library, gem of the Hellenistic world and academic rival to Alexandria, attracted scholars from throughout the civilized world and also served as an important healing center dedicated to Asklepios—the god of healing and son of Apollo.

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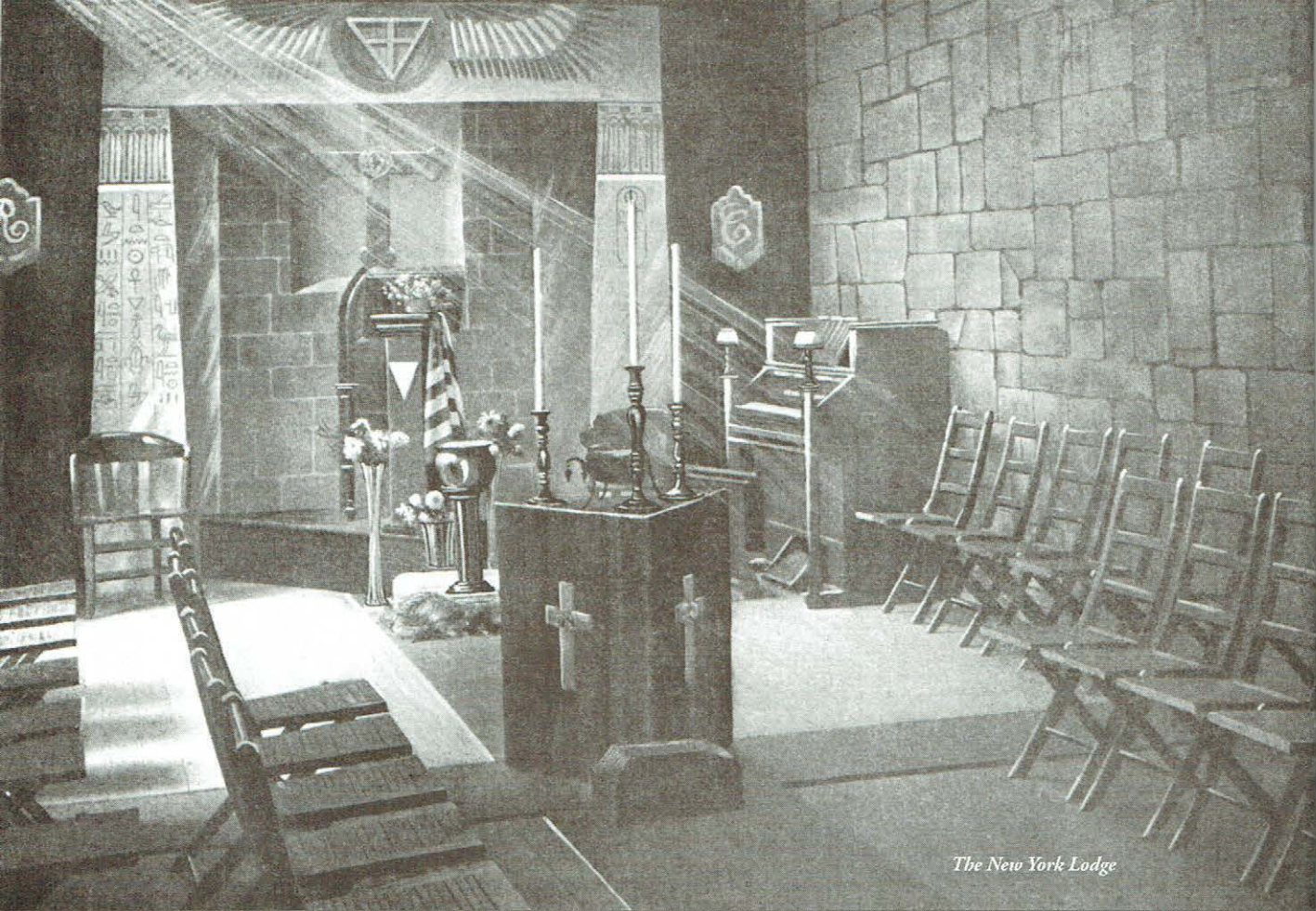
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The New York Lodge

ROSIKRUCIAN HISTORY

from Its Origins to the Present

Part XVII

The Ancient and Mystical Order Rosae Crucis

by Christian Rebis, F.R.C.

FROM THE CLOSE of 1909 to 1912, H. Spencer Lewis prepared for the resurgence of the Rosicrucian Order. He established rituals and teachings from the documents he had been provided in France, and he also read all the books he could find concerning Rosicrucianism. At the same time he observed with much skepticism the various other attempts of reviving Rosicrucianism, such as that of the Societas Rosicruciana in Anglia. The American branch of the S.R.I.A. attempted to free itself from Freemasonry, but after the death of its leader,

Sylvester Clark Gould, in 1909, the group was in turmoil. The Theosophical Society was likewise experiencing difficulties, and many of its members tried with some degree of success to give it a more Rosicrucian character. Franz Hartmann (1838-1912) had founded the esoteric Rose-Croix in 1888, and much later, in 1909, the theosopher Carl Louis von Grasshoff (alias Max Heindel) established the Rosicrucian Fellowship. Even Rudolf Steiner, who directed the Swiss and German branches of the Theosophical Society, separated himself from

Annie Besant, the new director of the organization. In 1913, Steiner organized the Anthroposophical Society, which he described as a modern metamorphosis of Rosicrucianism.

H. Spencer Lewis was only twenty-nine years old when he prepared himself for what was to become his lifework: the establishment of a Rosicrucian order independent of Freemasonry, the Theosophical Society, and any other organization. His professional activities evolved, and beginning in 1912, he was head of publicity for the American Voltite Company. He also wrote some articles, such as "The Modern School of Science," that appeared in the October 1912 issue of the *American Philomathic Journal*, the official journal of the American Philomathic Association. The latter presented Lewis as the former president of the New York Institute for Psychical Research, "Lecturer, Columbia Scientific Academy, Metropolitan Institute of Sciences, and Vice-President Psycho-Legal Society."¹

The Philomathic Society

The relationship that Lewis maintained with the Philomathic Society has remained enigmatic. This organization, whose main purpose was to bring scholars together, was one of many research associations that appeared at the beginning of the 19th century. The first philomathic society was founded in Paris, in December 1788, through the efforts of Augustin-François de Silvestre, an agronomist and Freemason. As André Thomas² has written, it was one of the learned associations that perpetuated, in a somewhat different form, the spirit of research that was the province of Masonic lodges before the French Revolution. The term *philomathic* is derived from the Greek word meaning "friend of knowledge." The members of this society, who were called philomaths, had "Study and Friendship" as their motto. They envisioned their organization as a general meeting place, where new knowledge would be brought to the fore and broadcasted to the world of learning "by making an uninterrupted luminous chain of truths and instruction." This society, inspired by

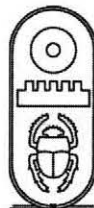


American Philomathic Journal, October 1912.

the spirit of the Enlightenment, expanded rapidly by establishing networks of correspondents in France and many other countries. Some of the greatest researchers of the past, such as Lavoisier, Lamarck, Laplace, Chaptal, Gay-Lussac, Ampère, Pasteur, Berthelot, were members.

H. Spencer Lewis, who frequented the American scientific gatherings, seems to have been in contact with a French philomathic society. His first biography mentioned that his works had drawn the attention of European scientists—and the attention of Rosicrucians in particular. The text states that he was subsequently elected an honorary member of the Philomathic Society of Verdun, France, and became a member "of the Franco Ecole R.C." in 1904.³ That very year, the title of "Supreme Dignitary" of the Rosicrucian Order was offered to him. This information regarding Lewis' first steps toward the Rose-Croix is surprising, because it is not in keeping with what is usually mentioned. It was never brought up after 1916. However, in a letter dated May 14, 1926, written to François Jollivet-Castelot, president of the

If you have enjoyed reading this series of articles on Rosicrucian history, we take this opportunity to remind you of our new book, *Rosicrucian History and Mysteries*, by Frater Christian Rebisse.



Alchemical Society of France and director of the review *La Rose-Croix*, Lewis noted "I was admitted into the Rose-Croix (F.R.C.) and I owe this honor to the goodness of the member of the old College of Rosicrucians in Verdun, France." On the other hand, Ralph Lewis mentioned many times the fact that his father was a member of the Philomathic Society of Verdun. Let us add that AMORC often used this name when it began its activities in certain countries, such as Mexico, where the Order veiled its existence under the name of Sociedad Filomatica.

The Martinist Project

While he actively prepared for the resurgence of the Rosicrucian Order, Lewis was in contact with various individuals in the world of esotericism. During 1913, he corresponded with Eugène Dupré, who acted as secretary to Démétrius Platon Sémélas. As was mentioned previously, the latter, who directed a Martinist lodge in Cairo called the Essenian Temple, claimed to have obtained, in 1902, in a monastery on Mount Athos, the legacy of the Rose-Croix of the Orient.⁴ Beginning in 1911, he conferred the "R.C. Aspirant" degree initiation on certain Martinists, such as Georges Lagrèze.⁵ We do not know whether Sémélas or Dupré mentioned Rosicrucianism in their correspondence with H. Spencer Lewis, because only a single letter dated July 23, 1913, is all that remains. The tone used by Eugène Dupré shows that the two men were friends. In this letter, only the subject of Martinism is brought up. Dupré wrote that he sent to H. Spencer Lewis, by way of London, the Martinist rituals, as well as the "S.I." and "free initiator" certificates so that Lewis could create a Martinist lodge in America. However, due to the effects of World War I, this project only came to fruition after 1934 with the assistance of Victor Blanchard and Georges Lagrèze.

The Visit of an Old Lady

In December 1913, Lewis confided to members of the New York Institute for Psychological Research his intention of establishing the Rosicrucian Order in America. For this purpose, he invited them to participate in a meeting that would occur that winter. Using his gifts as draftsman and painter, he created a richly decorated charter officially announcing the Order's revival. The meeting brought together twelve individuals,

but none of them enrolled nor signed the charter. In keeping with what had been announced in Toulouse, the Order would only manifest itself in America in 1915, but matters became more clear at the close of 1914.

In the fall of 1914, May Banks-Stacey, whom Lewis had previously met at the New York Institute for Psychological Research, again contacted him. Did she recognize him as being the man with whom she would collaborate to help reestablish Rosicrucianism in America, as had been announced to her a few years previously?⁶ Whatever the case, during a second visit on November 25, 1914—in other words, on H. Spencer Lewis' birthday—she gave him a magnificent red rose, a little chest, and some documents on which he recognized the same Rosicrucian symbols that he had seen in Toulouse in 1909. The two decided to pool their efforts, and, on December 20, 1914, they published an announcement in the *New York Sunday Herald* inviting people interested in Rosicrucianism to join them. Within a short time they met Thor Kiimalehto, who quickly became one of Lewis' closest associates.

The Birth of AMORC

Monday, February 8, 1915, was a significant day, as the first meeting marking the formation of the Ancient and Mystical Order of the Rose Cross was held at 8:30 in the evening in H. Spencer Lewis' office, situated at 80 Fifth Avenue. (It is now more commonly known as the Rosicrucian Order, AMORC—a title that brings together the Order's traditional name and the abbreviation of its full name.) As we may see in the notebook where Lewis set down various facts concerning the first meetings of the Order,⁷ nine people were present: his second wife Martha Lewis, May Banks-Stacey, Thor Kiimalehto, Mr. Colgen, Mr. Loria, Miss Burke, Mr. Crossman, Mrs. Col. Sears, and Lewis himself. They constituted the committee charged with organizing the Order.

