
Rosicrucian Digest

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The Grand Temple

MYSTICISM

• ART

• SCIENCE

Treasures from our Museum



Incense Burner

*RC 2081
Late Period; Bronze
Length: 55 cm*

This lovely artifact is an incense burner from ancient Egypt. It would have been used in the Holy of Holies in the temple. It is very possible that this was used in the Temple of Horus at Edfu, as the principal figure at the back of the burner is a falcon, representing either Horus, or perhaps Re-Horakhty, the sun god. Horus was the ancient Egyptian god of kingship, and his worship was associated with both honoring of the king, the temporal government, and the sun, which ruled the sky. Horus was the son of Isis and Osiris, and represented a form of immortality, since Osiris conceived Horus after his death, when he was raised by his wife's magic.

The incense burner was held horizontally. The hand on one end once held a small cup filled with heated coals. In the middle of the

shaft is a small receptacle in the form of a cartouche, the ritual circle encompassing the king's royal name. Just behind the cartouche-shaped receptacle is a small image of the Pharaoh. The balls of resin incense were held in this small cup. Finally, the falcon image on the back counter-balances the coal cup. The user, either the king or his representative, the High Priest of the temple, would use tweezers to flick balls of incense into the burning coals. A grand puff of incense smoke would have filled the temple spaces with the sweet scent of myrrh and frankincense. This, the ancient Egyptians believed, was the scent of the gods' very spirits, and with incense, all those in or near the temple could commune with the essence of the gods.

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



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The Mystery Schools and the Rosicrucian Order, AMORC 2

The Mystery Schools were centers of study and mystic initiation in the ancient Western world where the mysteries of the universe, of nature, and of humanity were explored. Grand Master Julie Scott explains how today's Rosicrucian Order perpetuates many of the traditions of these schools and the philosophies that sprang from them.

Great Libraries, Centers of Civilization Dar al-Ilm, Cairo 8

A thousand years ago Cairo was the brilliant center of a magnificent civilization, an international crossroads of commerce and ideas, and its splendid House of Knowledge was a vast storehouse of learning and wisdom.

Volunteer Spotlight: Frater Forrest R. Pitts 14

The Grand Temple 15

Dedicated in 1949 to Rosicrucians everywhere, Rosicrucian Park's Grand Temple features a series of beautiful murals based on Egyptian tomb and temple paintings that depict symbolical scenes meaningful both to Egyptologists and Rosicrucian initiates. The murals are portrayed here in full color with accompanying explanations.

Our Featured Grand Lodge: Grand Lodge of the Czech and Slovakian Languages Jurisdiction: A Brief History 19

Discover the fascinating story of this dynamic young Grand Lodge that serves Rosicrucians in two Eastern European nations from its headquarters in Prague.

Rosicrucian History, Part XVIII International Alliances and the Contemporary Era 21

In this culminating article of the Rosicrucian History series, Frater Christian Rebisse explores the Rosicrucian Order in the twentieth and twenty-first centuries, its links with other contemporary initiatic organizations, its connections with important international developments, its spread worldwide following World War II, and finally the issuing of the Order's Fourth Manifesto and its meaning and significance for our future.

Front Cover: Portal of the Rosicrucian Grand Temple in Rosicrucian Park.

The Mystery Schools and the Rosicrucian Order, AMORC

by Grand Master Julie Scott, M.A., S.R.C.

THE MYSTERY SCHOOLS were centers of study and mystic initiation in the ancient Western world where the mysteries of the Universe, of Nature, and of Humanity were explored. These spiritual centers educated students in natural laws and principles so they could better live in harmony with them; encouraged introspection in order to know one's self better; and engendered within a feeling of connection with the *Great Mystery* of the Universe.

Today, the Rosicrucian Order, AMORC, perpetuates many of the traditions of these ancient Mystery Schools and the philosophies that sprang from them. In this article we will follow the Rosicrucian tradition from some of its most ancient sources up until today.

To begin, let's define the word "mystery." Mystery comes from *mysteria*—which is made up of the verb, *muo*, meaning "to close," as in to close the mouth (in secrecy) or to close the eyes, and *teria*, meaning "festival." According to Carl Kerényi, one of the leading experts on the Eleusinian Mysteries, the word *mysteria* means, "the festival at which the secret is communicated."¹

The *Dictionary of Philosophy and Religion* defines the mystery religions as "The name given to a group of religious cults popular in Hellenic and Roman periods. The mystery religions were characterized by a body of esoteric knowledge and ritual that allegedly had the power to purify the initiate and guarantee union with God and personal immortality. Virtually all of the mysteries centered around dying and rising saviors."²

These include the Eleusinian and Orphic Mysteries of ancient Greece and the Roman Mithraic Mysteries. Added to this list in the Rosicrucian tradition are the Egyptian mysteries of Osiris and Isis and the Mystery Schools associated with Akhnaton and his great, great grandfather, Thutmose III, as well as the Pythagorean School in Italy.

What do we know about these ancient Mystery Schools?

In some cases, we don't know a lot, and even if we did, I shouldn't tell you everything. Secrecy and ambiguity are consistent with these ancient traditions. The ancient Mystery Schools often required an oath of secrecy from their initiates (usually under the penalty of death) and lessons or answers were often presented in the form of riddles or paradox, as with the famous oracles at Delphi.

There is also a lot that has not yet been discovered. Egyptology, for example, is a relatively new field. Champollion, the French linguist and father of Egyptology, only first announced the deciphering of the ancient Egyptian hieroglyphs in 1822. For centuries before then, no one knew what the hieroglyphs meant. Egyptologists did not recognize Akhnaton as a pharaoh until about one hundred years ago because his name had been expunged from the ancient records. Also, although there are some inscriptions and texts available to us related to some of these traditions (such as the descriptions of the rituals associated with the Cult of Isis, recorded by the ancient writers Iamblichus and Apuleius), definitive texts or inscriptions are rare.

There is also the challenge of being able to accurately interpret them with our more modern minds and biases. Many of the interpretations of the texts that have been found were presented through the perspectives of archaeologists and researchers who were often influenced by their Victorian upbringings, the dominant culture, or academic theories of their day.

For example, for years the prevailing view in Egyptology has been that the Pyramid texts were only funerary texts, a guide for the pharaoh as he traveled to the afterlife. What if, instead, these texts were interpreted from a shamanic perspective, guiding not the dead king, but the shaman initiate to another plane, from which he returned with the ability to heal and to communicate with those on other planes of existence?³

Definitive knowledge of what happened in the ancient Mystery Schools therefore is limited by secrecy over the ages; a dearth of texts and artifacts available for research; and the limits of our understanding of the perspectives of the ancient peoples, especially their priests, priestesses, and shamans. However, we can piece together the general themes and purposes of the ancient Mystery Schools by studying their context, the available inscriptions, temples, texts, etc., and by attuning to the spirit of the ancient Egyptian, Greek, and Roman people, thereby opening ourselves up to other ways of perceiving beyond just intellectual understanding. We can reach beyond our own time and space to step into the shoes of the ancient mystics, students, and initiates, as they did in their time. Finally, we can study and experience the wisdom of these ancient traditions as they have been passed down through the Western esoteric tradition.

Christopher McIntosh writes in his book, *The Rosicrucians*, "The Rosicrucian movement is part of a way of thinking whose roots go far back into antiquity and which can be described as the Western esoteric tradition."⁴ In *Rosicrucian History and Mysteries* Christian Rebis states, "As the history of Rosicrucianism fits into that of Western esotericism, it is important to emphasize what underlies this concept...The word literally means 'toward the interior' and describes that which is not directly accessible...it involves a gnosis, a knowledge that leads to a transformation, a regeneration of the soul."

"Furthermore, as shown by Antoine Faivre, esotericism constitutes more a way of approaching matters rather than a body of defined doctrines. Its fundamental elements, such as alchemy, magic, astrology, Kabbalah, magnetism, and various spiritual techniques with which it is associated, are not readily apparent. It has been pieced together slowly, has penetrated the West gradually, and has been subjected to various influences."⁵

The Rosicrucian Order, AMORC, traces its roots back to Atlantis, source of the "Primordial Tradition." "This concept first appeared in the Renaissance, especially after the rediscovery of the

Corpus Hermeticum, a group of mysterious texts attributed to an Egyptian priest, *Hermes Trismegistus*."⁶

Below is the Rosicrucian timeline, from its most ancient sources to today.

Rosicrucian Order, AMORC Time Line

Atlantis (Prehistory)

Plato (c. 428 - 348 BCE) described Atlantis in detail in his books, *Critias* and *Timaeus*. He stated that his knowledge on this subject was reported to him by Solon (c. 640 - 558 BCE) who, according to his own words, obtained it from Egyptian priests.



Kircher's map of Atlantis

Some people believe that Atlantis actually existed and is the cradle of the Primordial Tradition, which flows through the Rosicrucian tradition. This highly sophisticated and spiritual civilization flourished for millennia, until it declined into corruption, warmongering, and superstition, finally ending in a cataclysm in 9564 BCE. Others believe that Atlantis merely symbolizes the unknown source of the Primordial Tradition, representing a previous "Golden Age."

Predynastic Egypt (c. 10000 to c. 3000 BCE)

According to the Primordial Tradition, the Atlanteans chose Egypt as the place to lay the foundation for what was to become the cultural and spiritual home of newborn antiquity.

Dynastic Egypt (c. 3000 to 30 BCE)

Legend tells us that the first King of Egypt was chosen from among the Atlanteans. Later, Thutmose III (1473-1425 BCE), in addition to serving as Pharaoh, directed



*Egyptian Mystery School
by H. Spencer Lewis*



the mystery school at Karnak and organized the mystery schools together as a single Order. His great, great grandson, Akhnaton (c. 1353- c. 1336 BCE), was responsible for introducing monotheism to ancient Egypt and inspiring an artistic revolution. After Alexander the Great's conquest in 332 BCE, Egyptian culture and spirituality blended with Greek Hellenism and was highly influential throughout the Mediterranean. Through many historical paths this ancient tradition finds a modern manifestation in the Rosicrucians.

Essenes

(2nd century BCE to 100 CE)

The Essenes were mystics who came together in spiritual communities throughout Egypt and Israel; one of these centers was most probably Qumran, where the *Dead Sea Scrolls* were found. Jesus is believed by many to have been a member of the Essene community. Many of their practices paralleled those of the Pythagoreans. Among the different groups of Essenes were the *Therapeutae* near Alexandria, specializing in healing, as described by Philo. Health of body, soul, and spirit always figures prominently in the Rosicrucian tradition and its antecedents.