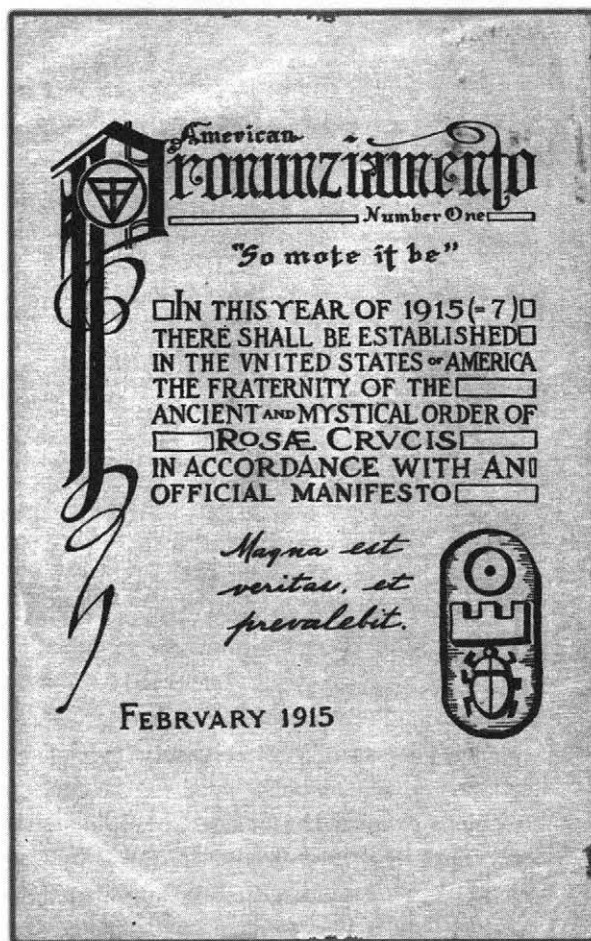
Following this meeting, H. Spencer Lewis and Thor Kiimalehto printed a document entitled *American Pronunziamento Number One*⁸ (see page 5), which announced the official debut of AMORC's activities. Several days later, the *New York Globe* published an article after which Thor Kiimalehto, the organization's secretary, received several hundred letters from people interested in the Rosicrucian Order. Seventy-five of them were

invited to the informational meeting organized on March 3, 1915, at the Leslie, a hotel located on West 83rd Street, near West End Avenue. Eighty men and women eventually participated in the assembly. Included among them were many Freemasons, who were curious about the aims of the Order, as well as a certain number of scientists and skeptics. At the end of the meeting, fifty people decided to become members. Other meetings followed, held in the Empire Hotel under the leadership of Dr. Julia Seton.

On Thursday April 1, 1915, about thirty of the most active workers met on Seventh Avenue, in New York, in a place that was soon to become AMORC's first Rosicrucian Lodge. During this meeting, May Banks-Stacey solemnly gave to Lewis the documents she had received during her trip to India. The directing body of the Order, the Supreme Council, was then formed; after which the Grand Master General and Emperor was elected.⁹ In keeping with May Banks-Stacey's express wishes, H. Spencer Lewis was chosen unanimously to hold this office. The assembly then signed the illuminated charter created during the winter of 1913-1914. This document, dated April 1, 1915, proclaimed the birth of AMORC and the authority of its Supreme Council in America. It needs to be emphasized that although this organization bore the imprint of its founder, it was also the work of numerous collaborators who assisted him in his first efforts. Among the many involved, let us mention: Martha Lewis, Thor Kiumalehto, Alfred E. Saunders, William B. Hodby, George Robert Chambers, Conrad H. Lindstedt, and Albert B. Brassard.

The First Rosicrucian Lodge

H. Spencer Lewis and his collaborators adopted the hierarchical structure of the Rosicrucian degrees known since 1777,¹⁰ and the Emperor himself prepared the lessons provided to members in each degree. The first Lodge was established in quarters on Seventh Avenue in New York. It had all the necessary ritualistic accoutrement for a Rosicrucian temple. The Lodge room was oriented toward the East, where Lewis had painted a fresco representing the Egyptian countryside, and symbolic stations were laid out at the four cardinal points in the Lodge room. The Lodge's over-all appearance was inspired by pharaonic architecture. We should also emphasize that Egyptosophy, established in Rosicrucianism and

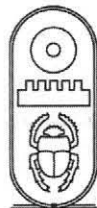


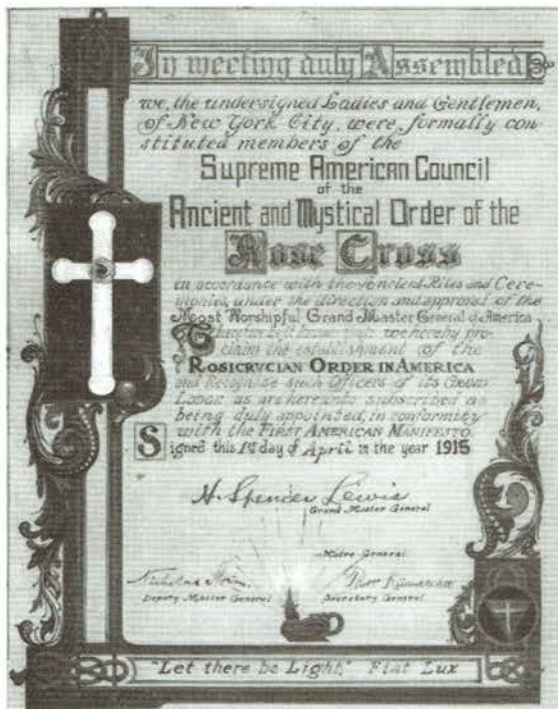
American Pronunziamento Number One, February 1915.

esotericism since the 18th century, found a means of expression in AMORC. Indeed, Egyptian symbolism occupied a prominent place in the newly founded Rosicrucian Order and, to a certain degree, one of ancient Egypt's key individuals, Pharaoh Akhnaton, occupied in this Order a role similar to that of Hiram in Freemasonry.

The first "convocation"—the name by which AMORC designates its ritualistic meetings—was held on Thursday, May 13, 1915. All of the members received the Order's First Degree initiation. The first person to "cross the threshold" was Martha Lewis, wife of the Emperor. It was also in the New York Lodge that the teachings were provided to the members. As is stated in the Rosicrucian Initiation:

"Each of the twelve degrees of our order has its initiation night, followed by seven to ten courses—usually two each month—delivered in the temple. These courses are given by the master of each lodge, while the fratres and sorores sit with their notebook and make a note of signs,





AMORC's foundation charter of April 1, 1915.

symbols and texts. The courses consist in the study of laws and explanations, based on the ancient teachings revealed continually in keeping with new discoveries and inventions made by the world's greatest minds . . . The courses are held in secret, under a sacred form, in tiled lodges (or protected and totally closed), so that none cannot learn some secret word here and reveal it, unless he is truly a member and duly initiated."¹¹

These lessons were often put into writing so that they could be studied in other Lodges. Later they were printed in the form of monographs, so that members living in areas too far away to attend convocation could study the teachings. However, all members had to go to a temple to be initiated. Only those who have been initiated into the Order's First Degree in a Lodge may be considered true Rosicrucians.

In the following year, the Order's rapid growth made it necessary to publish a magazine informing members of the organization's activities. In January 1916, *The American Rosae Crucis*, AMORC's first monthly magazine, was launched. It not only explored Rosicrucian philosophy, but also touched on subjects as diverse as astrology, ontology, esotericism, and symbolism. The increasing number of members led to the creation of new Lodges. On November 25, 1915, the Supreme Council signed a charter for the creation of the Pennsylvania

Lodge, in Pittsburgh. At its opening, in January 1916, no fewer than eighty members were initiated, under the leadership of William B. Hodby. Soon other lodges were established in Philadelphia, Boston, Wilmerding (Delaware), Altoona, Rochester, Harlan (Iowa), Detroit, etc.

An Alchemical Demonstration

As a report published in the July 1916 issue of *The American Rosae Crucis* states, H. Spencer Lewis brought together members of the Order's Fourth Degree, as well as officers of the Supreme Grand Lodge, for a special convocation in the New York City Lodge on June 22, 1916. He wanted them to participate in a special mystical ceremony, at which time he carried out an alchemical transmutation experiment. A representative of the editorial board of the *New York World*, Charles Welton, was also invited to witness the event. The experiment was carried out starting with a piece of zinc. After a few procedures that allowed him to authenticate the metal as being zinc, Lewis placed the metal in a small china dish, dropped in various powders, and placed it all into a furnace. At the end of this operation, the assembly noted that the zinc had changed in appearance, and an analysis revealed that it had been transformed into gold.

Had the Emperor truly carried out a transmutation by projection of an alchemical powder? The scientific procedure used allows us to neither confirm nor deny it. In any case, Lewis stated that he had been authorized only that one time to engage in this experiment. This alchemical transmutation made a big splash in the American press. The *New York World* reported this strange demonstration in two articles published on June 28 and July 2, 1916. Marie Russak's review, *The Channel—An International Quarterly of Occultism, Spiritual Philosophy of Life, and Science of Super-physical Facts*, also mentioned the alchemical transmutation in its October-November 1916 issue. Franz Wittemans later reported this transmutation in his *Rosicrucian History*, published in Adyar in 1925.

H. Spencer Lewis Freemason

AMORC brought together men and women from all walks of life, and thus members belonging to the Theosophical Society and various

Masonic obediences were also found here. One of Harvey Spencer Lewis' closest associates, Alfred E. Saunders, was a member of the King Solomon Masonic Lodge. He had been a Master Mason since 1896, and held the 33rd and 95th degrees of the Memphis-Mizraim, rite. He claimed to have been initiated, while living in England, by John Yarker (1833-1913), the Grand Hierophant of Memphis-Mizraim. He was also said to have been the close friend of Samuel Liddell Mathers, one of the founders of the Golden Dawn. Probably influenced by his associate, H. Spencer Lewis decided to enter into Masonry. In 1917, he received the initiations in the Apprentice and Companion degrees at the Normal Lodge No. 523, Masonic Hall, 46 West 24th Street, New York—the lodge to which Saunders belonged.

However, a conflict with Saunders put a premature end to H. Spencer Lewis' Masonic pursuits. Lewis, who had a keen sense of honor, had learned that his associate had fled England in 1903, following a morals charge.¹² He decided that they should part company. Saunders, an ambitious man, could not endure being removed from the management of AMORC. Consequently, he tried to spread rumors among members of the Normal Lodge, using some defamatory words against his old friend, so that Lewis would be prevented from obtaining the Master degree. An internal investigation showed that Saunders' allegations were motivated only by jealousy, and thus the officers of the lodge regretted that they had allowed themselves to be duped. Frank Stromberg, the secretary, then invited the Imperator to receive the Master degree if he so wished. However, Lewis, preoccupied by more pressing concerns, did not have the leisure to carry out this project.

The First Rosicrucian Convention

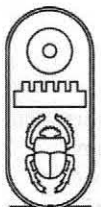
The activities of the Rosicrucian Order intensified: meetings, administrative tasks, rituals, and initiations followed one another in quick succession. The pace was such that by the end of the year, Lewis realized that he could no longer continue his professional activities. He then decided to dedicate himself exclusively to the Rose-Croix.

Despite significant financial problems, the Order developed considerably, and in 1917 the Rosicrucians organized their first national con-

vention, which occurred July 31-August 4 at Pittsburgh, Pennsylvania. On this occasion, the Order's constitution was first examined and then adopted by the Supreme Council. At the end of this first national meeting, H. Spencer Lewis was satisfied by the work accomplished and realized that the Rosicrucian Order had entered into a new cycle of activity. He felt that the manifestation of the Order was regulated by cycles of activity and inactivity—i.e., a 108-year cycle of activity would be followed by 108 years of inactivity. It is possible that the Order had already functioned according to cycles, but it is difficult to demonstrate the exactness of this number. But if the number is reduced to its basic value—i.e., nine—using theosophical addition ($108 = 1 + 0 + 8 = 9$), it assumes an interesting aspect, since this latter figure represents, in effect, the concept of gestation and cyclical renewal. As Jean Chevalier and Alain Gheerbrant have stated, "nine, being the last in the series of numbers, announces both an end and a beginning—in other words, a transposition on a new level The last of the numbers of the manifested universe, it opens the phase of transmutations. It expresses the end of a cycle, the achievement of a journey, the closing of a ring."¹³ Was not this idea of occultation and awakening already suggested by the announcement which, according to the *Fama Fraternitatis*, appeared on the door of Christian Rosenkreuz's tomb: "I will open in 120 years"? Δ

Footnotes:

- ¹ *American Philomathic Journal*, Vol III, October 1912, p. 7. The American Philomathic Association had its headquarters at 45 West 34th Street, in New York City.
- ² *La Société philomathique de Paris*, edited by André Thomas (Paris: Presses Universitaires de France, 1990).
- ³ *The American Rosae Crucis*, "H. Spencer Lewis, F.R.C.," Vol. 1, No. 2, February 1916, p. 17. On the professional calling card that Harvey Spencer Lewis used at this time, and on which were found his various titles, may be read the name of the "Société philomatique de Verdun, France." This society was a branch of the Société philomatique vosgienne, as can be seen on this organization's bulletin for the years 1899-1900.
- ⁴ Concerning this unusual individual, see "Le Pantacle et le Lys," *Pantacle*, No. 4, 1996, pp. 35-48. (French Grand Lodge of AMORC.)
- ⁵ During World War I, Démétrius Platon Sémélas was living in France and became a friend of Papus. Since the Kabbalistic Order of the Rose-Croix had become dormant, Papus tried to replace it with another organization. It should be remembered that this order constituted the Martinist Order's inner circle. In 1916, Papus seems to have envisioned replacing it, with Démétrius Platon Sémélas' assistance, with the Order of the Rose-Croix d'Orient. Papus' death, in October 1916, prevented the realization of this project, although one of his successors, Victor Blanchard, also attempted to bring it to fruition.



- ⁶ Rebisse, Christian. *Rosicrucian History and Mysteries* (San Jose, CA: Supreme Grand Lodge of AMORC, 2005), pp. 162-3 (Chapter 17, subtitle "Egypt").
- ⁷ Harvey Spencer Lewis himself described the first meetings of AMORC in "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis," *The American Rosae Crucis*, July 1916, Vol. I, No. 7, pp. 11-15.
- ⁸ On March 19, 1915, Harvey Spencer Lewis sent a sample of this document to the New York Public Library, in a small notefile entitled "History of the Rosicrucian Order in America, original documents with annotations by the Grand Master General, H. Spencer Lewis, A.D. 1915." This file contains an article published in *The Globe* on February 24 and the document entitled "American Pronunziamento Number One." Unfortunately at some unknown time some crude handwritten notes were added to the latter so as to distort their meaning. Another example of this Pronunziamento is most fortunately in AMORC's archives (See page 5).
- ⁹ The Latin word *imperator*, which means "he who commands." This name is formed from the verb *imperare*, which means "to command, order." The term *Imperator* thus designates a person who commands the Order, in the sense of assuming higher responsibility. From an esoteric point of view, it also evokes the
- concept of "mastering," the deed of being the "master of self." The oldest known mention of the office of Imperator in Rosicrucianism is found in the book by Sincerus Renatus (Samuel Richter), *Die Wahrhaftige und vollkommene Bereitung des Philos. Steins der Bruderschaft aus dem Orden des Gulden und Rosen Kreuzes* (Breslau, 1710).
- ¹⁰ Rebisse, *op. cit.*, p. 104 (Chapter 11, subtitle "The Golden Rosy Cross of the Ancient System").
- ¹¹ "Rosicrucian Initiation, A Sealed Book of Instructions for Neophyte Initiates," the first informational pamphlet published by AMORC, "The Temple Lectures," New York, 1917, p. 16.
- ¹² Concerning this matter, see the article of the *Daily Post* of Birmingham dated July 15, 1903, p. 3, which states that Alfred E. Saunders was sentenced to pay alimony to a 20-year-old woman, the daughter of one of his friends, after having made her pregnant.
- ¹³ Jean Chevalier and Alain Gheerbrant, *Dictionnaire des symboles, mythes, rêves, coutumes, gestes, formes, figures, couleurs, nombres* (Paris: Robert Laffont, coll. "Bouquins," 1990) p. 665. English edition: *A Dictionary of Symbols*. Translated from the French by John Buchanan-Brown. (Oxford; Cambridge, MA: Blackwell, 1994).



*I am not one who was born in the possession of knowledge;
I am one who is fond of antiquity, and earnest in seeking it there.*

—Confucius



New Grand Master Elected

Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC

Frater Hugo Casas was born on July 8, 1962, in Barcelona, Spain. He is married and the father of a sixteen-year-old daughter, named Tania. He and his wife, Isabel, have been interested in mysticism and esotericism for many years, which led them to join the Rosicrucian Order in 1992. Since then they have worked and served closely with the administration of their Grand Lodge Jurisdiction. Frater Hugo Casas, who is an IT professional, voluntarily created the Spanish Grand Lodge's entire computer system. In 2002 he was appointed to the office of Pronaos Master, and then appointed Lodge Master in 2003. At the time of his election to the office of Grand Master, Frater Casas was serving as Treasurer of the Spanish Language Grand Lodge for Europe, Africa, and Australasia, and he also served as the Grand Councilor for the Catalonia and Aragon regions in Spain. Congratulations to Grand Master Casas!



Hugo Casas, F.R.C.
Grand Master

Volunteer Spotlight . . .

David Stein, B.S., M.S., F.R.C.



FRATER DAVE STEIN, a Rosicrucian for more than twenty-six years, is the Assistant Editor-in-Chief of the *Rose+Croix Journal* and an active member of Atlantis Lodge in Washington, D.C. To his volunteer work for the Rosicrucian Order's online journal, Frater Stein brings a wealth of editorial experience that began years ago with his service as editor-in-chief of the *Applied Computational Electromagnetics Society (ACES) Journal* for more than six years. During that time, he also served as one of ten editors for the Proceedings of a NATO Advanced Research Workshop on radar polarimetry in 1988. Now, as one of four scientific editors for *Frontier Perspectives*, a peer-reviewed journal published by the Center for Frontier Sciences in Philadelphia, Frater Stein reviews papers and books dealing with causality, the nature of space-time, quantum mechanics, and next-generation electromagnetic theory, as well as energy medicine, anomalous phenomena, subtle energies (including bioenergies), and consciousness. Concurrently, he is editor-in-chief of *FUTUREtakes*, a World Future Society Washington D.C. Chapter publication that he has evolved from an average organizational newsletter to a respected international publication in less than two years.

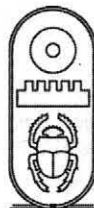
As a physicist, policy analyst, retired military officer, and futurist, Frater Stein has diverse interests, ranging from next-generation physics and bioenergies to comparative cultures and religions, from ancient wisdom to future studies, from geostrategic studies to music and architecture. As a full-time military reservist, he served with the Air Force Scientific Advisory Board, was a key advisor to the Air Force Requirements Oversight Council, and co-authored one section of the *Defense Critical Technologies Plan* for the Executive Office of the President. In civilian life, Frater Stein designed and taught a radar short course and has patented a parallel worlds chess game. An additional contribution was his development of a quantum mechanics-based approximation to electromagnetic scattering theory in a way that yields new physical insights. In addition to his undergraduate and graduate degrees in physics, Frater Stein is a graduate of both the Naval War College and the Air War College, executive

development courses for senior-level defense decision makers.

As Assistant Editor-in-Chief of *Rose+Croix Journal*, Frater Stein has diverse responsibilities, extending from arranging the peer-review of all papers submitted for publication to formulating long range planning recommendations, all with the assistance of the other Editorial Board members. It is Frater Stein who sends papers for peer-review, consolidates the findings, communicates them to the authors, and sends the final recommendation to the Editor-in-Chief (Grand Master). As appropriate, he arranges mentoring for authors of papers that have merit, but need refinement in form or in content, to be publishable. Still another responsibility is working with the Editor-in-Chief to ensure that the Editorial Board is properly staffed and sufficiently diverse with respect to expertise—as well as geographically and culturally—to perform its tasks.

Not surprisingly, Frater Stein is enthusiastic about the *Rose+Croix Journal*—particularly about its potential to inspire trans-disciplinary thought and inquiry in the tradition of the fratres and sorores of past eras. In science alone, he points out the additional exciting possibility of interpreting and corroborating the age-old wisdom enshrined in our teachings in terms of modern science. Indeed, observes Frater Stein, scientific experiments under controlled conditions have already demonstrated the influence of intention—and even of experiment repetition over time in a given locale (suggesting “charged” or conditioned space)—over experiment outcomes. Other experiments have measured the bioelectromagnetic field changes associated with the practice of meditation and healing, as well as the effect of shielding and of environmental conditions on receptivity and on energy-based healing. At the same time, new theoretical developments are calling into question the reductionism, classical logic, and notions of space-time on which contemporary science is largely based. Says Frater Stein, “There has never been a better time to provide scientific underpinnings to time-tested ancient wisdom while also leveraging that wisdom to guide and inspire ‘next-generation science.’”

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RITUAL CELEBRATIONS OF THE WINTER SOLSTICE

by Gertrude Spencer, S.R.C.

AS WE APPROACH THE WINTER Solstice in the Northern Hemisphere, about the 21st of December, it may be appropriate to give some thought to the significance of the cycles of nature as they occur throughout the year, and observe the response that these important events have evoked in the psyche of humanity. As human beings, we are all intimately connected to the cycles of nature. All creation is *One*, and activity in one area will affect all others. We are the Earth, and the Earth is us. We are closely linked to the biorhythm of the Earth, responding to her daily cycle of night and day, a fact easily observed when we are subjected to jet lag, to changes in atmospheric conditions, or when we react physically and psychologically to the amount of sunlight reaching us at any particular point in time.

The events of the solstices and equinoxes also evoke deep responses within us, and humans have always related them to parallel events within our own nature. In traditional cultures, initiation ceremonies, which symbolize a new beginning and a new birth, are usually conducted at points coinciding with the cycles of nature. Even in our own culture, where people are often psychologically detached from their natural roots, couples tend to set their wedding date in the spring at a time traditionally reserved for fertility festivals, when nature prepares herself to begin a new cycle

of life. Before we discuss the ritual celebrations of the Winter Solstice, which in this article will concern itself with the Northern Hemisphere because of the convenient availability of source material, let us briefly list the rhythmic events that determine the Wheel of the Year. These are: the Winter Solstice, the Spring Equinox, the Summer Solstice, and the Autumnal Equinox.

WINTER SOLSTICE

Conception of the Principle of Light

The Winter Solstice takes place around the 21st of December in the Northern Hemisphere, and around the 21st of June in the Southern Hemisphere. After the longest night of the year (the Winter Solstice), which is accompanied by the shortest day of the year, there is a sudden reversal of order. The days become longer and the nights shorter. Mythologically speaking, this can be regarded as the point of conception of the principle of Light, the renewal of nature, the Sun God, or whatever other symbolic representation the mythology of a particular culture might hold. The process of revitalization has begun, and although the nights are still longer than the days, the length of the days is increasing. The Sun God is developing his strength and potential like a fetus in its mother's womb, striving towards the completion of his development. Nature has awakened.

SPRING EQUINOX
Birth of the Sun God

The Spring Equinox occurs about the 21st of March in the Northern Hemisphere and the 21st of September in the Southern Hemisphere. At this point day and night are of equal length, and Light has finally triumphed over Darkness. This is the birth of the Sun God. From now on, day will become longer than night, meaning that Light is about to gain complete dominance over Darkness. Nature blooms, and new life will resume.

SUMMER SOLSTICE
Conception of the God of the Underworld

The Summer Solstice occurs about the 21st of June in the Northern Hemisphere and the 21st of December in the Southern Hemisphere. The longest day of the year (the Summer Solstice) and the shortest night of the year have occurred, and the forces of Darkness and Rest are starting to gain control once more. The Summer Solstice marks the beginning of the phase of hibernation, sleep, and rest of the Sun God; as well as the conception of the God of the Underworld, who now prepares to rule nature. The days are still longer than the nights, but the length of the night increases. This is the beginning of the temporary phase of death, sleep, and rest of nature, which, however, still has to develop to its full potential.

AUTUMNAL EQUINOX
Birth of the God of the Underworld

The Autumnal Equinox occurs about the 21st of September in the Northern Hemisphere and the 21st of March in the Southern Hemisphere. Day and night are equal once more, and from this time onward, the days will become shorter than the nights. The Autumnal Equinox marks the birth of the God of the Underworld, who is symbolic of darkness, sleep, and rest. Darkness has triumphed over Life and Light. Nature has resigned herself to enter a period of hibernation and preparation, and Life is suspended while awaiting its renewal at the Winter Solstice. Trees are bare, and nature rests. Some flowers are especially designed to bloom at this time, as the God of the Underworld also likes to adorn himself. In general, life is in abeyance, while the God of the Underworld slowly gains control. This situation prevails for

three months until the Wheel of the Year turns again, and we face the Winter Solstice once more, with its renewal of life, and the beginning of a new cycle in nature.

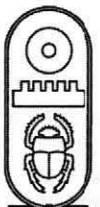
Celebrating the Seasonal Changes

Down through history, humans have celebrated the great event of regeneration when, following the long winter darkness, the Sun God is "reborn" in light. Perhaps it was early humans' instinctive apprehension of night, symbolic of chaos, death, and the unconscious, that led them to celebrate the evidence of the increasing light of the Sun, symbolic of law and order, life and consciousness.

Among the Nordic people of Europe, the Yule feast was devoted to the dead, as well as to the renewal of life, and was held at the Winter Solstice. Here the concepts of death and rebirth were enacted in combined ritualistic patterns. It is only natural that divinities of fertility should, in their opposing aspect, become divinities of death. In India, Holika (the Germanic Frau Holle), originally represented in the form of a tree, was seen to function as both. Odin, god of death, became associated with certain agricultural rites. In Europe and elsewhere, the major feasts of fertility were celebrated in conjunction with feasts in honor of the dead.

For the Germanic people, Yule represented that crucial moment in time when the "resurrection of the year" took place. On this occasion, the dead were drawn to the living, as they spontaneously drifted toward anything that was in the process of assuming new life. When the living would gather to augment the energy needed for the rebirth of the Sun, the dead could draw from the vitalizing forces to insure their continued existence. The Nordic people celebrated Yule with elaborate banquets, and saw it as a time for weddings, as well as for attending the tombs. The Christmas tree, which in the north was originally a tree with only its topmost leaves left on, was used both at weddings and at funerals. It was actually a "May Tree."