Orphic Mysteries

(c. 6th century BCE to 391 CE)

The Orphic mysteries were associated with the life of the greatest of all musicians—Orpheus. Some mystical texts describe him as being an initiate who actually existed. According to these texts, he spent twenty years in Egypt and was a member of the mystery school associated with Memphis. However, by the 6th century BCE, Orpheus was definitely a mythical figure. It was said that Orpheus' music could move even inanimate objects and his sacred songs told the greatest secrets of the universe. Orphism stressed a strict standard of ethical and moral conduct. Initiates purified themselves and adopted ascetic practices for the purpose of purging evil and cultivating the Dionysian (Divine) aspect of human behavior. The Orphics abstained from eating meat and were known to wear white, symbolic of purity.

Delphic Mysteries

(1700 BCE to 391 CE)

Delphi served as the spiritual center of Greece for over 2,000 years. The Pythias (priestesses) played a fundamental role in the oracles of Delphi. They were said to have the power to commune with the invisible world and to speak on behalf of the god, Apollo. The temple of Delphi exerted a tremendous influence in antiquity not only because of the oracles; it also housed a prestigious mystery school. Above the portal of the temple of Apollo in Delphi was inscribed the injunction, "Know Thyself." This is the purpose of each Rosicrucian.

Pythagorean School

(mid-6th century to 492 BCE)

Pythagoras taught about relationships, especially between seemingly disconnected elements of the universe, such as mathematics and the physical world, and music and math-



Pythagoras the Astronomer

ematics. Pythagoreans studied the laws of the universe in order to bring their minds into harmony with cosmic reality, thereby becoming one with the universe. This was their sacred goal in life. Following five years of silence, if found worthy, Pythagorean postulants (men and women) were considered for instruction into the Mysteries, which were presented in three degrees: the first, dedicated to the science of numbers; the second, to moral and political laws; and the third, to esoteric doctrines. The Pythagorean mystical understanding of the universe has far outlived the actual school, including many of the Greek philosophers who came after Pythagoras, and has influenced much of Western thought in one form or another. Rosicrucian philosophy embodies many of these concepts.

Eleusis

(1800 BCE to 500 CE)

The Eleusinian Mysteries arose in Eleusis (twelve miles from Athens) before spreading to all of Greece and beyond. The mysteries were based on the myth of Demeter, the goddess of fertility, and her daughter, Persephone. Their story symbolizes the human soul's return, after the death of the

body, to its universal origin or loving source. The Eleusinian initiations were presented in three stages: the *minor expression*; the *major expression* (lasting nine days); and the highest of the three—the *epopteia* (meaning “the state of having seen”). These Mysteries were so important that during antiquity the whole Greek world held a fifty-five-day truce to permit travel to and from Eleusis. The progressive concept of initiation and its effect on the individual is continued in Rosicrucian Initiation.

Isis Mysteries

(4th century BCE to 6th century CE)

As the Hellenized Egyptian mysteries of Isis spread throughout the Mediterranean world, from the Middle East to Britain, they soon became one of the most widespread exports of Egyptian spirituality. Many suggest that the Isis-Horus pair continues in images of the Virgin and Child. The ancient writers, Apuleius, in his book, *The Golden Ass*, and Iamblichus in *The Egyptian Mysteries*, described in detail the rituals of the Isis Mysteries. These Mysteries addressed the desire for personal transcendence and salvation, and presented a powerful image of the protective, nurturing, and victorious Divine Feminine.

Mithraic Mysteries

(2nd century BCE to 5th century CE)

The Mithraic Mysteries were an initiatic mystery school in which students were gradually introduced to astronomical truths through symbol, and how this knowledge could lead the seeker to union with the power behind all existence. The Mithraic Mysteries included a series of seven initiations in which the candidates underwent various trials. This combination of scientific study, symbolic initiation, and cosmic union is a feature of Rosicrucian work.

Hermetism

(1st century BCE to the present day)

Based on the writings attributed to Hermes Trismegistus (the Hellenized form of the Egyptian God, *Thoth*) the Hermetic tradition was honored by practitioners of Egyptian, Greco-Roman, Jewish, Christian, and later Islamic religions, and many believe it represents a continuity of the teachings of the Egyptian Temples and Mystery Schools. Hermetism inspired many Renaissance mystics and scholars, and modern evolutions of this tradition are often referred to as *Hermeticism*. Hermetism emphasizes the organic connection of the Divine with the earthly (“As above, so

below”) and points the way of return to the source of being. Rosicrucian philosophy is heir to the Hermetic tradition.

Gnosticism

(1st century to 14th century CE)

One of the early varieties of the Judeo-Christian spiritual tradition, the various groups we call “Gnostics” today emphasized the individual coming to personal and interior experiential knowledge (Gnosis) of the transcendent Divine One which is within the innermost being. This Gnosis then allows the person to enter into union with the source of all existence. Persecuted in the Mediterranean in the 4th-5th centuries CE, Gnostics continued their spiritual practice, moving to Eastern Europe, the Middle East, Northern Italy, and finally Southern France, where they were driven underground in the 14th century CE. The interior center of knowledge is a familiar theme that manifests in Rosicrucian studies and practice.

Neo-Platonism

(3rd-6th centuries CE, influential to the present day)

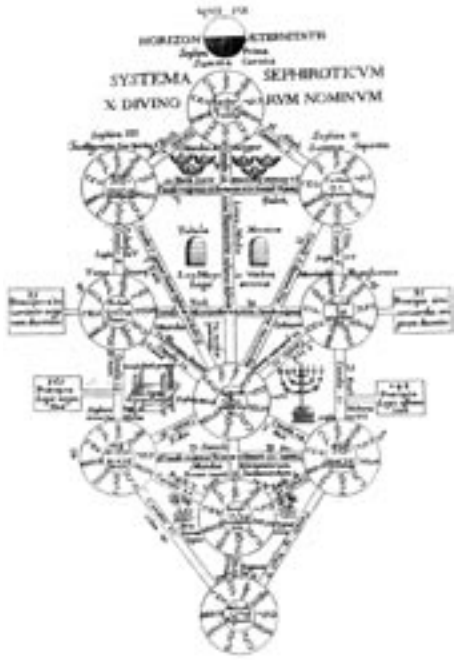
The last flowering of the Classical Greek philosophical tradition, the Neo-Platonists synthesized the approaches of Plato, Aristotle, Pythagoras, and others, addressing the individual yearning for salvation from a philosophical viewpoint. Neo-Platonism posits a single source from which all existence emanates and with which an individual soul can be mystically united. This philosophical school provided ways that the individual could ascend the ladder of being through *theoria*—contemplation of the Divine. Neo-Platonic approaches have continued to be of tremendous importance in Jewish, Christian, and Islamic Mysticism, as well as the esoteric schools, including Rosicrucianism.

Kabbalah

(from the beginning of Judaism to the present day)

The word *Kabbalah* means “received” or “received tradition.” At the beginning it was taught only by word of mouth and in the greatest secrecy. The primary books that make up the foundational writings of Kabbalah include a meditation manual called the *Sepher Yezirah*, or “Book of Formation,” whose first date of appearance in written form is unknown, and whose oral teachings date from before the





The Sephirothic Tree

first century; and the *Zohar*, known as the “Book of Splendor,” first printed in the late 13th century. There are strong Kabbalistic connections to Neo-Platonism, the Sophia tradition, Rosicrucianism, and Martinism.

Alchemy

(originated in or through Egypt, first written documents in 3rd century CE to the present day)

It is said that Hermes Trismegistus, to whom the “Emerald Tablet” is attributed, instituted alchemy so as to “manifest on Earth the power and wisdom of the gods.” The goal of the alchemist is to transmute that which is base to that which is pure. Dr. Carl Jung understood alchemy to represent the process of self-realization. Alchemy includes physical alchemy (for example, turning lead into gold) and spiritual alchemy (personal transformation). Its concepts are part of the Rosicrucian curriculum.

The Templars

(11th century to 14th century CE)

A monastic order of Knights originally created to protect European pilgrims in Palestine, the Templars became much more, and there is evidence of their contacts with counterparts in the Muslim world, working toward a common spirituality as part of the Primordial Tradition. Rosicrucians are considered heirs to Templar esotericism.

The Sophia Tradition

(12th century to the present day)

The inner path of union with Divine Wisdom (Sophia) is represented throughout the Western spiritual traditions, including the Jewish (Kabbalah), Western Christian (Jacob Boehme, Louis-Claude de Saint-Martin), Eastern Christian (Vladimir Solovyev, Sergei Bulgakov), and Islamic Sufi (‘Ali Ibn al-‘Arabi) paths, as well as in Western esotericism. The primacy and simplicity of the mystical marriage with the Divine Sophia within, not relying on complicated external systems, resonates powerfully with the Rosicrucian approach.

Rosicrucianism

(1614 to the present day)

The Rosicrucian tradition emerged in Europe with the publication of the three Rosicrucian manifestoes, *Fama Fraternitatis*, *Confessio Fraternitatis*, and *Chymical Wedding of Christian Rosenkreuz*; published in 1614, 1615, and 1616. For years, Europe had been embroiled in religious, political, and social strife and many longed for a “new Reformation” aimed at disarming the superstition and religious intolerance of the time. The manifestoes were most likely the work of “the Tübingen Circle,” a group of thirty German scholars and students who were passionate about alchemy, Hermeticism, Kabbalah, astrology, naometry, and Christian Mysticism. The manifestoes enjoyed considerable success and circulated throughout Europe. Many philosophers of the time became aware of their message; among them Francis Bacon and John Amos Comenius are mentioned most often. In 1623, the Rosicrucians posted placards on the walls of Paris announcing that the Brothers of the Rose Cross were staying “visible and invisible” in their city. Today, the Rosicrucian Order, AMORC, perpetuates the Rosicrucian tradition worldwide.

Martinism

(beginning in 18th-century France to the present day)

From a historical perspective, the origins of Martinism go back to an 18th century organization known as the Order of the Élus-Cohen, founded by Martinès de Pasqually (1717-1774). The Traditional Martinist Order is an initiatic Order and a school of moral chivalry based essentially on Judeo-Christian mysticism. Its name is derived from that of Louis-Claude de

Saint-Martin (1743-1803), the French mystic and author, who wrote under the pseudonym of “the Unknown Philosopher.” It was formed into an Order by the esotericist, Papus, in the late 19th century, and is now conducted under the auspices of the Rosicrucian Order, AMORC.