Rituals of vegetation imply the idea that by an active participation in the resurrection of the plant world, the whole of humanity may be regenerated. In some parts of Europe, a tree is still brought from the forest in the spring and set up in the center of the village. Alternatively,



people go out into the woods and cut green branches to hang in the house in order to assure prosperity. This is known as "Bringing in the May." In Sweden, the maypole, which is a fir tree with its branches stripped off and decorated with artificial flowers and toys, is brought into the house at the Summer Solstice. The coming of May, and the renewal of life, are not only celebrated with a tree or maypole, but also with images in human form, which are seen to embody the power of vegetation. A young man may be identified with the tree, and is actually called by its name. He is the human counterpart of the powers of vegetation.

The Christmas tree, symbolizing the rebirth of the Sun, nature, humanity, and the Cosmos in general, is identical in symbolism with the May Tree, which augments the rebirth of nature in the spring. The difference between the two can be seen as the difference between a celebration of conception and a celebration of birth. Conception of the renewed life of the Cosmos occurs at the Winter Solstice, when the Sun, after having reached the farthest point south in its apparent journey, commences its return toward the north. The actual birth of nature takes place at the Spring Equinox, when life takes its visible form.

The Saturnalia

The Saturnalia of ancient Rome was a solstice ceremony of the turning of the year, celebrating the Golden Age of Saturn's rule (Saturn being the god of vegetation and husbandry). It was a fertility festival, but also re-enacted the pre-creation chaos, with its complete overturning of values and reversal of ordinary patterns of life. It was a time of good will, when presents were exchanged, war making ceased, and no punishments could be administered. Homes and temples were decorated with foliage, on which were hung the images of gods. After a preparation of thirty days, human

sacrifice is supposed to have taken place with the impersonation of Saturn.

Dies Natalis Solis Invicti

The celebration of the *Dies Natalis Solis Invicti* (Birthday of the Unconquerable Sun) was also held on the 25th of December. "Sol Invictus" was an epithet of the Persian god Mithra, a syncretic god of the Roman imperial state cult. It is interesting to note that in the ancient Indian Vedic pantheon, Mitra, the light of day, was associated with Varuna, the thousand eyes of the night. Mithra was a widely worshiped mythological nature god-hero, who appears to have been most adaptable in receiving a variety of archetypal projections throughout the centuries.

Mithraism shows striking similarities to Christianity, such as the partaking of a symbolic



meal of communion including consecrated wine, baptism for the remission of sins, redemption, salvation, sacramental grace, rebirth in the spirit, confirmation, and the promise of eternal life. Both Mithraism and Christianity featured seasonal and astronomical celebrations, and followed the

general pattern of the solar myth. Both religions are personal and moral in character, and apply the struggles and regeneration of nature to the human soul. The birth of Mithra was celebrated at the Winter Solstice, and his rebirth at the Spring Equinox.

Oak-Mistletoe Ritual in Celtic Culture

The oak and the mistletoe that grows from it were sacred to the ancient Celts. The oak tree was also sacred to the Germans and Slavs. Pliny, the Roman writer of the first century A.D., states that the oak woods were chosen for the sacred groves of the Celts and that no sacred rites were performed without oak leaves. The oak tree was seen as chosen by God and, therefore, all that grew from it was sent from heaven. The word *Druid* may be regarded as a Greek appellation derived from their worship of the oak.

Mistletoe was collected at various times, often connected with the phases of the moon. This was probably in relation to the powers of fertility, seen inherent in the plant and assumed to be dependent on the lunar cycle. But it was also collected at the Summer Solstice, the Winter Solstice, and at the Vernal Equinox. Here it shows a solar connection, its various virtues either culminating with the Sun, on the longest day of the year, or else augmenting the forces of renewal, on the shortest day of the year.

Winter Fire Festivals

Winter Solstice rituals also included bonfires, symbolic perhaps of bringing back the Sun and rekindling the fire of life. This custom is still seen in New Mexico and Arizona, for instance, where Mexican-Americans and the Pueblo Nation burn their *luminarias* in front of each house. The burning of the Yule log, among other meanings, can probably also be related to this symbolism. In these festivals, two factors seem to be operating: First, plants, particularly evergreens, by virtue of the renewed life present in them, are brought into homes in order to share this power with humanity. Secondly, when, during the three days of the Winter Solstice, the Sun has reached the critical point in its descent, and nature seems gripped by the power of death, humans seek to bring back the life-giving powers of the Sun. A representative of the Tree of Life and of the rejuvenating forces of nature is called upon to activate the renewal process through the performance of certain rituals.

Related Patterns in Christianity

It is only natural that the whole complex of archetypal patterns connected with the myth of the Dying and Rising God throughout the ages should be projected onto the last manifestation of this archetypal truth. Christianity places its emphasis on the spiritual rebirth of humanity, rather than on the yearly rebirth of nature, thereby stressing one particular facet of the overall pattern of this archetype. (The term *archetype* is used here as applied by Mircea Eliade, namely, a primordial means of apprehending the world and relating it to the Holy.)

Although the word *Christmas* literally means "the mass of Christ," namely a mass or other religious ceremony celebrated in honor of the birth of Christ, the many rituals connected with it are

certainly not exclusively Christian. The similarity between Winter Solstice rites, spring festival rites, and the complex of Christian imagery is quite obvious. We find the following correlations:

1. A tree or evergreen, symbolizing the power of regeneration and yearly rebirth of the Cosmos in all its aspects, either sharing the powers of fertility with humanity, or interacting with humanity in initiating the new creation.

2. A tree symbolizing the world of the dead, which gives renewed life to the souls of the departed, who adorn its branches as glittering celestial lights.

3. The "young man" image, which is the human counterpart of the powers of vegetation, becomes identified with the tree, which is a form of the rising god.

4. The human sacrifice connected with the Saturnalia, which was to re-enact the myth of the Dying and Rising God, and had to be prepared for thirty days. This has obvious parallels with the myth as portrayed in Christianity.

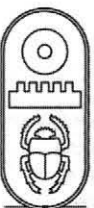
5. The reversal of normal order before the event of the new creation, symbolized by cessation of hostilities, closing of schools and ordinary business.

6. Various fertility charms, such as kissing under the mistletoe.

German peasants, on Christmas Eve, tied together their fruit trees with ropes of straw. Being thus married, the trees would in the following summer bear fruit. There was general jollity, good will, and elaborate festivities to herald in the New Creation and the New Order of things.

Date of the Nativity

For about four hundred years, Christmas was celebrated on the 6th of January, the date of the Epiphany. In the West, this was not a commemoration of the birth of Jesus, but rather of the visit of the Magi to Bethlehem. The Nativity, as such, was not celebrated until the first half of the fourth century. Only slowly was the 25th of December adopted in the East, where the 6th of January had been observed in honor of both the physical and spiritual birth of the Savior. The reason for placing the Feast of the Nativity on the 25th of December is said to have been due to the eagerness of the Roman



Church to detract attention from such “pagan” festivals as the Saturnalia and the Dies Natalis Solis Invicti (the Birthday of the Unconquerable Sun). It may be more realistic, however, to accept the fact that the 25th of December carries with it certain archetypal qualities, and that the birth of Jesus would eventually have to be placed on that particular date. Although a new religion might attach fresh significance to old customs, humans often remain bound to the essential qualities and usually do no more than give these qualities a clumsy disguise if circumstances prevent us from expressing these qualities in the accustomed manner.

Christ, being a “Dying and Rising God,” bringing the message of immortality, would necessarily have to be connected with the solar cycle, and the dying and rising of nature. Even associations with the lunar cycle in relation to the principle of death and rebirth eventually become connected with the solar resurrection. Both are expressions of the same law, becoming manifest in the realms of the opposite polarities in nature. Projections of this archetype usually result in the celebration of the accouchement of the “Queen of Heaven” at the Winter Solstice and the joyous event of the birth of the god Sol.

That Christ referred to himself as “The Light of the World” and that Sunday became the Lord’s Day in Christianity both fit the pattern. Mithra was born on the 25th of December, and Adonis, Bacchus, Osiris, and Buddha were also said to have been born on that date.

An insightful theory of the reason for placing the birth of Christ on the 25th of December is the so-called “Plan of the Ages,” a theory which postulates that early Christians believed that the Creation occurred at the time of the Spring Equinox, about the 21st of March, when nature bursts into new life, and day and night are equal. Therefore, Christ, the Paschal Lamb, the New Creation, would have to be conceived on that day. This placed his actual birth on the 25th of December.

The theory stands in contrast to the observation that the Sun is “conceived” after the darkest point in its journey, and born when nature shows signs of new life, a concept that has its parallels in the daily cycle of the Sun. As the Ancient Egyptians did not portray the Sun as

being born when it reached the horizon from the underworld, the birth obviously took place after the sixth hour of its nightly journey. When Ra appeared on the horizon he was portrayed as a young boy or a scarab, but never as a baby or a larva. Whatever the explanation of the birth of Christ on the 25th of December, it is obvious that the Nativity, at the Winter Solstice, and the resurrection, at the Spring Equinox, follow a well-established archetypal pattern which, considering the nature of the Christian deity and the message he brought to humanity, could hardly have been placed elsewhere in the seasonal or astronomical calendar.

Symbolism of the Christmas Tree

Is the Christmas Tree the Tree of Life, symbolizing the physical birth of “the Lord,” in the aspect of bringing eternal life to humanity and the world, although forever within the unceasing cycle of life and death? Is the evergreen Christmas Tree, arising from the snow-covered earth, symbolic of the regeneration of the Cosmos at the Winter Solstice, when the Sun has reached the lowest point on the horizon and is about to be reborn?

We might ask whether or not the Christmas Tree is a remnant of pre-Christian Germanic symbolism enacted at the Winter Solstice, where it represents the Tree of Heaven, the Soul Tree of Rebirth, on whose branches the souls of the deceased have become immortal glittering stars, which receive renewed vitality when the rebirth of the Cosmos is imminent. Or is our Christmas



tree the Sacred Tree, a symbol of the world, which hails the great cosmic event of the coming of Christ and decorates itself with festive lights symbolic of the illumination of consciousness and everlasting life? Or may it possibly represent the cosmic Axis, symbolic of the Messiah, the Son, who provides the link between the Creator and creation? Or is it perhaps symbolic of the Messiah himself, the Man-God, the Anthropos, who descends to Earth to point the way toward the Tree of Life? Or can it perhaps be seen symbolic of Christ as referred to in John 15:1, "I am the true vine"?

Alternatively, is it the Tree of Life, symbolic of the work of the Savior, which is the perfection of humanity in the unification of consciousness? Or is it the Philosophical Tree of transmutation, which becomes the cross and the sign of resurrection at Easter, indicating the destiny of humanity as amplified by the drama enacted by the Savior? The symbol of the Christmas Tree contains within itself all the possibilities that the

archetype carries, but will only transmit to consciousness those which will be attracted by the psychological and spiritual needs of the personality. We can see in the symbol of the Christmas Tree a series of events and representations which are intimately linked in the deeper layers of the psyche and connected with the establishment of life in the Cosmos. In the same way, we see the creation of life in the universe, the rebirth of nature, as the cosmic Axis opening the way for a new existence, the birth of the savior and the resurrection of humanity to immortality by transmuting the Tree of Knowledge into the Tree of Life.

Just as the "first green" Yaxche tree stood in the middle of the Mayan Universe, so does the Christmas Tree, which is erected to stand in the symbolic center of a home, making it a temporary omphalos and thereby providing the inhabitants with the life-giving link between the archetypal constituents of their psyche and the world of phenomena. Δ



Atlanta Lodge Celebrates 20th Anniversary

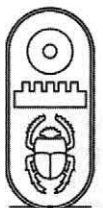


Grand Master Julie Scott (center, standing behind banner) was the honored guest at the Atlanta Lodge 20th Anniversary Celebration, September 17-18, 2005. Grand Councilor Betsy MacKay (next to Grand Master, directly behind banner) and her team coordinated an excellent and inspirational weekend of events marking this important anniversary for the Lodge.



One kind word can warm three winter months.

—Japanese proverb



A Living Earth

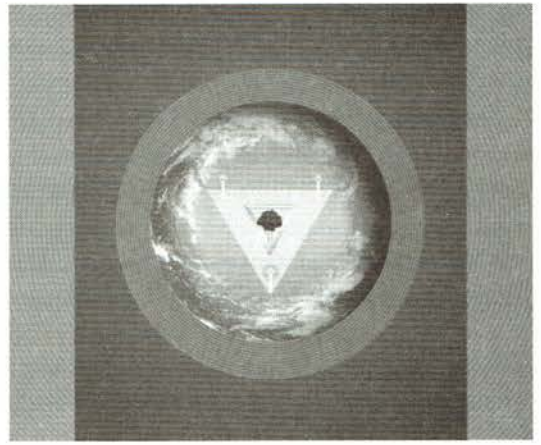
by

Irving Söderlund, F.R.C.

Treasurer

Supreme Grand Lodge of AMORC

(Discourse delivered at the 2004 AMORC World Peace Conference in San Jose, California)



AS STUDENTS of our beloved Order we become well acquainted with the four elements, their laws and principles. We learn how we ourselves are a manifestation of these four elements—earth, water, air, and fire—and that it is necessary for us to live in balance with their aspects. A condition for good health and a sound body is a life in total harmony on all planes. Nowadays we are, more than ever, interested in what we eat and drink and how this affects us. In reality this means that we strive for a good balance between the four elements in our body.

Let us now raise our eyes and look out on the world around us. Observing our Earth we realize that we are looking upon another living creature, although of a different kind—a living creature also in need of a harmonious life through the balance between the four elements. We see a globe, a world that has lived through many convulsions, but following the laws and principles of creation itself, it has always continued its existence, lifting itself to an even higher level of evolution. Our world has seen many species of animals and plants manifest, develop, and disappear—perhaps preparing for the possibility of an even higher form of existence—all this in an endless chain of evolution.

After eons of time of an increasingly complex evolution, human beings at last came upon the scene, and as time went by they called themselves the “Crown of Creation.” As long as humans on Earth were few in number, Nature could carry their actions and activities, and the natural balance between the four elements could work undisturbed, according to the laws of ever-active evolution. But in our times something serious has

happened. Humans learned through inventions and the extreme growth of new industries to manipulate that which Nature, once so carefully balanced, had built up.

The population of the world began to grow rapidly, and unsuspectingly we interfered with the chemistry of Nature, broke down and consumed its natural assets, and changed the ecological conditions without considering its internal balance that is so vulnerable and delicate.

When we, who study the laws and principles of Nature as seen from inner balance and harmony, look upon the things that happen *in* and *with* the world today, we know that it is alarming. We are neither able to determine nor judge when and where things go too far. But one thing we do know: If our own body were exposed to the same kinds of damage and unbalance—were to become polluted, so to say—our health would soon weaken and break down. Following the principle, “As below, so also above,” we understand that the world, our wonderful Earth, is ill—very ill.

Dear Fratres and Sorores, we are *not* a political organization, and we are *not* environmental activists who demonstrate with placards, shouting in streets and squares. But with the insight given us through the Rosicrucian teachings about the necessary harmony needed for our daily social life to function, there comes a responsibility. The knowledge we receive through our studies about the Inner Life is accompanied by a deep understanding of the many levels of this Inner Life in the world around us, and I again refer to the Hermetic law that we know so well: “As below, so also above; as above, so also below.” This

law implies a responsibility not only for our own lives, but also for all others who inhabit this planet of ours. We must also face the fact that Earth is also the planet where we will, again and again in the future, be reincarnated.

What Can We Do?

Those who follow the Path of the Mystics are blessed with an inner knowledge. But this wisdom is not won before we are able to *use* the knowledge—to the glory of God and the benefit of humankind. So then, what can we as Rosicrucians do with this insight, other than not personally cause utter damage to our polluted air, not contaminate the water we are in touch with, not poison the Earth from which we harvest our food, or not use fire for destructive purposes?

First of all, we should, as fratres and sorores of the Rosy Cross, use the tremendous power of visualization and mentally try to influence those who are involved with environmental decisions. Visualize that they open their minds to a deeper understanding of polluted Nature's needs—that the welfare of Nature is the welfare of humankind. And we must never become tired and give up. In our daily social life, among family, friends, and colleagues, we must—with the vibration of positive constructive thinking—infuse the desire to take responsibility, the desire to act, and above all, we must try to eliminate the prevalent feeling that what just one person thinks or does can't make a difference. Every

single step we take in the right direction, we take for the whole of humankind.

Fratres and Sorores, maybe we are the "Crown of Creation," but the power that this implies—to think, feel, and act as we wish, and to be conscious of our own existence—can lead us as well to *consume*, thereby destroying our fragile and finite Nature instead of *using* it with respect and understanding. Because as we give, we shall also receive; what we take, we must somehow pay back; and we stand on the threshold where Nature soon does not have any more to give if we don't begin to balance the account. We must also be aware of the fact that the knowledge and understanding of our Inner Life, our Inner World, its harmony and balance that we learn through our studies, is not shared with the majority. Therefore, our important task is to spread our Light of Wisdom—spread insight and understanding to those who wander in the darkness of ignorance.

May we, as Rosicrucians, be even more active in spreading Light where darkness prevails, and providing knowledge of the true meaning behind everything where ignorance is humanity's daily guide. May we be sincere workers for a peaceful, harmonious, and loving future where we indeed will see coming generations live in Peace, Light, and Love, and where the four elements are purified and in balance both within human beings and in Nature.

So Mote It Be!

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ROSE+CROIX JOURNAL

Rose+Croix Journal is seeking papers for its June 2006 online issue.

The *Rose+Croix Journal* is an international, peer-reviewed, online Rosicrucian journal that is interdisciplinary and transdisciplinary in approach. It focuses on topics that relate to the sciences, history, 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 more information, and a complete guide to submitting papers to our third online issue, go to www.rosecroixjournal.org. The deadline for submission of papers is February 15, 2006.



Pergamon

by Bill Anderson, F.R.C., Editor

The Beacon

Frieze of Zeus Altar (detail)



THE PERIOD IN HISTORY between the death of Alexander the Great and the Roman conquest of Egypt, some 300 years, is known as the Hellenistic Age. It was Zeno of Kition, the founder of Stoic philosophy, who in Athens introduced the concept of dynamic cosmopolitanism that transcended mere patriotism. He taught that the whole world was a community embracing all rational beings, Greek and non-Greek, that it was one state to which all humanity belonged. From the Mediterranean to the borders of India, Greek culture was dominant and a traveler could expect to find in the new cities, just as in the old, many of the familiar institutions of Greek life. Not only was city life similar over this vast area, but so was much of the cultural life. Everywhere Greek was the language of government and culture, so that one could travel from Southern Italy to Afghanistan without fear of being misunderstood. Greek and Hellenized intellectuals shared a common reverence inculcated by their teachers for the works of the great authors of the Archaic and Classical periods, whom they viewed as models of perfection that could never again be equaled, let alone surpassed. In their own works, Hellenistic intellectuals affirmed their status as Greeks and their role as upholders of the Greek tradition by filling their writings with learned allusions to the masterpieces of the past.

Pergamon (the *Pergamum* of the Romans) was an ancient city of Mysia, in northwest Asia Minor (modern Turkey). It lay in the fertile valley of the river Kaikos. People had flourished in this area since at least the third millennium B.C., though the first historical mention of the city occurs in Xenophon's *Anabasis*, when it was part

of the Persian Empire. It was not a Greek city at that time—most of those lay on the Aegean coast to the south—but in Hellenistic times it became a Greek city.

Renaissance of a City

On his march into history, in 334 B.C., Alexander the Great crossed the Dardanelles and marched into Anatolia. At Pergamon, the governor paid his respects to Alexander, who spared the city. Two hundred and thirteen years of Persian rule ended, ushering in a new era in the history of the city. Meanwhile, Alexander continued his journey into Egypt, and achieved the overthrow of the Achaemenid Persian Empire. In 323 B.C. Alexander died in Babylon, leaving his empire to be divided amongst his successor generals.

One of these generals, called Lysimachos, married Arsinoe, a daughter of Ptolemy I of Egypt and moved his treasury to the hill fortress of Pergamon. This immense amount of money was to form the basis of the city's wealth in the coming years. After her first husband's death, Arsinoe returned to Alexandria, where she married her brother Ptolemy II, the founder of the famous Library of Alexandria. It was after Lysimachos' death in 283 B.C. that Philetairos, the commander of the fortress of Pergamon, decided to take the throne, and inaugurated the glorious dynasty of the Attalids of Pergamon. The city became a brilliant academic and cultural center of Hellenistic civilization.

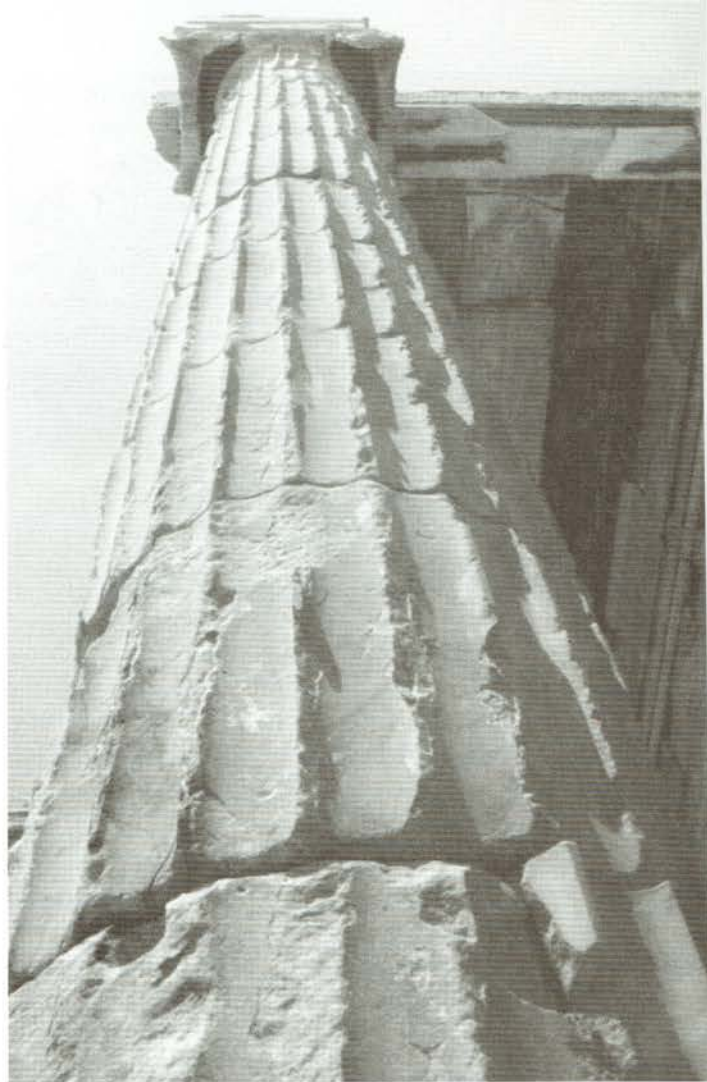
The function of the Acropolis in Pergamon was never the same as the function of the Athenian Acropolis. In Athens everything was focused on religion, whereas in Pergamon the focus was on social and cultural activities or, in other words,

daily life. As a result of this contrast, major buildings in Pergamon were reserved for public use in daily life. Even in the temples, religion was of secondary importance. Buildings had large areas for the public where they could meet, walk, or join in social affairs. Pergamon was the first city to react against the functional urbanism of Hippodamos, the checkerboard pattern of streets, preferring a more ornamental style of town planning. The Pergamenes may have agreed that functionalism was necessary, but that aesthetics were to be given even more consideration. The buildings of their Acropolis, including the Library, were designed to be seen from below and to impress those viewing the city from the valley.

The Attalids of Pergamon

Philetairos and his descendants spent a lot of money in transforming and beautifying the city and its Acropolis, turning it into a magnificent capital. Unusual for the time, the Attalid kings were greatly loved by their people. The rulers lived simply, but showed their magnificence in public works. It was Eumenes I Euergetes (263-241 B.C.) who turned his city into one of the leading cultural centers of the Greek world. After his death he was deified for his efforts. Pergamon was a center for Hellenistic arts and sciences. Eumenes' son, Attalos I Soter (241-197 B.C.), expanded the frontiers of the state until it encompassed all of western Asia Minor. The new money that flowed into his treasury enabled him to further beautify the Acropolis of Pergamon, where he constructed some of the city's most famous buildings, including the Temple of Athena, and he started the construction of the famous Altar of Zeus, which now lies in the Pergamon Museum in Berlin. The Altar of Zeus stood 250 meters (273.4 yards) up the hill on a terrace. It was 30 meters (33 yards) square and 7 meters (7.6 yards) high, approached by a grand staircase that was 22 meters (24 yards) broad. Surrounding it was a great frieze representing the battle between the gods and giants. More importantly, Attalos I was the founder of the Library of Pergamon, which stood behind the north stoa on the summit of the hill next to the royal palaces and the Temple of Athena, goddess of wisdom.