Rosicrucian Order, AMORC (1915 to the present day)

In 1909 Harvey Spencer Lewis traveled to France, where he accepted from the Masters of

the Order the charter to reestablish the Rosicrucian tradition in America in 1915. Since then the Ancient and Mystical Order Rosae Crucis, also known as the Rosicrucian Order, AMORC, has served as a spiritual path to hundreds of thousands of women and men throughout the world and continues to perpetuate many of the traditions of the ancient Mystery Schools and the important philosophies that sprang from them.

Endnotes:

- ¹ Carl Kerényi, *Eleusis: Archetypal Image of Mother and Daughter* (New York: Schocken Books, 1977), 46.
- ² William L. Reese, *Dictionary of Philosophy and Religion* (Atlantic Highlands, NJ: Humanities Press International, 1996), 501.
- ³ Jeremy Naydler, *Shamanic Wisdom in the Pyramid Texts, The*

Mystical Tradition of Ancient Egypt (Rochester, VT: Inner Traditions, 2005).

⁴ Christian Rebisse, *Rosicrucian History and Mysteries* (San Jose, CA: Grand Lodge of the English Language Jurisdiction, AMORC, 2005), xvii.

⁵Ibid., 3.

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Great Libraries—Centers of Civilization

Dar al-‘Ilm

The House of Knowledge in Cairo

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

The Beacon

A thousand years ago Cairo was the brilliant center of a magnificent civilization, an international crossroads of commerce and ideas, and its splendid House of Knowledge was a vast storehouse of learning and wisdom.

CAIRO, the capital of Egypt, is known primarily, and for many exclusively, for the Sphinx and Pyramids. Don't be fooled, however, for Cairo is a whole lot more than this. It is a teeming, fascinating city in its own right, as ancient and important as any of the Roman cities of Europe—indeed, maybe even more ancient than any other city in the world. In their hurry to see the ancient Egyptian monuments on the Giza Plateau, many tourists forget that Cairo is an Islamic city and, as such, has a wonderful inheritance. During Rosicrucian trips to Egypt, those taking part may want to pause and consider the wonders of this medieval city and its glorious place in history.

Cairo is huge. The district of al-Fustát was built upon the ruins of the Roman fort of Babylon, named by the Romans after the famous Mesopotamian city. However, its northeastern part and the district of Matariya lie over the ruins of one of the most illustrious cities of ancient Egypt: Heliopolis, after which the northeastern part is still named. Heliopolis, the city of the sun, was the home of Ra. His temple, which is calculated to be about four times as large as the temple of Amun at Karnak, was a famous center of knowledge and wisdom, and one of the first

massively organized places of worship in the world. It drew not only ancient Egyptian seekers, but also many famous ancient Greeks.

The Victorious City

As we can see, and are about to discover, Cairo, a predominantly Islamic city, has a proud history as a center of knowledge, both mundane and spiritual. On June 10, 973, the Fatimid Imam-Caliph al-Mu'izz rode into his new capital city situated a few miles to the northeast of Fustát. It was officially founded on May 3, 970, as al-Mansúriyya, now renamed Madinat al-Qáhira al-Mu'izziyya, "The City of Victory of al-Mu'izz," or more simply *al-Qáhira*, from which comes the name *Cairo*. The name *al-Qáhira* also refers to the planet Mars, which was in the ascendant on the day the city was founded. Al-Mu'izz decorated the city's four suburbs with luxurious buildings and delightful gardens, as he made Cairo into the metropolis of a great Islamic empire, stretching from Sicily and Tunisia to Syria and the holy cities of Mecca and Medina in present-day Saudi Arabia. Cairo, as a great center of civilization, rivaled Baghdad, Cordoba, and Constantinople. Egypt under the Fatimids is generally recognized as one of the most brilliant periods of Islamic history.

Who were the Fatimids? This Arabian dynasty claimed descent from the prophet Mohammed through his daughter, Fatima, and her husband, Ali, the prophet's cousin, who was also the fourth Caliph. This direct descent from the prophet himself gave the Fatimids high status in the Islamic world. They were what we would term today Shi'ites, from the Arabic Shi'a Ali (The Party of Ali). They referred to their ruler as the Imam-Caliph because he combined spiritual and political power, and the primary purpose of the new city of Cairo was to house the Imam-Caliph, his government, and army.

Under the three outstanding Imam-Caliphs: al-Mu'izz (953-975), al-Hakim (996-1021), and al-Mustansir (1036-1094), Egypt became a world power. Cairo was the focal point in the east-west trade routes, linking Spain in the west to India in the east, and there were commercial contacts with the Italian city-states. In addition, the Fatimids had the only sizeable Muslim navy of the period.

The arts and sciences, philosophy, and religious learning flourished in Fatimid Egypt, which had a policy of religious toleration. The majority of the population were Sunni Muslims and could practice their religion quite openly, while Christians and Jews were, on the whole, well treated. The Fatimid government even entered into friendly relations with the Orthodox Christian Byzantine Empire.

The House of Knowledge

After the demise of the Beit al-Hikma (House of Wisdom) in Baghdad, in 991, Abu Nasr Shabur ibn Ardashir, the vizier of the Abbasid Caliph ar-Radi, founded a library, the so-called Dar al-Ilm (House of Knowledge) in al-Karkh, a suburb of Baghdad, consisting of some 10,000 books. It was probably this



In the reign of Imam-Caliph Al-Mu'izz (953-75), Fatimid fortunes reached their height.

institution that served as the prototype of the great Fatimid library in Cairo.

Contrary to popular opinion, when the Arab army conquered Alexandria in 641, they did not order the wholesale destruction of the famous Library of Alexandria.¹ Due to a variety of reasons, the once Great Library was no longer as important as it was a few centuries before. It still contained many books, but these seem to have been acquired by many different people, and many eventually found their way into the library of the Imam-Caliphs. Here was direct continuity from the ancient world, and after the translation of ancient books and knowledge had finished in Baghdad, it was continued in Cairo.

During the 10th and 11th centuries, the Fatimid court engendered some of the liveliest theological and intellectual debates in the Muslim world. Astronomers, poets, grammarians, physicians, legal experts, theologians, and other members of the intelligentsia flocked to the capital and were given generous salaries for their creative work; much like Alexandria some 1,300 years earlier. Many philosophers were also drawn to this exciting intellectual milieu in Cairo. Among the most famous were Hamid al-Din al-Kirmani, al-Mu'ayyad fi'l Din al-Shirazi, and Nasir-e Khusraw. Some of their works are currently in print in English.

On Saturday, March 24, 1005 (10 Jumada II of the year 395 of the Islamic calendar), the Imam-Caliph al-Hakim, one of the most intriguing figures in Egyptian history, officially



Fatimid tombs at Aswan.



opened the Dar al-Ilm, the House of Knowledge, otherwise known as the Dar al-Hikma (House of Wisdom). It lay at the northern end of the Western Palace, housed in the former residence of a Slavic court officer named al-Mukhtar, who was *Sahib al-Qasr* (Steward of the Palace) under the Imam-Caliph al-Aziz, opposite the later Aqmar mosque, which is still in existence today. Entrance was through a gate called the *Bab al-Tabbanin*. The building was refurbished and redecorated, and new doors and curtains were provided. And finally, it was equipped with a library unmatched anywhere in the contemporary world. In the library precincts one could find Koranic scholars, grammarians, philologists, and even doctors consulting.

The library proper contained a great many bookshelves spread around several enormous halls. The shelves were divided into compartments by vertical partitions. Each compartment was secured by a hinged door with a padlock. There were more than 200,000 bound books, among which were manuscripts in all domains of science and culture; there were books on jurisprudence of all the schools, grammar, philology, traditions of the prophets, history, biographies of rulers, mathematics, astronomy, spiritual knowledge, and alchemy. On the door of each compartment a label listed the contents therein.

In 1010, al-Hakim endowed the income from some of his own properties in perpetuity for the upkeep of the Dar al-Ilm. There were servants to look after the needs of the public

who used the library, which was open to everyone. Al-Hakim wanted people from all walks of life to be able to access the library; it didn't matter whether they wanted to read the books, just have a quick look, or even copy them. Everything they might need was provided: ink, inkstands, and paper. A sum of 257 dinars per year was set aside for this alone. Of this, ninety dinars was for paper, forty-eight for the librarians (*al-khazin*), twelve to buy water, twelve for repairing books and pages, fifteen for ink and pens, ten for reed mats, one for the repair of curtains, and four dinars for carpets during winter.

Al-Hakim appointed a teaching staff of experts in various academic subjects with all their salaries paid by the treasury. Those whose names are known were all Sunnis.

During the time of troubles in 1068, the library was totally lost, but the collections were replaced and reassembled. The Dar al-Ilm reopened later in a new location, at the east side of the Great Eastern Palace, and was, as a result of this, no longer directly in contact with the center of political and military power. It remained there until the end of the dynasty. Books from the palace library were once more transported to be housed within its walls. Despite our lack of information on its development and operation during the later Fatimid period, the Dar al-Ilm stands out as an exemplary medieval institution of knowledge.

Emanation of Light

The presence of the Imam-Caliph and his sanctity conferred a particularly special position on Cairo, for the Imam was regarded as the terrestrial incarnation of the universal intellect. He was also considered to be an emanation of the divine light. At the heart of the new city stood the palace complex, and as the palace was deemed to be the depository of the spiritual knowledge of the Imam-Caliph, it was deemed to be the appropriate place for the dissemination of such knowledge.



The mosque of al-Azhar, founded in 970 CE.



Courtyard of al-Hakim mosque.

In Baghdad, the ceremonies of the Abbasid Caliphs took place mainly within their palace, whereas in Cairo, Fatimid ceremonies were processional and designed to be seen by all the citizens. To the Fatimids, the world could be interpreted on many different levels, and Cairo, conceived of as almost a ritual city, was the setting for state ceremonies par excellence. They invested their rituals with multiple meanings that were not intended to be understood by everyone who witnessed them.

There were two palace complexes: one Eastern and the other Western, with a parade ground between the two palaces, called the *bayn al-qasrayn*, meaning “Between the Two Palaces.” This was the main thoroughfare of the new city. Ritual had a prominent place, especially in the Eastern Palace. When seen from afar, it was said that the Eastern and Western Palaces loomed like mountains behind their high walls enclosing the ritual space where the Imam-Caliph lived.

The Sessions of Wisdom

An Imam is a spiritual leader. Knowledge (*ilm*) and wisdom (*hikma*) are regarded as gifts from God. The believers considered the Imam-Caliph as the gift of God to humanity, who served as a guide to human beings. His duty was to teach the mystical truths of the universe, transmitting the esoteric and mystical aspects of God to everyone on earth. The form of Islam promulgated by the Fatimid rulers mixed Gnostic and messianic ideas that became interwoven with Neoplatonic philosophy.