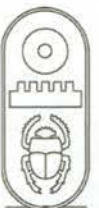
It was under his son, Eumenes II Philadelphos (197-159 B.C.), that Pergamon entered its golden age. He encouraged poets and artists from



Ruins at Pergamon

all over the Greek world to come to his court. The historian Pythias and the philosopher Menandros were among his best friends. The study of philosophy, literature, mathematics, and astronomy flourished in the city, but considerable advances were also made in more practical studies such as mechanics, shipbuilding, architecture, and leather manufacturing. The Library, founded by his father, was enlarged and enriched. The Library's halls were embellished with beautiful Hellenistic monuments and statues, in a conscious effort to rival the museum in Alexandria. It contained a copy of the famous statue of Athena Parthenos by Pheidias (the original was in the Parthenon in Athens), and also a bronze statue of Homer and a bust of the poetess Sappho.

Attalos III Philometor (138-133 B.C.) followed in his forefathers' footsteps. His main interest was in biology and zoology. He researched into natural drugs, and his doctors



used a chemical he had discovered to treat skin illnesses. On his death, he bequeathed his kingdom to Rome, with whom the Attalids had maintained friendly contact. The citizens rebelled when they heard this, but a Roman army put down the rebellion and the new Roman province of Asia joined the empire. After the death of Julius Caesar, the eastern provinces were given to Mark Antony. It was he who in 41 B.C. handed over the Pergamon Library of 200,000 books to Cleopatra, Queen of Egypt.

Rivalry with Alexandria

The main academic rival of Alexandria was not Athens, but Pergamon. In both cities, this rivalry was centered on the Great Library. Attalos I aimed to turn his city into a second Athens; and it always maintained close links with the Aristotelian Lyceum and the Platonic Academy. Distinguished scholars flocked to the city from all over the Greek world: the Mesopotamian astronomer and astrologer Sudines, the engineer Biton, and the great mathematician Apollonius of Perge, the historian Neanthes of Cyzicus, the sculptor Antigonos of Karystos, and the Stoic philosopher Krates of Mallos, who became chief librarian.



The Red Palace (Serapeion)

The rivalry came to a head during the reign of Eumenes II, when the Egyptian court cut off supplies of papyrus. Faced with this great problem, they devised another medium for their books. It was a preparation that they named *Pergamene* after their city, and it was as thin and light-colored as papyrus, but as durable as tanned leather. Pergamene was made from sheep or goat-skin and soaked in water, scraped to remove the hair, stretched, scraped again, dried, scraped to the desired thinness, and lastly, buffed with pumice stone to whiten the surface. The finest variety of this material, known as vellum, was made of calf-skin. The name has become corrupted to become the word “parchment” in English. It was a revolution in book production, as this medium was thicker and more durable than papyrus but, unlike papyrus, both sides could be used, which was more convenient, though more expensive. The papyrus roll, consisting of sheets glued together to form a continuous roll, was replaced by what we now think of as a book.

The Pergamon Library had a large reading hall, surrounded by many shelves. Empty spaces were left between the walls and shelves for air circulation to prevent a build up of humidity. The manuscripts were rolled or folded and placed on the shelves. There ensued a great hunt all over the Greek world for books or texts. For reasons of prestige, it was often merely a race between the Pergamenes and Alexandrians to see who could obtain a book first. Acquisition could and did include dirty tricks and paying lots of money, just to enable their Library to get the “only extant” copy, or even an “original” work. Such was the rivalry between the two centers that many forgers found a lucrative trade at this time offering counterfeit “antique scrolls.” Unless it was an obvious forgery, the librarians could not take the chance that the other library might acquire the book. Sometimes, however, considerable skill and effort went into the forgeries, and it might take considerable effort to uncover it. Some of these famous pseudo-works became so celebrated that they were kept on the shelves, as fakes, for the public to marvel at.

Healing Center

The Asklepieion lay just outside of Pergamon, to the west. This sacred area became one of the most famous centers of healing in the ancient world. The Asklepieion was a sanctuary and a

healing center dedicated to the god of healing, Asklepios, the son of Apollo. It was similar to the healing center at Epidauros in Greece. Although this place was founded in the 4th century B.C., it attained its peak during the Roman period.

The healing center of the Asklepieion was something very similar to a modern natural healing clinic. Patients were given exercises, drugs, herbal remedies, or they could take the honey cure, drink the waters of the spring, or be treated by suggestion. They could walk among the trees and be calmed by the scent of pine. Over the entrance gate was inscribed the words: "In the name of the Gods, Death is forbidden to enter." Snakes were sacred to Asklepios because of their power to renew themselves, and there was a relief of snakes at the entrance to the sacred area of the medical center, symbolizing health. The most famous of the many physicians of the Asklepieion was Galen, whose work influenced doctors for a thousand years. It also had its own library, with reading and resting rooms for the patients. The Asklepieion had a totally holistic approach to medicine, with which modern Rosicrucians can identify.

School of Sculpture

The Hellenistic Age was a period of searching. This also included the celebrated Pergamene School of Sculpture, one of the city's chief glories. There was a restlessness in the air, and sculptors were looking for fresh subjects and experimenting with complex compositions. After the wars against the Galatians (Gauls), a Celtic-speaking people, Attalos I built a monument to his victories over the Galatians, and commissioned a group of bronzes, the supreme example of which is called the "Dying Gaul." These bronzes were masterpieces of the sculptor's art, known to us today only through Roman copies.



Ruins of the Sacred Stoa and Library

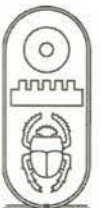
The Spread of Knowledge

Pergamon was one of the most beautiful and cultured cities in the Mediterranean world. Its rulers were great patrons of the arts, literature, and philosophy. The Roman writer Pliny called Pergamon "The most illustrious city of Asia." In the Hellenistic Age education became more widespread. There was an upsurge in both specialist and populist literature, for those who just liked a good story. The production of papyrus and parchment, combined with the employment of educated slaves, enabled books to be produced on a scale unknown before. The improvement of communications and the spread of a common civilization meant that even cities as far away as Bactria (Balkh in Afghanistan) and Samarkand (Uzbekistan) could participate fully in the Greek cultural sphere. The rulers of Pergamon, through their Library, contributed to this flourishing of civilization, and actively helped the spread of knowledge. Δ

ROSE-CROIX CODE OF LIFE

— Point Number 9 —

Be generous towards those who are in need or less favored than you. Arrange things every day so that you do at least one good deed for someone else. Whatever your good deed, do not boast, but thank God for enabling you to contribute to the well-being of others.



Grand Lodge of the English Language Jurisdiction for Australia, Asia, and New Zealand

*Celebrates 75 Years of
Rosicrucian Activity
in Australia*

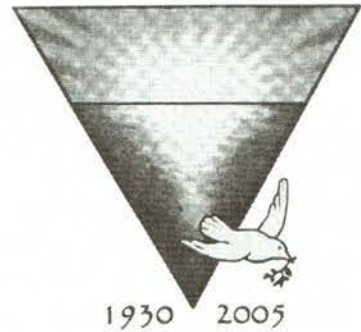
by Robin M. Thompson, F.R.C.

THIS GRAND LODGE serves Rosicrucians who live in Australia, Southeast Asia, and New Zealand. The Grand Master is Frater Peter Bindon. Frater Robert Kogel serves as Chief Executive Officer and Secretary, and Frater Paul Panikian is Vice President. The Grand Lodge headquarters is located in Leichhardt, New South Wales, near Sydney. This year marks the 75th anniversary of Rosicrucian activity in Australia, and the Grand Lodge is celebrating with conventions in major cities throughout the jurisdiction.

The story of Rosicrucian activity in this part of the world really begins with two dedicated people—Soror Anna Olga Bindschedler and Frater Stefan L. Kowron—who devoted their lives to bringing the Rosicrucian teachings to the Southern Hemisphere, and to Australia and New Zealand in particular. It is a fascinating story, complete with all the challenges and pitfalls, but also some dynamic synchronicities, that seem to mark any really worthy endeavor!

Soror Anna Olga Bindschedler was a highly educated Swiss emigrant who came to Australia for the second time in 1924, where she worked as a nurse and was the first crusader of the Rosy Cross on Australian soil. Beginning in Sydney, and then moving on to Brisbane, Melbourne, and finally Adelaide, this soror, in her few spare moments, did all she could to spread the Light of AMORC in her newly adopted land. Her task was a daunting one, as Paul Panikian describes: “Around her lurked the specters of materialism, of selfishness, and of dogmatism with its condemnation of any doctrine that it cannot understand or that tres-

75th Anniversary of the
Rosicrucian Order in Australia



Official 75th Anniversary Logo, adapted from the original Harmony Lodge logo, designed by Frater Kowron many years ago.

passes upon its preserves.” In 1928 she wrote a letter from Australia to Rosicrucian Emperor H. Spencer Lewis in San Jose, California, describing her difficult path and expressing her determination to succeed. It was H. Spencer Lewis who put her in touch with another devoted Rosicrucian pioneer in Australia—Frater Stefan Kowron.

Born in Poland in 1886, Frater Kowron (originally Skowronski before immigrating to Australia) was living in Shanghai, China, in 1927. War and revolution in Europe had brought him to Shanghai, where there was a sizable European community. However, suffering from tuberculosis, Frater Kowron decided to move to Australia and a more suitable climate where he might regain his health. Frater Kowron, a surveyor and hydraulic engineer, had a lifelong interest in philosophy and metaphysics. Enroute to Australia with his wife in early 1927, Frater Kowron was privileged to be a candidate at a Rosicrucian Temple Initiation at Surabaya, Dutch East Indies. Speaking of this initiation many years later, he described how he was cosmically inspired to carry the Light of the Order to his new homeland. In Australia, far from his birthplace and with many difficulties faced by a newcomer, he was nevertheless destined to lay the foundation for the spread of the Rosicrucian Order’s teachings to every remote corner of this vast continent.

Once in Australia, beginning in 1928, with the approval of Emperor Lewis, Frater Kowron commenced his campaign. Contacting Soror Bindschedler and learning of her work for the Order, he gladly accepted from her the torch that for several years she had kept burning. Working

from his flat in Bondi, Sydney, Frater Kowron placed ads (many of which he financed from his own pocket) in various publications, and, as inquiries came in, copies of *The Light of Egypt* (forerunner of today's *Mastery of Life*) were distributed to all who were interested. In due course, membership applications began to trickle through to the Grand Lodge in California.

Her work completed, Soror Bindschedler returned to Switzerland in 1929. In a letter to Frater Kowron dated September 24, 1929, she wrote: "Never mind that the few new members are scattered all over Australia . . . You know that despite the fact that I could only win a few new members and most of my efforts seemed to meet with failure, I was always very optimistic about the future of the Rosy Cross in Australia. Australasia needs Light, Life, and Love, and it will only be a question of time when it will be ready to receive it." Today her prophecy is fulfilled!

Australian Rosicrucians consider the birth of Rosicrucianism in Australia to have taken place on January 5, 1930. On that date, as a result of nearly two years of advertising, interviewing, and meeting prospective members, a nucleus of membership had been established and a group of about a dozen Rosicrucian students met at Frater Kowron's home to form the basis of what is today Sydney Lodge, AMORC. The devoted work of this small group later led to the founding of numerous other Lodges, Chapters, and Pronaoi throughout Australia and New Zealand.

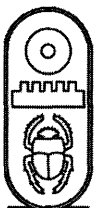
From those humble beginnings seventy-five years ago the Rosicrucian Order's membership in Australia grew gradually, but steadily. There were, of course, times of great difficulty, when it seemed as though no progress was being made. Particularly in the Depression years of the 1930s progress was slow, almost coming to a complete halt in 1935-1937. Frater Panikian describes these lean years: "Always there was enthusiasm in plentiful supply, but ever the finances were strained to their utmost. Seldom was there more than just sufficient to meet expenses. It was shoestring finances at its leanest! We who have followed after these pioneers of ours cannot look back with other than admiration for the manner in which, year after year, they remained so steadfastly loyal in their devotion to the Great Work before them. The seed had been planted and had taken root!

However, the tiny shoot was as yet very tender, and was to meet with many setbacks before any further growth manifested. For two full years it was to remain virtually static!"

Nevertheless, even in these difficult years, synchronistic events sometimes moved things along. For example, the origins of Rosicrucian activity in Melbourne dates back to 1935, when a package of AMORC literature was incorrectly delivered to Soror Olive Cox instead of Soror Rawson, thus bringing together for the first time two members who, unknown to each other, were living on the same street! The two sorores placed a newspaper advertisement to meet other AMORC students, and this led to the coming together of about twelve Melbourne area members in 1939, and the eventual founding of Melbourne Chapter in 1944 (becoming Harmony Lodge in 1974).