The Fatimid rulers had a high esteem for learning. During their pre-Egyptian years they had developed a series of public lectures addressed to different audiences. These gradually developed into an elaborate program of

instruction known as the *Majālis al-Hikma* (Sessions of Wisdom). Essentially, there were two types of teaching sessions: public lectures for large audiences on the *zāhir* or exoteric subjects, and private lectures on the *bātin* or esoteric subjects. The people who attended the esoteric lectures referred to themselves as the *awliya Allah* or friends of God, or simply *awliya*. The Sessions of Wisdom were open to both men and women—unusual for the Islamic world. Their cosmological speculations, which were extremely modern for those days, were at the peak of contemporary thought.

The private *Majālis al-Hikma* were held on Fridays, some also on Thursdays. Texts read at these Sessions of Wisdom had to receive the prior approval and authorization of the Imam-Caliph. All the texts were written down and archived. Some are still extant.

Once the initiate or *mustajib* had solemnly taken the oath, he or she would undergo a step-by-step induction into wisdom. From time to time they were tested. The lessons in the *bātin* or esoteric wisdom were only accessible to these initiates and were held in the palace where privacy was easier to guarantee. There was a special audience hall (*majlis*) used purely for this. The person who directed these sessions, the “Master” in Rosicrucian terminology, was called the *Da'i al-Du'at* or Supreme Da'i. It was he who led these sessions in person on a Friday. We still have a book containing the teachings taught by the most famous Supreme Da'i, Mohammed ibn al-Nu'man, in his compendium *Tāwil*



The minaret of al-Hakim mosque.





A medieval map of Cairo.

da'aim al-Islam ("The Interpretation of the Pillars of Islam"). Each of its 120 chapters is termed a "session." Part of their esoteric teachings seems to have been the descending triangle from the universal intellect down to humans, and an ascending triangle showing the progression of the individual soul on its way back upwards to the creator, a theme familiar to many later European mystical traditions.

The Supreme Da'i personally taught the initiates, who addressed one another as *Ikhwan* or brothers. As we have said, although unusual for the times, women were also allowed into these esoteric lectures. The discourses took place in the palace of the Imam-Caliphs, where the men were taught in the *iwan* or audience hall, while women received their instruction in another palace audience hall called *al-Muhawwal*.

The Supreme Da'i had to have his manuscripts personally authorized by the Imam-Caliph before he delivered them at the Sessions of Wisdom. He also had to have extensive educational qualifications, combined with extraordinary moral and intellectual attributes, as well as excellent organizational abilities. He needed to have sufficient knowledge of the *zahir* and *batin* to be able to explain them to many different types of people on various intellectual levels. He was also often trained in jurisprudence.

He was expected to be knowledgeable not only in the Koran, but well versed in other non-religious subjects such as philosophy and history, as well as the teachings of non-Islamic religions. In total, the Supreme Da'i was a highly learned and cultured individual.

The Final Chapters

Under the Imam-Caliph al-Mustansir, Egypt was plagued by a series of crises, food shortages, and even famine due to the Nile's low water levels for seven consecutive years. In November 1068, the palaces and the library of the Dar al-Ilm—consisting of forty rooms full of priceless books and other objects—were plundered by the Imam-Caliph's Turkish guard and some high officials during a complete breakdown of law and order. The works of classical authors alone that disappeared comprised 18,000 volumes, along with 2,400 Korans decorated with gold and silver. Of these books, twenty-five camel loads found their way to the palace of the vizier Abu l'Faraj Mohammed ibn Jafar! A month later he had to flee from Egypt, his house was plundered and the books strewn to the wind. Other books from the House of Knowledge ended up with a certain Imad ad-Daula Abu l'Fadl ibn al-Mukhtariq in Alexandria, and when he was murdered, the books were dispersed all across North Africa. Many books were just thrown into the Nile, but others found their way to the other great Islamic cities.

Saladin, the Sunni Kurdish general from Iraq, who had become vizier of Egypt, overthrew the last Fatimid Imam-Caliph al-Adid (1160-1171) on September 10, 1171. A few days later, the 14th and last Fatimid Imam-Caliph died after a brief illness. Saladin placed the remaining members of the Fatimid family in permanent captivity in various districts of Cairo. The immense treasures of the Fatimids, including their vast libraries were pillaged or sold. The Dar al-Ilm was turned into a hospital. In 1174, Saladin went a step further and proclaimed himself Sultan, under the auspices of the Abbasid Caliph in Baghdad, and thus began the Ayyubid dynasty that ruled Egypt, Syria, and the Holy Land, and got drawn into the Third Crusade with Richard the Lionheart.

Although the medieval Islamic world was superior to Europe in the same period in all scientific disciplines, there was no such thing as



The massive gates of Bab Zuweila defined the southern limits of Cairo in the 11th century.

a university, except for the Dar al-Ilm. It was a worthy successor to the great Beit al-Hikma of Baghdad and the university at Jundishâpur in Iran.² Today little remains of the old Fatimid city, except the mosque of al-Azhar. The original royal mosque of al-Azhar (the Radiant One) was the first mosque of the Fatimid city. Completed in 971, it is the oldest university in the world and is still the principal teaching center in the Islamic world. It offers free instruction and board to students from all over. There also remains the mosque of al-Hakim, and some old Fatimid-period city gates.

Today, very few of the tourists who visit Cairo and do their shopping in the Khan el-Khalili bazaar realize that beneath their feet lies part of the site of the now vanished brilliant palaces of the Fatimid Imam-Caliphs, and the remains of one of the world's greatest educational and cultural institutions.

Endnotes:

- ¹ For more information on the Great library at Alexandria, see Bill Anderson, "Great Libraries, Centers of Civilization: Alexandria," *Rosicrucian Digest*, Vol. 83, No. 3 (2005 #3).
- ² See Bill Anderson, "Great Libraries, Centers of Civilization: Jundishâpur," *Rosicrucian Digest*, Vol. 82, No. 2 (2004 #2).

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IN MEMORIAM

Rosemary Waggener, S.R.C.

On December 30, 2005, Soror Rosemary Waggener of Lytle, Texas, passed through transition and experienced the Great Initiation. Soror Waggener was a dedicated Rosicrucian for many years, and during those years she served in several affiliated body offices. She later served as Regional Monitor, and eventually as Grand Councilor for the South Central Region. In recent years Soror Waggener devoted her energies to a number of projects benefiting the Order, including donating profits from her successful Egyptian artifacts trading company to local AMORC affiliated bodies, and devoting several weeks of labor to renovating an old house for use as the San Antonio Chapter meeting place. Soror Waggener loved animals and ran a shelter for homeless dogs up until the last day of her life. She also loved and raised racehorses. She is survived by her husband, Frater Robert Waggener.



Volunteer Spotlight . . .

Forrest R. Pitts, Ph.D., F.R.C.



RECENTLY Frater Forrest R. Pitts of Santa Rosa, California, has voluntarily applied his proofreading and editing skills to Rosicrucian books, rituals, and a number of other documents. As an example of his volunteer efforts, Frater Pitts was one of the principal proofreaders for the Order's recently published book, *Rosicrucian History and Mysteries*. His expert knowledge of grammar and editorial style, combined with a profound understanding of the Rosicrucian teachings and a precise eye for detail, have proven to be of immense value in this important service he has performed for the Order.

A longtime Rosicrucian, Frater Pitts joined the Order in 1942 at eighteen years of age, with the encouragement of his father, who was an ardent admirer of H. Spencer Lewis. His AMORC background includes two terms as Master of the Santa Rosa Pronaos, and he worked alongside other Pronaos members in preparing the promotional video for the 2004 AMORC World Peace Conference. Some years ago Frater Pitts served on the original committee that designed the AMORC booth for exhibitions, and he later helped operate that booth (and its successor) at New Age Exhibitions in San Francisco and the Health and Harmony Fairs in Santa Rosa. At local Rosicrucian retreats Frater Pitts was often a presenter, speaking on poetry, learning languages, famous teenagers, and the politics of apology. Thus, Frater Pitts' most recent efforts, in applying his proofreading and editing skills to AMORC publishing projects, are part of a longtime pattern of voluntary service to the Order; and the Grand Master, Publications staff, and Rosicrucian Research Library greatly appreciate his service in this area.

Frater Pitts' professional field is cultural geography. He holds three degrees from the

University of Michigan. Before his retirement in 1989,

Dr. Pitts taught at major universities in the United States, Canada, and Korea for thirty-five years. During those years he created and chaired many conferences and wrote numerous articles, papers, and reviews. Frater Pitts lived in Japan and South Korea for three years each. In Japan he worked on the regional differences in rural prosperity, and later researched marriage patterns. On his first trip to Japan in 1951, Frater Pitts was honored to speak with Emperor Ralph M. Lewis in San Jose on the future possibility of introducing the Rosicrucian teachings to Japan. He also worked as an anthropologist for a government study on Okinawa in the early 1950s concerning the sources of tension between local people and Americans. In Korea he first served as an agricultural economist for the Korean government, and devised a hand-tractor program for its farm mechanization plans. Frater Pitts held a Fulbright grant in 1971-72 to study the internal morphology of thirty-two Korean cities. He is one of the few geographers forming an intellectual bridge between the East and West.

Frater Pitts has always been interested in languages. Beginning with Esperanto club and Latin classes in high school, he continued with his interest in languages, later serving as a Japanese language officer for the Navy during World War II. He studied Mandarin for three semesters, and was tutored in Korean in 1972 for the equivalent of a full year course. Always open-minded and somewhat of an iconoclast, Professor Pitts comments that as a teacher, "It was a joy to learn of new discoveries and to pass along to my students accurate information and interpretations rather than tattered and worn outlooks."



The Grand Temple

THE GRAND TEMPLE was dedicated in 1949. Originally planned and designed under the supervision of H. Spencer Lewis (1883-1939) and his son, architect Earle Lewis, in the late 1930s, construction was delayed until funds and supplies were more plentiful after the Depression and the Second World War. Completed in 1949, the Temple dedication occurred on Sunday, July 17, 1949. Although H. Spencer Lewis had already passed through transition, a recording of his voice played during the opening ceremony. In accordance with the dedication's cosmological theme—that is, the ontological conception of the universe—each of the four primal elements—fire, air, earth, and water—were consecrated and their esoteric meaning explained. For this occasion sacred waters from the Nile, Ganges, and Indus rivers were brought from those remote places to be used in the proper consecration of the Temple.

The Temple building is a modified replica of the Temple of Hathor in Dendera, where mystical dramas were often performed.