With membership growth, affiliated bodies began to open across Australia. Sydney Chapter opened in 1938, eventually becoming a Lodge in 1962. Adelaide Chapter (now Light Chapter) was founded in 1948, the same year that Brisbane Chapter opened its doors. Across the continent, on the Indian Ocean, Perth Pronaos opened its doors to Rosicrucians in 1953, while Newcastle Pronaos, on the East Coast, opened in 1954. In Australia's Capital Territory, Canberra Pronaos opened in 1967. Today twenty-four AMORC Affiliated Bodies—Lodges, Chapters, Pronaoi, and Atria—serve Rosicrucians throughout Australia.

Meanwhile, Rosicrucianism had also arrived in New Zealand, where the first meeting took place in 1931 in Auckland as the result of a member placing an advertisement in the *New Zealand Herald*. In 1934 a Chapter was formed in Auckland. Membership grew steadily in New Zealand in the 1940s and 1950s. In 1953, Imperator Ralph M. Lewis had visited Sydney, Australia, for a Rosicrucian Convention—and now it was New Zealand's turn to host the Imperator. In September 1959, Imperator Ralph M. Lewis' visit to the Auckland Rosicrucian Rally coincided with Auckland being raised to Lodge status and the affiliated body moving into new and larger facilities! With Frater Lewis' dedication of the new Auckland Lodge, there began another chapter in New Zealand Rosicrucian history. Today there are seven Atria and one Lodge (Auckland) serving Rosicrucians in New Zealand.



With the growth of the Order in Australia and New Zealand, and because of the great distances from America and Europe, in the 1960s the Order established an Australasian Administration Centre, first in New Zealand, and later in Australia, to better serve the members. Frater Roland Vigo, who, with his wife and family, had emigrated from England where he had been active in the Rosicrucian Order, was appointed Regional Administrator. Then in 1987 the Sydney Remitting Centre was established under the direction of Frater Robert Kogel. This new center made paying one's dues much more convenient and efficient.

In 1993, while attending a Convention in Sydney, Emperor Christian Bernard announced that the Australasian region would one day become an independent Grand Lodge to better serve the growing membership in Australia, New

Zealand, Southeast Asia, India, and the Pacific. Although starting up a new Grand Lodge is quite a challenge and not without its difficulties, the Australasian membership enthusiastically rose to the test. The Supreme Grand Lodge approved the founding of this new Grand Lodge in April 1996, and Frater Peter Bindon was appointed to the position of Grand Master. Frater Bindon's installation as Grand Master by Emperor Christian Bernard occurred in July 1996.

Congratulations to our Australasian frateres and sorores on this 75th anniversary! Δ

Article adapted from Paul Panikian's article, "History of Rosicrucianism from Its Beginnings to the Present Day, Part 20, The Order in Australia," published in The Rosicrucian, # 21, 2005, (Leichhardt, NSW: Grand Lodge for Australia, Asia and New Zealand, 2005), pp. 2-12.



Australian Postage Stamp Features AMORC

The recently released Australian postage stamp featuring AMORC on the attached pane has aroused excitement and curiosity among members around the world.

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Robin Thompson Editor
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PS Form 3526, October 1999 (Reverse)

The Simple One

An Inspiring Online Tale by Phyllis L. Pipitone, Ph.D., S.R.C.

The Rosicrucian Order, AMORC, presents this inspiring mystical story by Phyllis L. Pipitone, Ph.D., S.R.C., who is a psychologist, educator, and longtime Rosicrucian, and the author of The Inner World of Dreams, published by the Rosicrucian Order, AMORC. To read the story of "The Simple One," please go to www.rosicrucian.org/store

Review of "The Simple One"

by Lonnie C. Edwards, M.D., F.R.C.

Vice President

Grand Lodge of the English Language Jurisdiction for the Americas, AMORC

BEFORE WE REINCARNATE on the earth plane, and due to our burning desire to perfect the soul, we decide to make a "contract with God" that includes exactly what we want to accomplish on the earth plane when we incarnate. The soul does not have the "hang ups" about life that we mortals do.

In this fascinating and inspiring tale, the Simple One fulfills his contract with God. He has come so that others, including his mother, might progress in Soul Consciousness and unfoldment by experiencing life above and beyond appearances—and beyond the information communicated by the five physical senses.

A mother's soul desires for her to learn and know love and commitment to the Inner Spirit of her child when the outer offers so little to please her human senses. She learns to see, know, understand, and experience the joy of the "Inner Beauty" of her child's soul and be devoted to it.

The villagers experience the power, strength, and love of the inner unseen soul of the Simple One when he saves the life of their

beloved doctor. This so powerfully demonstrates that the true essence, purpose, and meaning of life are unknown until the soul shines forth in service. This "Light of the Soul" within the Simple One speaks to the "Light of the Soul" within the villagers. The message from the soul is not always interpreted correctly by the brain. However, on this occasion it is correctly interpreted: "Be grateful; honor the kinship with joy; he is one with you."

With the energies of Universal Wisdom flowing through her pen, Dr. Phyllis Pipitone reminds us again that all expressions of life are sacred, purposeful, and valuable—even those that our mortal consciousnesses call "simple," "deformed," and yes, "degenerate."

Soror Pipitone's short story of "The Simple One" urges us to move beyond and above the understanding that our five senses dispense to us, and come to a full utilization of the inner faculties through which our soul and spiritual being expresses its love, understanding, and compassion for all of life.

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.





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December 31, 2005

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

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

Hugo Casas, F.R.C., *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*

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



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

WORLDWIDE DIRECTORY

of the Rosicrucian Order, AMORC

and Traditional Martinist Order as of December 1, 2005

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

Grand Lodge of the Czech and Slovakian Languages Jurisdiction, K Dubci 260, 190 16 Praha 9 - Kolodeje, Czech Republic. Affiliated bodies of this Grand Lodge are indicated by this symbol (14).

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

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

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

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

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

Grand Lodge of the German Language Jurisdiction, Der Orden vom Rosenkreuz, AMORC, Großloge für Deutschsprechende Länder, Lange Strasse 69, D 76527 Baden-Baden, Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol (5).

Grand Lodge of the Italian Language Jurisdiction, Ordine della Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Via Petrelli, 7 - Ornano Grande, Casella Postale 21, 64042 Colledara TE, Italy. Affiliated bodies of this Grand Lodge are indicated by this symbol (7).

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

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

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

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Las Américas, Camino a Los Naranjos No. 102, frente a Fracc. Real de los Naranjos, C.P. 37237, León, Guanajuato, Mexico. Affiliated bodies of this Grand Lodge are indicated by this symbol (11).

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Europa, Africa y Australasia, C/Flor de la Viola, P. 170, Urbanización "El Farell", 08140-Caldes de Montbui, Barcelona, Spain. Affiliated bodies of this Grand Lodge are indicated by this symbol (12).

AMORC ADMINISTRATION CENTERS:

Finland Administration Center, AMORC
Ruusuristin Veljeskunta A.M.O.R.C.
PL 23, 37501 Lempäälä, Finland

Hungary Administration Center, AMORC
Rózsakeresztes Rend A.M.O.R.C. Hungária
Magyar Adminisztratív Központ, Kastély tér 2
HU-2890 Tata, Hungary

Nigeria Administration Center, AMORC
Rosicrucian Order, AMORC
State Housing Estate-PMB 1220
Calabar, Cross River State, Nigeria

Poland Administration Center, AMORC
Skrytka Poczтовая Nr 7, Kraków 45, Poland

Russia Administration Center, AMORC
A.M.O.R.C.-Russia
B.P. 928, 119501 Moscow, C.E.I.

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 Chapter; 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/Atrium

Salzburg: Salzburg Pronaos/Atrium

Vienna: (M) Wien Lodge/Pronaos/Atrium

BARBADOS (2)

Bridgetown: Barbados Chapter

BELGIUM (4,9)

Antwerp: Oase Pronaos (9)

Asse: Arcanum Pronaos (9)

Brugge: Sarepta Pfonoas (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 Zoumè: Lux Vitae Pronaos

Djougou: Agni Pronaos

Kandi: Fiat Lux Pronaos

Lokossa: Chephren Pronaos

Natitingou: Atacora Pronaos

Ouidah: Copernic Pronaos

Parakou: (M) Spinoza Lodge

Pobé: Ptolémé Pronaos

Porto Novo: (M) Pythagore Lodge

Savalou: Akhenaton Pronaos

BOLIVIA (11)

Cochabamba: Tunari Lodge

La Paz: La Paz Lodge

BRAZIL (1)**Acre:**

Rio Branco: Rio Branco Pronaos

Alagoas:

Arapiraca: Arapiraca Chapter

Maceió: Maceió Lodge

Amapá:

Macapá: Macapá Pronaos

Amazonas:

Manaus: (M) Manaus Lodge

Bábia:

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

Muriae: Muriae 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 Procopio: Cornélio

Procópio Pronaos

Curitiba: (M) Água Verde Lodge; Curitiba Lodge

Fóz do Iguaçu: (M) Fóz do Iguaçu Lodge

Guarapuava: Guarapuava Pronaos

Londrina: (M) Londrina Lodge

Maringá: Maringá 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

Mariacá: Mariacá Pronaos

Nilópolis: (M) Nilópolis Lodge

Niterói: (M) Niterói Lodge

Nova Friburgo: Nova Friburgo Chapter

Nova Iguaçu: Nova Iguaçu Lodge

Petrópolis: Petrópolis Lodge

Piabetá: Piabetá Pronaos

Resende: Resende Chapter

Rio de Janeiro: (M) Bangu Lodge;

Campo Grande Lodge; Gávea

Lodge; Guanabara Lodge; Ilha do

Governador Lodge; Jacarepaguá

Lodge; Leopoldinense Lodge;

Madureira Lodge; Méier Lodge; Rio

de Janeiro Lodge; Barra de Tijuaca

Chapter; Santa Cruz Pronaos

São Gonçalo: (M) São Gonçalo

Lodge

São João de Meriti: São João de

Meriti Chapter

Teresópolis: Teresópolis Chapter

Valença: Valença Chapter

Volta Redonda: Volta Redonda

Lodge

Rio Grande do Norte:

Mossoró: Mossoró Pronaos

Natal: (M) Natal Chapter

Rio Grande do Sul:

Bagé: Bagé Pronaos

Bento Gonçalves: Bento Gonçalves Pronaos

Cachoeira do Sul: Cachoeira do Sul Pronaos

Canoas: Canoas Pronaos

Caxias do Sul: Caxias do Sul Chapter

Cruz Alta: Cruz Alta Pronaos

Erechim: Erechim Pronaos

Esteio: Esteio Pronaos

Ijuí: Ijuí Pronaos

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
Catanduva: Catanduva Pronaos
Fernandópolis: Fernandópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itaquera: Itaquera Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Lodge
Jundiá: Jundiá Chapter
Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: (M) Presidente Prudente Lodge
Presidente Venceslau: (M) Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Pires: Ribeirão Pires Pronaos
Ribeirão Preto: (M) Ribeirão Preto Lodge; 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; Tarupé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter
São Vicente: São Vicente Lodge
Sorocaba: Sorocaba Lodge
Suzano: Suzano Chapter
Taubaté: (M) Taubaté Chapter
Tupã: Tupã Pronaos
Sergipe:
Aracajú: Aracajú Chapter
Tocantins:
Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)

Banfora: Lumière Pronaos
Bobo Dioulasso: (M) Harmonie Lodge
Koudougou: 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 Pronaos
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos (3)
Limbe: Sator Pronaos
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:
Gatineau: 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)
Rimouski: Phenix Pronaos (4)
St-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) Lumière de l'Est Pronaos (4)
Trois-Rivières: Renaissance 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

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; Christian Rosenkreutz Pronaos
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
Butembo: Sekmet Pronaos
Goma: Bes Lodge
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
Ouesso: Surya 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
Aboisso: 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
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Dabou: Moria El Pronaos
Daloa: (M) Hieronymus Lodge
Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Kone Tiekoura Kafalo Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) Aton Chapter
Grand Bassam: Adon Ai Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Celeste Noyrey Pronaos
Korhogo: (M) Yves Nadaud Chapter
Lakota: Ta Meri Pronaos
Man: (M) Harmonie Chapter
M'bahiakro: Héraclite Pronaos
Odienné: René Descartes Pronaos
Oumé: Le Verseau Pronaos
San Pédro: Felicité Chapter
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubre: Eau Vive Pronaos
Tabou: Khepry Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (M) Maat Lodge
Yopougon: Empédocle Lodge; Mont Pico Lodge

CROATIA

Zagreb: Zagreb Pronaos/Atrium

CUBA (11)

Camagüey: Camagüey Lodge
Havana: Lago Moeris Lodge
Santa Clara: Santa Clara Lodge

CZECH REPUBLIC (14)