Inside the Temple

A Rosicrucian Temple is symbolic in its design, form, and color. Here great truths once

discerned are preserved to be revealed to the sincere seeker. The East of a Rosicrucian Temple signifies the dawn of the Greater Light, the spiritual awakening or unfolding of human consciousness. This Greater Light, like that of the Sun, first shed its rays upon humanity in the East.

In the East of the Temple is a pylon, reminiscent of the great temple of Medinet Habu in Upper Egypt, with a diorama depicting a vista of the Nile and the golden cliffs of the west bank. There stand two large figures in partial silhouette on either side of the pylon. They are garbed as the pharaohs of old, and each makes the traditional salutation of forming a lodge.

The Temple Murals

The walls of the Grand Temple are decorated with beautiful murals, which are the work of Rosicrucian artist Diana Boveé Salyer, former staff artist of the Los Angeles County Museum. The murals, based on tomb and temple paintings, depict symbolical scenes meaningful both to Rosicrucian initiates and Egyptologists. On the following page we begin with a description of the first of the fifteen murals:





◁ 1. Amenhotep IV (later known as Akhnaton) and his queen, Nefertiti, stand in the famous Window of Appearances, showering gifts upon their subjects. These gifts were presented to people involved in the magnificent cultural work being accomplished in the new city of Akhetaton, which was established by the young king. The three small figures shown in affectionate poses with Nefertiti are Akhnaton and Nefertiti's daughters. Later paintings show up to six daughters.

▷ 2. While the Egyptians were well aware of the concepts of perspective and foreshortening, they chose not to use them. They drew what must be there, rather than simply what the eye saw. They acknowledged, in this way, that the eye could be fooled, yet the mind, hopefully, could not. This mural displays King Userhet and his mother examining beautiful flowers. The Egyptians did not show flowers grouped in the vase. They painted them rising above the vase, one above the other, so that all might be seen.



◁ 3. The goddess Isis greets Pharaoh Rameses III in this mural. The pharaoh is the central figure and the small figure beside Rameses is his son. Rameses III lived about 1200 BCE. This design appears on the tomb of Amenherkhepshef. Note the formalized design of a feather attached to the staff carried by the young son. The feather symbolizes *Maat*, the ancient Egyptian word for Truth, Order, and Justice.

▷ 4. The mother goddess Isis is depicted as raising Osiris, her brother-husband, from the dead. According to tradition, once raised, or resurrected, Osiris lived again in the spiritual world. The Osirian rites of birth, death, and rebirth became the basis for later concepts of the resurrection of the dead, which have found their way into many religions still extant. This mural is found in the tomb of Nebamun near Thebes, the ancient capital of Egypt.



◁ 5. Kenro, a scribe, is shown playing a game of *senet* with his wife. Many games, such as backgammon, originated with the Egyptians. Some original *senet* game pieces may be seen in the Rosicrucian Egyptian Museum. *Senet* had multiple levels of meaning. It was a popular board game; it also symbolized one's journey to the afterlife.

▷ 6. Akhnaton is riding in his chariot in this mural. Note the natural posture of the king. Above him is seen the symbol of Ra or Aton, the sun, its rays reaching downward with hands at their ends. This depicts the creative divine power reaching earthward, bestowing life on all things and bringing forth living things from the earth.



◁ 7. This mural shows bearers of gifts. They come bringing flowers, fruits, fowl, and cattle to pharaoh. The original of this mural appears on the walls of the tomb of Tjenro, who lived during the reign of Amenhotep II, about 3,500 years ago.

▷ 8. Here we see a beautiful mural called “Laying on of Hands” by its artist. It is designed after the description appearing in the June 1938 issue of *Rosicrucian Digest*, showing how the divine essence of the gods, known as *Sa*, was said to be imparted by the high priest to those who knelt before him. The same form of laying-on of hands was used in conferring kingship. This mural was taken indirectly from an Egyptian stele describing Queen Hatshepsut receiving from her father “the kingship of both banks of the river.” Note how the incense burner held above the candidate closely resembles the artifact featured in this issue’s “Treasures from Our Museum.”



◁ 9. This mural depicts the nobleman Kenro and his wife enjoying their garden. To show the fish in the garden pool, the ancient Egyptian artist depicted the pool in a vertical position, as though standing on its side. This scene appeared on the tomb wall of Neferonpe during the reign of Rameses II.

▷ 10. A noble is shown in the marshland of the Nile, hunting wild birds. His wife accompanies him. In the lower portion may be seen a boat in which an attendant is seated. Note the clump of papyrus reeds behind the noble’s wife. Also, observe that the ends of the boat depict the lotus flower open and closed. The Egyptians loved to incorporate the beauties of nature in their art. In addition, the act of hunting wild birds helped to magically create *Maat*, or order, and these scenes were often incorporated in tombs to give the owner this magical ability for all eternity.





◁ 11. This nobleman and his wife are partaking of their daily meal. The articles of food are piled high, as though the table were turned on its side toward you. Both husband and wife are enjoying the fragrance of the open lotus flowers that they hold. These charming domestic scenes indicate the high degree of civilization reached by the ancient Egyptians. This is from a mural in the tomb of Djehuti in ancient Thebes.

▷ 12. The three girls, perhaps representing the goddess Hathor, mistress of music, as indicated by their attire, are bearing fruit and flowers. One is carrying a sistrum in her hand. This is an oval musical instrument with three lateral rods attached. These rods are loose and rattle when they are shaken. The sistrum had a symbolic significance. It represented the protection given by the goddess Hathor to the youthful god Horus, when he was being hunted by Seth, the source of chaos. It was an instrument most often used by women in ritual. This scene is from the wall of a tomb dating from the reign of Thutmose IV.



◁ 13. In this mural we see the goddess Isis. Wearing a headdress of horns and the solar disk, Isis is conducting Queen Nefertiti to the tomb. The goddess Isis was one of the sacred trinity of Osiris, Isis, and Horus. Her connection with the afterworld was prominent in Egyptian religion. Above the heads of the figures are inscriptions identifying Queen Nefertiti as "The Great Royal Wife, the Lady of the Two Lands, speaking in Truth (Maat)."

▷ 14. In this mural, the young King Amenhotep II is seen on his nurse's lap. The oval designs containing inscriptions above the child king and his nurse are known as cartouches. They are the personal seals of the king. A servant is arranging flowers, and there is fruit on the table for the young king. This design is from a mural in the tomb of Kenamun, which dates to about 3,500 years ago.



◁ 15. In this mural, the high priest, Userhet, and his wife are enjoying food in their garden. An attendant is serving them from the table. The miniature bird-like figures on the table represent the *Ba* (soul personality) of the priest and his wife.

Our Featured Grand Lodge...

Grand Lodge of the Czech and Slovakian Languages Jurisdiction

A Brief History

by Grand Master Michal Eben, F.R.C.

IT ALL BEGAN back in 1989, when a long-time member of the German Grand Lodge, Frater Oldřich Nevřkla decided to establish an AMORC administration in the former nation of Czechoslovakia. In 1990 he succeeded in properly registering the new organization and began accepting members. Initially he served the new members from his own flat in Prague with the help of his wife, Hana. Frater Nevřkla translated all the early Rosicrucian monographs, which were then printed in France at the Chateau d'Omonville and distributed by mail.

Later, Frater Nevřkla rented a small office in Prague, from which the Grand Lodge's first employee began serving local members on a regular basis. Frater Nevřkla, who was appointed an administrator for the jurisdiction, continued translating the monographs, the rituals, and other texts, while at the same time conducting meetings of the region's first Atrium group. He also organized public lectures and held radio interviews. The administration worked under the supervision and with the support of AMORC's German Grand Lodge and its former Grand Master, Frater Wilhelm Raab. In 1993 the latter established the first Pronaos in Prague, and later, in 1994, the German initiation team performed the first initiation into the First Temple Degree in that city.

The first local initiation team was assembled in 1996, and later that year this new team performed their initial First Temple Degree Initiation under the supervision of Frater Maximilian Neff of the German Grand Lodge. This ritual was preceded by the ritual installation of the region's first Colombe, which took place in the Scandinavian Grand Lodge in Onsala, Sweden.

Upon the separation of the Czech and Slovak Republics in 1993 it was necessary to create a



The Grand Lodge headquarters located near Prague.

subordinate administration in Slovakia. A Regional Administrator was appointed (that office is still functioning today) although members in Slovakia are served by mail from Prague.

In 1995 Frater Nevřkla handed over his function to Frater Manuēlo Brtník, who became the Regional Administrator of the independent administration of the Czech and Slovak Languages Jurisdiction. Frater Brtník passed through transition on December 20, 1996. Frater Nevřkla passed through transition on May 20, 1998.

Frater Michal Eben crossed the threshold into the Rosicrucian Order in 1993. After having browsed through some of the Order's printed materials, he offered to provide typesetting and graphic layout for the monographs and other printed matter. Frater Eben gradually became more and more involved in all the office activities, and later he took over the entire office management. In 1995 he was entrusted with organizing an International Convention under the supervision of Frater Irving Söderlund, Treasurer of the Supreme Grand Lodge of AMORC.

In 1996 the Imperator and the Board of Directors of the Supreme Grand Lodge decided to establish an independent Grand Lodge of the Czech and Slovakian Languages Jurisdiction. Frater Eben was nominated as "acting Grand Master." It was also decided to purchase a building suitable for the Grand Lodge, for which the Supreme Grand Lodge granted a loan. The building was obtained in 1997 in the village of Koloděje, just outside of Prague, and most of the Grand Lodge's activities still take place at that location.



Frater Eben was ritualistically installed as Grand Master during the National Convention held in Prague in 1997, by Emperor Christian Bernard, and with Grand Master Sven Johansson as a guest. Another National Convention took place in 2003, at which time the Grand Lodge's first Regional Administrator and Grand Councilor were installed.

An initiation team from the Czech and Slovakian Grand Lodge regularly receives

initiations in Vienna, Austria, or Baden-Baden, Germany, respectively, thanks to the German Grand Lodge team. These initiations are then transmitted to the members at the Grand Lodge headquarters in Prague.

Currently there are over 470 members active in the jurisdiction, of which more than seventy are in Slovakia. All are served in the Czech language, which is easily understood and accepted by all.

ROSE-CROIX CODE OF LIFE

— Point Number 14 —

Be humanistic. Regard all humanity as your family. Beyond race, culture, and belief, all human beings are brothers and sisters. Consequently, all deserve the same respect and consideration.



IN MEMORIAM

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

On February 19, 2006, Ukio George Yorioka, Grand Master of the Japanese Grand Lodge, passed through transition and experienced the Great Initiation. Frater Yorioka had served as Grand Master since 1977. Frater Yorioka was born in Seattle, Washington, on October 19, 1914. Following his graduation from the University of Washington in 1940 with a major in Electrical Engineering, he went to Japan to work for Nippon (Japan) Victor Company, Ltd. (NIVICO), and in 1958, after passing the government examination, he became one of the first Consulting Engineers in Japan. It was in Japan that he became interested in the Rosicrucian teachings, although there were few Rosicrucians in Japan at that time. Nevertheless, Frater Yorioka crossed the threshold into the Order and became a devoted student of the teachings.

In 1977 Frater Yorioka established the Grand Lodge of Japan together with his wife Setsuko (deceased) and retired from consulting engineering work. He was installed as Grand Master by Past Emperor Ralph M. Lewis in 1978, in San Jose, during a World Convention, and served as Grand Master from that time. In recent years Frater Yorioka constructed a two-story "AMORC Building" in Tokyo with his personal financing, which includes a Rosicrucian Temple and Grand Lodge offices. The Temple was consecrated on May 5, 2002, under the leadership of Emperor Christian Bernard with the assistance of Grand Master Yorioka. Frater Yorioka also served on the Board of Directors of the Supreme Grand Lodge of AMORC.



Charter granted to the Grand Lodge of Denmark in 1920.

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XVIII- Final Article

International Alliances and the Contemporary Era

by Christian Rebisse, F.R.C.

AFTER HAVING DISCUSSED the beginnings of the Ancient and Mystical Order Rosae Crucis in the previous article in this series, let us now consider some of the significant events in the following years, especially those involving the Order's connections with other contemporary initiatic organizations.

AMORC's early years were marked not only by the enthusiasm that characterizes the beginnings of a great project, but also the tests and trials inherent to its realization. The situation was especially difficult, as the United States was passing through a period of recession, followed by the country entering World War I in April 1917. At the time the United States entered this conflict, the *Vaterland*, a huge German transatlantic luxury liner moored in New York

harbor was seized as a war prize. It was the sister ship of the *Imperator*, both of the Hamburg-Amerika Line, with the latter becoming the source of unfounded suspicions on the part of the American government regarding AMORC. Some zealous federal agents imagined that the Order was in contact with Germany, seeing that its leader bore the title of Imperator. This grotesque mistake led to searches of the organization's headquarters. Eventually, the government realized the stupidity of its actions, but many important documents were confiscated and lost, such as a pronunziamento attesting to the fact that H. Spencer Lewis had received in Toulouse the authority to establish the Rose-Croix in the United States. This document had been sent by the French Rosicrucians to Thor Kiimalehto, the Order's secretary, in October 1916.



Shortly afterwards, in 1918, AMORC experienced further adversity: due to embezzlement on the part of its treasurer, the Order's financial situation was placed in jeopardy. However, despite such obstacles, the Order succeeded in putting itself on a sound footing so as to best serve the growing number of men and women who desired to affiliate. In May 1919, due to the assistance of William Riesener, an industrialist and member of AMORC, the organization's headquarters were moved from New York to San Francisco.

As articles published at that time indicate, H. Spencer Lewis experienced a period of discouragement and even considered quitting all administrative duties. Such doubts were of short duration, however, because the Order's rapid expansion restored his enthusiasm. AMORC began to develop around the world. In September 1920 Denmark received a charter to establish a Grand Lodge under the direction of Svend Turning (1894-1952). The first Rosicrucian meeting in Denmark took place in Frederiksberg on September 1920, at Isol-Temple on Mariendalsvej. In 1921, under the auspices of the Indian Academy of Sciences, India opened itself to Rosicrucianism under the direction of K.T. Ramasami. AMORC was also establishing itself in such diverse places as Mexico and Java, and a secretariat was formed in England. In May 1921, an article in *The Mystic Triangle* reported that the Order had received a request from members residing in Paris for the creation of a Lodge that would welcome American Rosicrucians traveling through France. Around 1922, AMORC was set up in China and Russia, due to the efforts of M. Prinz-Visser, a Dutch member who, after having worked at the organization's headquarters in the United States, settled in Harbin, Manchuria.¹ At around the same time, Ralph M. Lewis, the Emperor's son, became a member.

Theodor Reuss and the O.T.O.

H. Spencer Lewis was aware that Rosicrucian activities had been reduced to nothing in Europe due to World War I. He surmised, however, that a few members had survived the conflict, and thus on a number of occasions he attempted to contact them for the purpose of reconstructing the worldwide unity of the Rose-Croix. During 1920 he learned that a congress assembling many initiatic movements was held in July in Zurich, with the aim of uniting the different traditional orders within an

international federation—much along the lines of what Papus had attempted in 1908. After obtaining the address of Theodor Reuss, its organizer, from Matthew McBlain Thomson, a Freemason of Salt Lake City,² Lewis wrote to Reuss on December 28, 1920, asking for an account of this event. Theodor Reuss (1855-1923) responded only on June 19, 1921, about six months later, stating that he had decided to withdraw from the Zurich congress after Matthew McBlain Thomson had turned it into a mere money-making scheme.³

As the successor of John Yarker for the Memphis-Mizraim Rite and the Ancient and Accepted Scottish Rite of Cerneau, and as the director of the Ordo Templi Orientis (O.T.O.), Reuss attempted to reorganize the international activities of these three orders. However, his legitimacy was increasingly contested,⁴ and after being snubbed at the Zurich congress, he regarded Lewis as a golden opportunity to extend his influence to the other side of the Atlantic. As we saw in Part XIII of this series, Reuss claimed that the O.T.O. was an order descending from the 17th century German Rosicrucians.⁵ In his correspondence with Lewis, he described himself as a Rosicrucian.⁶ The Emperor, unaware of the O.T.O.'s exact nature, seemed to believe him—at least for a few months—and thus proposed that they collaborate. How could Lewis doubt the sincerity of the person who claimed to be both the successor of John Yarker and the continuator of Papus? To seal their union, Theodor Reuss presented Lewis with a charter that conferred on him the 33°, 90°, and 95° of the Memphis-Mizraim Rite, and the VII° of the O.T.O. As this document indicates, he made the Emperor “a honorary member of our Sovereign Sanctuary for Switzerland, Germany, Austria and to represent our Sov. Sanctuary as Gage of Amity near the Supreme Council of the A.M.O.R.C. at San Francisco (California).”⁷ This was in fact a completely honorific charter, because Lewis had neither been initiated into the Memphis-Mizraim Rite nor the O.T.O. Thus, the function of this diploma was limited to making him O.T.O.'s ambassador to AMORC, which was confirmed by the correspondence accompanying the charter.



Theodor Reuss

The TAWUC

The two men tried to create an organization whose purpose was to direct Rosicrucianism on the world level. Thus, in September 1921 the TAWUC (The AMORC World Universal Council) came into being. However, Lewis seemed to have certain reservations concerning Reuss. For instance, in the article published in AMORC's magazine concerning the new association, he referred only occasionally to his collaborator by name. Moreover, as their correspondence demonstrates, it was only after having been assured that Reuss was no longer associated with Aleister Crowley did Lewis feel willing to commit himself.⁸ In any case, Lewis' suspicions were well founded, because it soon appeared that he and his collaborator did not share the same objectives. When Reuss wanted it mentioned in TAWUC's constitution that one of the organization's principal objectives was to "propagate a holy Gnostic religion and to set up some departments of spiritual instruction, publications of political economics, social economics . . .," the Emperor grew concerned and refused to move forward. Reuss then proposed to discuss the text of the constitution at a convention that he was organizing in Switzerland.

From that moment, the collaborative projects between America and Europe crumbled, and Lewis began to catch a glimpse of his correspondent's real intentions. He realized that he had acted too hastily and tried to stall for time. Sensing the hesitation of his correspondent, Reuss made some fresh proposals and suggested that a meeting be arranged between American and German Rosicrucians as part of a tourist excursion to Oberammergau, a Bavarian village renowned since 1634 for its enactments of the Passion Play. The director of the O.T.O. worked for an office that organized these theatrical productions, and he wanted the Emperor to attend the May 1922 production, accompanied by some 500 members. Seeing that his correspondent was primarily interested in using AMORC as a way of obtaining money, Lewis kept his distance. Beginning in September 1921, he no longer answered Reuss' letters—except for one last time on May 20, 1922—and the relations between the two men drew to an inconclusive end. The TAWUC project remained a dead letter, although it stirred the imaginations of some historians whose writings have become the source of many errors. Soon

afterwards Theodor Reuss entered into a great silence as he passed "to the eternal East" on October 28, 1923, in Munich.⁹

The Rosicrucians of France

H. Spencer Lewis had the pleasure of seeing his son Ralph increasingly involved in the activities of the Order. During 1924 the latter was elected Supreme Secretary of AMORC. In the following year, the evolution of the organization led to its moving once again, and its headquarters were set up in Tampa, Florida.

In 1925, Earle R. Lewis, the Emperor's brother and treasurer of the Metropolitan Opera Company of New York, became acquainted with Maurice Jacquet (1886-1954). This French pianist, orchestral conductor, and composer lived for some years in the United States with his wife Andrée Amalou-Jacquet, a renowned harpist.¹⁰ He liked people to call him the Duke of Misserini and gave concerts at the Maxime Theatre in New York. As this musician was a Freemason who was also interested in Rosicrucianism,¹¹ Earle R. Lewis thought that it would be interesting to put him in contact with his brother. The Emperor proposed that they meet at a conference he was giving in New York in November 1925. Maurice Jacquet informed Lewis on November 21 of his obligation to be in Chicago for a concert on this date, but he stated at the end of his letter: "I am Rose-Croix."¹²

Nonetheless, the two men did finally meet, and Maurice Jacquet did not hesitate to show his enthusiasm for AMORC. In 1926 he suggested that the Emperor get in contact with the highest authorities of French Freemasonry, and, with this purpose in mind, Jacquet put him in touch with André Mauprey, a playwright, 33° Mason, and a member of L'Effort Chapter directed by Firmin Gémier. As we will see, André Mauprey played an important role in the development of AMORC in France.