Brno: Brno Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Cheb: Cheb Atrium
Jablóně v Podještědí: Manuël Brtník Pronaos
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Mlada Boleslav: Mlada Boleslav Atrium
Ostrava: Moravian Silesian Pronaos
Praha: Jacob Boehme Chapter; Comenius Pronaos
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 Pronaos
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter
Beziere: (M) Apollonius de Tyane Pronaos
Bordeaux: (M) Léonard de Vinci Lodge
Bourgoin-Jallieu: Iris Pronaos
Bry-sur-Marne: (M) Ankh Chapter
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Pronaos
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter
Château Arnoux: Hermontis Pronaos
Chevrières: Lumen Pronaos
Clermont-Ferrand: Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) Bernard de Clairvaux Pronaos
Dunkerque: Septentrion Pronaos
Epinal: Connaissance Pronaos
Fougère: Rose Vendée Pronaos
Grenoble: (M) Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
Le Mans: (M) Jacob Boehme Pronaos
Le Neubourg: (M) Zannoni Lodge
Lille: (M) Descartes Lodge
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
Paul: Khephren 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
Sauzet: Cristal Pronaos
Strasbourg: Galilée Chapter
Thaire d'Aunis: Osiris Chapter
Toulon: (M) Hermès Pronaos
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/Atrium
Baden-Baden: (M) Baden-Baden Lodge/Pronaos/Atrium
Berlin: Berlin Chapter/Pronaos/Atrium
Bielefeld: Bielefeld Chapter/Pronaos/Atrium
Bonn-Bad Godesberg: Bonn-Bad Godesberg Pronaos/Atrium
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos/Atrium
Dortmund: (M) Dortmund Lodge/Pronaos/Atrium
Duisburg: Duisburg Pronaos/Atrium
Düsseldorf: Düsseldorf Lodge/Pronaos/Atrium
Essen: Essen Pronaos
Frankfurt: Frankfurt Lodge/Pronaos/Atrium
Freiburg: Freiburg Pronaos/Atrium
Friedrichshafen: Friedrichshafen Pronaos/Atrium
Göttingen: Göttingen Atrium
Hamburg: Hamburg Lodge/Pronaos/Atrium
Hannover: Hannover Pronaos/Atrium
Heidelberg: Heidelberg Pronaos/Atrium
Heilbronn: Heilbronn Atrium
Karlsruhe: Karlsruhe Pronaos/Atrium
Kassel: Kassel Atrium
Kiel: Kiel Pronaos/Atrium
Koblenz: Koblenz Atrium
Köln: Köln Pronaos/Atrium
Kulmbach: Kulmbach Atrium
Leipzig: Leipzig Atrium
Lübeck: Lübeck Pronaos/Atrium
Munich: (M) München Lodge/Pronaos/Atrium
Nürnberg/Fürth: Nürnberg/Fürth Pronaos/Atrium
Regensburg: Regensburg Pronaos/Atrium

Rostock: Rostock Atrium
Saarbrücken: Saarbrücken Pronaos/Atrium
Stuttgart: Stuttgart Lodge/Pronaos/Atrium
Ulm/Neu Ulm: Ulm/New Ulm Pronaos/Atrium
Westerwald/Ehlscheid: Westerwald-Ehlscheid Atrium
Wiesbaden: Wiesbaden Pronaos/Atrium
Würzburg: Würzburg Pronaos/Atrium
Wuppertal: Wuppertal Atrium

GHANA (3)

Accra: (M) Accra Lodge
Akuse: Akuse 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: Validivar 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 Lodge
Aguascalientes: Aguascalientes Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: Celaya Chapter
Chihuahua: Chihuahua Chapter
Ciudad Juárez: Juárez Lodge
Ciudad Victoria: Victoria Pronaos
Coatzacoalcos: Coatzacoalcos Pronaos
Cuatla: Cuauhtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Lodge
Durango: Durango Chapter
Ecatepec: Ehecatepeti 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; Otay Tijuana Pronaos
Toluca: Toluca Chapter
Torreón: La Laguna 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: Martha Lewis Lodge

NIGER (4)

Niamey: Sahel Mystique Pronaos

NIGERIA (3)

Aba: (M) Socrates Lodge
Abakaliki: Abakaliki Pronaos
Abeokuta: Abeokuta Chapter
Abraka: Abraka Chapter
Abuja: Centum Lodge
Afikpo: Afikpo Pronaos
Afuzo: Owan Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Ajaokuta: Ajaokuta Pronaos
Akure: Akure Chapter
Apapa: Sacred Light Lodge
Asaba: Asaba Lodge
Auchi: Auchi Pronaos
Awka: Awka Chapter

Bauchi: Bauchi Chapter
Benin City: (M) Benin City Lodge;
Roger Bacon Chapter
Bori: Ee-Dee Lodge
Calabar: (M) Apollonius Lodge;
Unical Pronaos
Eket: (M) Lotus Lodge
Ekpoma: Ekpoma Pronaos
Enugu: (M) Kroomata Lodge
Gboko: Gboko Pronaos
Gombe: Gombe Pronaos
Ibadan: Ibadan Atrium Group
Ibusa: Ibusa Pronaos
Ihiala: (M) Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikeja: (M) Harmonium Lodge;
Memphis Lodge
Ikom: Elijah Pronaos
Ikorodu: Ikorodu Chapter
Ikot Ekpene: Ikot Ekpene Pronaos
Ilorin: Temple of Light Chapter
Iselle-Uku: Eziani Pronaos
Jos: Star of Peace Lodge
Kaduna: (M) Morning Light Lodge
Kano: Kano City Lodge
Koko: Koko Pronaos
Kwale: Illuminati Pronaos
Lafia: Lafia Pronaos
Lagos: (M) Isis Lodge
Maiduguri: Maiduguri Pronaos
Makurdi: Descartes Chapter
Marina: Lagos Island Chapter
Mbaise: Mbaise Pronaos
Minna: Beacon of Light Pronaos
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obudu: Obudu Pronaos
Ogoja: Amatu Chapter
Ogushi-Uku: Aniocha Pronaos
Okrika: Okrika Pronaos
Omoba: Ngwa Chapter
Omoku: St. Germain Chapter
Onitsha: (M) Paracelsus Lodge
Orerokpe: Ansata Chapter
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Owerri: (M) Plato Lodge
Ozoro: Heliopolis Chapter
Port Harcourt: (M) Thales Lodge;
Akhnaton Chapter
Sapele: Nirvana Lodge
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: Bjorgvin 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
Chitre: Chitre 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;
Luz Cósmica Chapter
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
Santurce: (M) Luz de AMORC Lodge

REUNION (4)

Sainte-Suzanne: (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/Atrium(5)
Bern: Bern Pronaos/Atrium(5)
Bienne: Maitre Kelpius Pronaos (4)
Fribourg: Khnoum Pronaos (4)
Genève: (M) H. Spencer Lewis Lodge (4)
Lausanne: (M) Akh-En-Aton Chapter (4)
Lugano: Leonardo da Vinci Lodge (7)
Sion: Gladys Lewis Pronaos (4)
Zürich: Zürich Lodge/Pronaos/Atrium(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: Zaroni Pronaos
Nottingham: Byron Chapter

Portsmouth: William Blake Atrium Group
Sheffield: Paracelsus Pronaos
Truro: Cornish Pronaos
Northern Ireland:
Belfast: Belfast Pronaos

Scotland:
Edinburgh: Edinburgh Atrium Group
Fochabers: Lantern Atrium Group
Glasgow: Orion 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
Pomona: Pomona Pronaos (11)
San Diego: San Diego Lodge (11);
Mystic Rose Atrium Group
San Francisco: San Francisco Lodge (11)

San Jose: (M) San Jose 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 Pronaos

Connecticut:
Hartford: Hartford Pronaos

District of Columbia:
Washington: (M) Atlantis Lodge;
Washington Lodge (11)

Florida:
Hialeah: Hialeah Chapter (11)
Miami: (M) Miami Lodge;
Mistes Lodge (11)
Orlando: (M) Orlando Chapter
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 Atrium Group

Massachusetts:
Allston: (M) Johannes Kelpius Lodge

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

Minnesota:
Minneapolis: Essene Chapter

Missouri:
Kansas City: Sanctum Lux Atrium
St. Louis: (M) St. Louis Lodge

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

New Jersey:
Elizabeth: Elizabeth Chapter (11)
Jersey City: (M) H. Spencer Lewis Pronaos
West New York: New Jersey Chapter (11)

Woodbridge: Marquis De Lafayette Pronaos

New Mexico:
Silver City: Silver Rose 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) Armonia Lodge (11);
Maar 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)

Maldonado: Maldonado Pronaos
Montevideo: (M) Tituel Lodge

VENEZUELA (11)

Acarigua: Luz de Portuguesa Pronaos
Barcelona: Delta Chapter
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: Alto Mirandinos Pronaos
Maracaibo: Cenit 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 Félix: Luz de Guayana Lodge
San Juan de los Morros: San Juan Pronaos
Valencia: (M) Validivar Lodge
Valera: Menes Chapter



Hierarchy Periods for 2006

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

February 16



May 18



August 17



November 16



Who Saves the World?

by Don Daniels, F.R.C.

As an international airline pilot, I see parts of the world I otherwise might not have the opportunity to explore. It is a great opportunity to experience and learn from different cultures. My travels help me to understand that people world over are really much more alike than different. We all want peace, food, and hope for a better future.

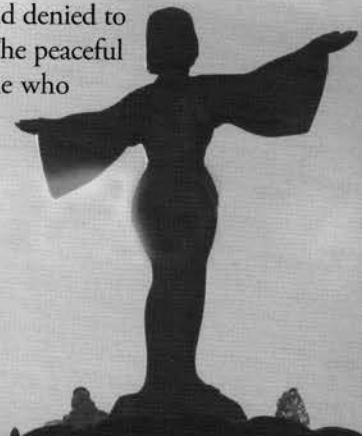
So far I have traveled from the United States to England, Germany, Canada, Mexico, Australia, New Zealand, China, Korea, and Japan. People everywhere are generally very friendly and will go out of their way to help a traveler. Rather than focusing on our differences, we would be much better served by understanding our similarities and appreciating what we can learn from our differences. When we realize we are all one people, we are less likely to fight each other; and when we appreciate our differences and what we can learn from them, we enrich our lives.

Last July, a six-day trip took me from Chicago to London, Los Angeles, London, and back to Chicago. I was scheduled to make this trip twice that month. On July 7 a series of bombs destroyed the calm in London, and the world changed again. On my trip about a week later we were the first crew to stay at our downtown hotel since the incident. Lodging near the Edgware Train station, which was still blocked off with evidence tape, I was deeply troubled that people felt this was a suitable way of solving their differences, or that some had been denied a voice to such an extent that this was the only means of expression left to them. There had to be a better way, and I wondered if I could help create it.

Upon waking the next morning, one block from the station that been bombed the prior week, I had these thoughts:

- It matters very little *who* saves our world; what is of great importance is that she be saved.
- By working together to bring Peace Consciousness into the collective consciousness, we can elevate humanity to a higher level of thinking, where we see the egoistic machinations of the few for what they are, and simply refuse to play their games any longer. We the People of Planet Earth will view that type of leader as limited in his or her thinking and, following a higher calling, simply relegate warlike ways of thinking to the dustbin of irrelevance.
- In this way, we do not need to defeat these old-style leaders in battle; we simply refuse to fight their battles for them. We cease to play the part of pawns on their chessboard, and instead take on the role of peaceful emissaries to the people of our home planet. As ever-increasing numbers of people realize this higher level of consciousness, we will become self-governing, and at the same time ungovernable with respect to following outworn ways that lead to war.
- In the future, people will immediately recognize warlike thinking for what it is: small and petty. They will recognize such leaders as being stuck in the old paradigm, and simply not follow them anymore. We the People of Planet Earth will provide incentives to seek peaceful alternatives as the preferred course of action. Ideas such as the development of new energy sources will be shared among the peaceful nations of the Earth and denied to those who still choose conflict or would turn technology to weaponry. The peaceful paradigm will become the desired paradigm among nations and people who recognize their fundamental oneness with each other, and humanity will grow and prosper. This will become the way of the world.

So Mote It Be!



The Rosicrucian Egyptian Museum is proud to announce the creation of an online gallery tour of the museum!

Rosicrucians will soon be able to log onto the Internet and visit the museum they support. A superb tour of the galleries, complete with highlights of some of the most important and intriguing artifacts, presented by museum Curator Lisa Schwappach-Shirriff, will enable our members and the general public to benefit from this wonderful educational institution. Grand Master Julie Scott, Director of the museum, says, "Thank you for your many years of support, making possible this extraordinary service to our community."

The museum tour may be visited on our website at www.egyptianmuseum.org/egypt



▲ Cleopatra VII (RC 1582)

▼ Mummy from Usermontu's Coffin (RC 1779)



Ring of Akhenaten (RC 1637) ▶



Coffin of Ta'awa-Sherit (RC 2071)

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