Maurice Jacquet's wishes soon came true, because H. Spencer Lewis intended to go to Europe at this time to look into an unusual matter. In January 1926 he had received from Basel, Switzerland, a letter of invitation from Theodor Reuss—although the latter had died in 1923! He also wanted to take advantage of his travels to meet AMORC's French members, who undoubtedly envisioned developing the Order in France. Moreover, in May 1926, due to the intervention of John P. Callaghan, a Rosicrucian



living in Montreal, the Emperor was in correspondence with François Jollivet-Castelot, president of the Alchemical Society of France. This eminent esotericist had published since 1920 a periodical devoted to alchemy entitled *La Rose-Croix*. At the end of May, he became an honorary member of AMORC.¹³

The Voyage to France in 1926

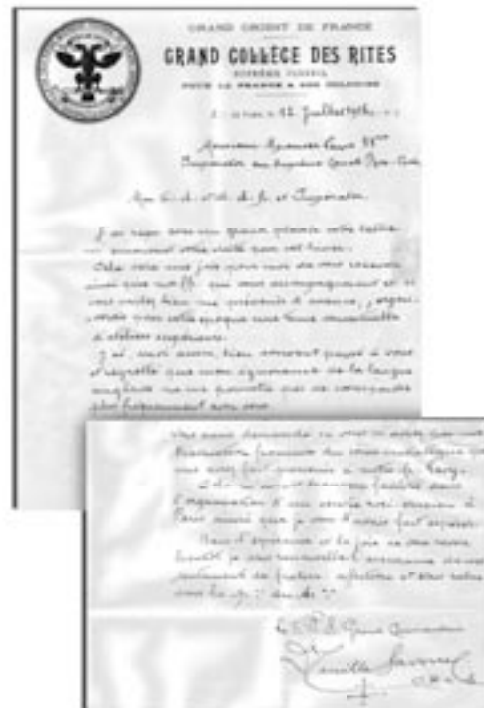
Upon arriving in France on August 11, 1926, H. Spencer Lewis met M. Malherbe and his wife, two members of the Order, as well as Charles Lévy, a Freemason who would become the Grand Secretary of AMORC for northern France. He also contacted Firmin Gémier and Camille Savoie (1869-1951). The latter was one of the highest authorities of French Freemasonry. The Grand Commander of the Grand College of Rites, he was trying at that time to reorganize the activities of the Masonic Rose-Croix Degree. Enthusiastic about anything that could bring people together, he was interested in Rosicrucianism and manifested an especially keen interest in AMORC. Following their interview, a more official meeting was organized for the month of September. Meanwhile, Lewis did a little touring while pursuing his activities. He traveled to Toulouse, where he met Ernest Dalmayrac, a member of the Rose-Croix Chapter, of L'Encyclopédique Lodge.¹⁴ In one of the Emperor's albums can be seen a photograph of Dalmayrac's house in Toulouse, with the following inscription: "The R.C. Headquarters in Toulouse."

André Lebey and the League of Nations

According to the accounts of his travels, Lewis participated in a mysterious conclave in Toulouse.¹⁵ What were the Emperor's real activities in this city? It remains difficult to say. As was often the case with his reports, he blended personal mystical experiences with actual facts, so as to veil their precise meaning. Nonetheless, it is possible that while in Toulouse, he took part in some meetings that brought together initiates from various backgrounds. However, in a sort of initiatic ecumenism, he often tended to describe Freemasons of the Rose-Croix degree as Rosicrucians, since these men adhered to the same concepts of peace and unity as did he. One piece of information given by Lewis reveals this inclination. He stated that many of the con-

clave's participants took part one week later in the opening session of the League of Nations.¹⁶ This worldwide organization, headquartered in Geneva, was established immediately after World War I to help maintain peace between nations and to avoid having the horrors of war recur. It is possible that the meeting mentioned by the Emperor was a preliminary gathering held in a lodge in Toulouse at the end of August 1926, shortly before the session of the League of Nations in Geneva. Among the various individuals he met during his travels in France, let us also mention André Lebey (1877-1938),¹⁷ the Grand Orator of the Grand College of Rites and one of the French promoters of the League of Nations.¹⁸

In addition to the preparatory meetings held in Toulouse, it is possible that Lewis participated in those that were organized in Geneva by the officers of the League of Nations, when he returned to this city. Later, in a letter addressed to the American consul in Geneva in response to the criticism of one of his detractors, he stated that the international conferences of Rosicrucians and Freemasons were held in Geneva in 1926, at the same time as the fall session of the League of Nations, and that he himself had participated in one of these meetings.



Excerpts from a letter written by Camille Savoie to Harvey Spencer Lewis on July 12, 1928.

A Reception at the Grand Orient in Paris

After his trip to Toulouse, Lewis stopped in Nice at the beginning of September to meet once more with André Mauprey, who had invited him to spend seven days in his villa of Golfe-Juan. Together they discussed a possible collaboration between AMORC and the European Dramaturgical Society, of which the French were in charge. The relationship between the two men was quite brotherly, and André Mauprey would become the legate of AMORC for France.

Afterwards Lewis returned to Paris, where Camille Savoie had invited him to participate in a special meeting in the Temple No. 1 of the Grand Orient of France on September 20. The ceremony was a lodge meeting of the grand chapter—in other words, a workshop reserved for the regular members of the 18th degree, that of the Rose-Croix. The work was directed by Camille Savoie, Grand Commander of the Grand College. André Lebey, the Grand Orator, was present, as was Ernest Dalmayrac, who represented L'Encyclopédique Lodge of Toulouse. As the *Bulletin du Grand Orient* stated, during this meeting, “the T.III.F. Spencer Lewis, 33°, Emperor of the R.C. of the United States, in Tampa (Florida), was brought into the grand chapter with the honors due his rank. Received solemnly by the Grand Commander who, in lofty words, welcomed him, thanked him for his visit, and invited him to take his place in the East, where, by his presence, he would honor this important lodge meeting, bringing together all the representatives of the chapters of the Federation.”

The Beginnings of Rosicrucianism in France

Before returning to the United States, H. Spencer Lewis continued his meetings in Europe. What was the result of his visit to Basel? He did not indicate, but it is probable that he met Theodor Reuss' successors because, in 1930, the project that they had conceived together was taken up once again by Heinrich Tränker. It likewise ended in an impasse.

Upon returning to Tampa, the Emperor remained in contact with Camille Savoie, because the latter wished to be personally involved

in the development of AMORC in France.¹⁹ However, in a letter dated July 12, 1928, he brought up his difficulties in collaborating usefully, as his command of English was poor (see accompanying reproduction of this letter).

H. Spencer Lewis did not seem to have been much in favor of the idea of developing Rosicrucianism under the wing of French Freemasonry. On this score, Maurice Jacquet was in agreement and deplored the “European Masonic trust” desired by the Grand Orient of France. Although some Freemasons wanted to become members of AMORC, the pioneering Rosicrucian groups in France were created outside the pale of Freemasonry. The first was established in Paris under the direction of Charles Lévy, and the second in Nice under André Mauprey. Two individuals in this group—Dr. Clément Lebrun (1863-1937) and Dr. Hans Grüter (1874-1953)—distinguished themselves and were to experience a special destiny. In November 1933 H. Spencer Lewis proposed that Clément Lebrun replace Charles Dana Dean, the Grand Master for the United States, who had just gone through transition. Although seventy years old, Lebrun left Nice for San Jose, where he occupied the office of Grand Master until his death in 1937. As for Hans Grüter, he became Grand Master of France.²⁰ He was assisted by Jeanne Guesdon (1884-1955). The latter, who spoke perfect English, had joined the Order in 1926 while living in Cuba. She returned permanently to France in 1930, where she became a highly esteemed associate. Although she had only the title of Secretary, Ms. Guesdon was in fact the real director of AMORC in France.

Nicholas Roerich and the World Council

In November 1927, AMORC left Tampa, Florida, to establish its headquarters in San Jose, California. This was the beginning of activities in Rosicrucian Park, whose architecture was inspired by the ancient Egyptian style. Soon afterwards, in 1930, an Egyptian Museum was opened. Recognized by the International Council of Museums (ICOM) and by the Egyptian National Museum of Cairo, it has welcomed thousands of visitors over the years. It remains the largest Egyptian museum on the west coast of the United States and continues to mount important exhibitions. In January 1999, the exhibit *Women of the Nile* was opened, an



event that was broadcast by the major American television networks.

At the beginning of the 1930s AMORC's development in the world was such that it became necessary to create an International Supreme Council, the World Council, composed of those individuals who directed the Order in the different parts of the world—France, Denmark, the Netherlands, Canada, Puerto Rico, Bolivia, Australia, Sweden, England, China, Poland, etc. Among these members, the presence of the Russian painter Nicholas Roerich (1874-1947) may be noted. According to what is revealed by the correspondence between Roerich and the Emperor between 1929 and 1940, he apparently became a member of the Order in 1929, the period in which he was nominated for the Nobel peace prize.²¹ H. Spencer Lewis related that he met Nicholas Roerich at the inauguration of the Roerich Museum in New York, on October 17, 1929.

Named a legate for AMORC, Nicholas Roerich was charged with carrying out certain missions. Thus, in 1934, at a time when he directed, at the request of the American government, an expedition across China and Mongolia to find plants capable of combating the desertification of the American prairies, he stopped at Harbin in order to meet his Rosicrucian compatriots. The articles published between November 18 and November 24, 1934, in *Le Temps de Kharbine* retraced his activities. One of the articles, entitled "Nicholas Roerich—legate of the Great White Brotherhood—AMORC," had the subtitle "The true face of the academician N. Roerich unveiled." Indeed, he was suspected of being a Freemason in the pay of American power. Certain journalists saw in the three circles that decorated the Banner of Peace designed by Nicholas Roerich—a special flag meant to protect cultural treasures in the case of war—the three points of Freemasonry. Nicholas Roerich remonstrated in these same newspapers, stating that he was a Rosicrucian and that the Order had nothing to do with Freemasonry and politics. What makes these documents important is that they demonstrate in an incontestable way that Nicholas Roerich was actively engaged in Rosicrucianism.

The Polaires

Apart from its internal evolution, AMORC continued to maintain connections with other individuals in the world of esotericism. In

September 1930 H. Spencer Lewis came in contact with Cesare Accomani (alias Zam Bhotiva), the director of the Polaires. This strange order claimed to be guided by the "Rosicrucian initiatic center of mysterious Asia." It had as its mission the reconstruction of the "polar fraternity" with the aim of preparing for the coming of the Spirit under the sign of the Rose and Cross. The Polaires felt that the time was drawing near when "rods of fire" would once again strike certain countries on earth, and that everything destroyed by man's selfishness and thirst for gold would have to be rebuilt.²² To prove their assertions, they made use of the "oracle of the astral force," which served to communicate directly with what they described as being a Rosicrucian esoteric center located in the Himalayas.²³ This technique had been given to them in 1908 by Father Julian, a hermit living near Rome. Beginning in 1929 the oracle's messages incited Zam Bhotiva to create a group called "The Polaires," in reference to the sacred mountain, the symbolic center of the Primordial Tradition. The first meetings took place on Rue Richelieu, on the premises of a Parisian newspaper. The information received from the oracle soon led to a dead end. In March 1932, after having searched in vain at Montségur, Zam Bhotiva became discouraged and left the order. Victor Blanchard (1884-1955), the Grand Master of the Martinist and Synarchic Order, then replaced him.

Whatever the seriousness of their aims may have been, the Polaires were to play a crucial role because a majority of French occultists, such as René Guénon, Maurice Magre, Jean Chaboseau, Fernand Divoire, Jean Marquès-Rivière, and even Eugène Canseliet, frequented their meetings. Furthermore, this order was to become one of the major groups of the *Federatio Universalis Dirigenes Ordines Societatesque Initiationis*—the Universal Federation of Initiatic Orders and Societies, commonly abbreviated as FUDOSI.

The FUDOSI

In the years preceding World War II great confusion reigned in the realm of esoteric organizations. Indeed, a certain number of movements, both in Europe and America, plagiarized the symbols, names, and rituals of traditional initiatic orders. Certain people were worried, particularly those who were part of the Rosicrucian movements created in Belgium by Émile Dantinne (1884-1969): the Order of the Rose-Croix Universitaire founded in 1923, and

the Ordre Hérmetiste Tétramégiste et Mystique (O.H.T.M.)²⁴ instituted in 1927. After Joséphin Péladan's death in 1918, Émile Dantinne was presented as his disciple; however, he claimed an initiatic filiation coming not from the Sâr, but from the "astral" Rose-Croix. The philosophy, rites, and teachings of these orders were similar to the magic of the Renaissance. In this regard they digressed from Joséphin Péladan, who rejected such practices.

The Belgian Rosicrucians were subjected to the criticism of the followers of Max Heindel, Rudolf Steiner, and the Theosophists. Most of them were Martinists and members of the Memphis-Mizraim Rite. They initially placed themselves under the direction of the Sovereign Sanctuary of Jean Bricaud, but became independent beginning in 1933. However, upon separating, they wanted to associate themselves with an organization of international stature. Following the advice of Franz Wittemans who was already in contact with the American Rosicrucians, Jean Mallinger (1904-1982), a close associate of Émile Dantinne, wrote the following to H. Spencer Lewis on January 11, 1933: "We will be very honored to affiliate ourselves with the eminent Rosicrucian Order, of which you are the Chief and Guide . . . we will be very happy to be able to collaborate in AMORC's activities . . ." It is from this first contact that FUDOSI came into being. The goal of this association was to federate the initiatic orders and societ-

ies in such a way as to protect them from numerous non-traditional organizations that appeared at this time. During its existence, from 1933 to 1951, FUDOSI brought together organizations as diverse as the Ancient and Mystical Order Rosae Crucis, Rose-Croix Universitaire, Ordre Hermétiste Tétramégiste et Mystique, Ordre des Polaires, Ordre Martiniste Synarchique, Traditional Martinist Order, Synarchical Union of Poland, Kabbalistical Order of the Rose-Croix,

Universal Gnostic Church, Society of Templar Studies and Researches, Order of the Militia Crucifera Evangelica, Order of the Lily and the Eagle, Order of the Unknown Samaritans. The Masonic Order of Memphis-Mizraim was also represented for a time.²⁵

The Triangle of the FUDOSI

The Federation, set up in Brussels, was directed by a triangle of Imperators: H. Spencer Lewis, Émile Dantinne, and Victor Blanchard. Each represented one aspect of Rosicrucianism: the first, that of America (Ancient and Mystical Order Rosae Crucis); the second, that of Europe (Rose-Croix Universitaire et Universelle); and the third, that of the Orient (Fraternity of Polaires). Within FUDOSI, the three men bore an initiaic name: Sâr Alden (H.S. Lewis), Sâr Hieronymus (É. Dantinne), and Sâr Yésir (V. Blanchard). The

Federation held its first conventicle in Brussels in August 1934. H. Spencer Lewis took an active role in the FUDOSI from 1934 to 1939, the year of his death.

Despite its noble ideals, the FUDOSI project was quite utopian. First of all, a few young Belgian initiates attempted to use the Federation as a way to dominate the world of esotericism according to their own conceptions. Furthermore, it was Jean Mallinger, rather than Émile Dantinne, who directed the movement in Belgium, but his character was poorly suited to an organization that brought together orders following different methods and

philosophies. Lastly, Europe was rent by tensions that soon would plunge most of the world into a terrible war. As reported by Ralph M. Lewis, one of FUDOSI's officers wanted the federation to assume unacceptable positions: first of all, he insisted that all the orders of the federation should conform to his personal conceptions as to their way of developing and functioning. Furthermore, he expressed his unhappiness over the fact that AMORC included members of African descent.²⁶



The official symbol of the F.U.D.O.S.I., seen in the above letterhead just below the name of the organization, was designed by H. Spencer Lewis in 1934. This unique design incorporates elements of the principal mystical symbols of the orders of the F.U.D.O.S.I., artistically and effectively united. The body of legates and dignitaries attending the organization's 1934 congress unanimously accepted Lewis' design.





Harvey Spencer Lewis.

Although Ralph M. Lewis did not name the author of these scandalous words, it may be easily supposed that they were expressed by Émile Dantinne himself or by Jean Mallinger. Indeed, the documents published by Lucien Sabah lead us to believe that the two men were profoundly racist and that they adhered to the thesis of a “Judeo-

Masonic plot,” dear to the Vichy government.²⁷ We can understand how this attitude was strongly deplored by other members of FUDOSI.

Let us specify that H. Spencer Lewis’ position concerning race was always clear: for him, there did not exist any superior or inferior race. In his book *Mansions of the Soul*, published in 1930, he stated: “. . . it may be mentioned that this ancient understanding of the association of all egos with each other, and the uniting of all souls into one soul, was the foundation for the belief in the universality of humanity through the universal Source of all beings, and establishes the fact that all human beings are brothers and sisters under one creator and of the same essence, same vitality, and same consciousness, regardless of race, creed, color, or other distinctive elements of the ego.”²⁸ In another text, Lewis noted: “My sympathies, personally, extend to the so-called negro race because of the things they have had to suffer, just as the Jews in the early days after the Christian period had to suffer the loss of their land, their country and estates and their high standing because of prejudice, intolerance, and misunderstanding.”²⁹

As a whole, FUDOSI was composed primarily of worthy individuals in love with society and spirituality, who shared Lewis’ tolerance and humanity. On the other hand, the innovations and avant-garde way of thinking of the Americans have often shocked Europeans locked into their traditions.

FUDOSI’s work was interrupted by the war of 1939-1945, only resuming in 1946. It was Ralph M. Lewis who participated in the final meetings. After his father departed the earth plane on August 2, 1939, Ralph Lewis continued to work for the Federation despite the

underhanded opposition of Jean Mallinger.³⁰ However, the external conditions were not the same. Indeed, since the orders composing FUDOSI had acquired a recognition that protected them from the risks of plagiarism, the organization had little reason for continuing. Thus, on August 14, 1951, its members decided to disband the organization.

A page in the history of Rosicrucianism was turned with the departure of H. Spencer Lewis. Apart from the major role he played in the foundation of AMORC and the influence he exercised in the world of esotericism, he was an individual of eclectic interests. It should be remembered that he established the fifth planetarium in the United States and the first museum of Egyptology on the west coast of the United States. Some years previously, he had set up one of the first private radio stations in New York, which was devoted in great part to programs of a cultural and philosophical nature. To these should be added the numerous paintings that he completed on esoteric and symbolical subjects, some of which have acquired a national renown. He was also a member of numerous philanthropic societies and associations—his foremost quality, known to many, being humanitarianism. As with all extraordinary persons, he was naturally criticized and defamed,³¹ but H. Spencer Lewis worked with such ardor and conviction in serving Rosicrucianism that his contribution to the Rosicrucian heritage can never be slighted or overlooked.

The Contemporary Era

After World War II, Ralph M. Lewis (1904-1987), the new Emperor, reorganized the activities of the Ancient and Mystical Order Rosae Crucis. Under his direction, Grand Lodges and Lodges were established in most countries of the world. In keeping with the wishes of H. Spencer Lewis, he proceeded with a revision of the teachings intended for the members. At the same time, he wrote a large number of articles concerning esotericism and philosophy, as well as many noteworthy books, such as *The Sanctuary of Self* (1948) and *Essays of a Modern Mystic* (1962). During Ralph Lewis’ administration, he traveled all around the world to meet members of the Order and its directors, notably during Rosicrucian conventions. On January 12, 1987, he left this world, after having worked for forty-eight years in the service of the Rose-Croix. He

left us with memories of a cultivated man, an inspired philosopher, and a great humanist.³²

Following the death of Ralph M. Lewis, Gary Stewart was elected to the office of Emperor on January 23, 1987. Unfortunately, he did not rise to the task and committed grave errors. He was finally dismissed by all the Grand Masters on April 12, 1990. To replace him, the Grand Masters unanimously chose Christian Bernard, who at that time was the Grand Master of the French-language jurisdiction. Having worked for more than twenty years in serving this jurisdiction, he now devoted his experience to the Order as a whole. Under his direction, AMORC has become increasingly internationalized, and its teachings have been revised once more, in keeping with the necessary rule that they always be kept up to date so as to respond to the evolution of consciousness and thinking.



Ralph Maxwell Lewis.

The Teachings of AMORC

Concerning the teachings of AMORC, and without entering into details that have no place in a series of articles that is primarily concerned with Rosicrucian history, we will limit ourselves to stating that they take the form of monographs that cover twelve degrees of material. They generally deal with the great themes of the Tradition, including those of the origins of the universe; the nature of time and space; the laws of matter, life, and consciousness; the nature of the human soul and its spiritual evolution; the mysteries of death, the afterlife, and reincarnation; traditional symbolism; the science of numbers; etc. To these topics are added practical experiments devoted to learning such fundamental mystical techniques as mental creation, meditation, prayer, spiritual alchemy, etc.

As AMORC favors freedom of consciousness, its teachings are not dogmatic or sectarian in character. They are proposed to members as the basis for reflection and meditation, with the aim of passing on to them a traditional knowledge that contributes to their spiritual unfoldment. Thus, the ultimate goal of initiatic development is to reach the Rose-Croix state. It is important to emphasize here that the words *Rosicrucian* and

Rose-Croix do not have the same meaning in AMORC. The first designates an individual who studies the Order's teachings and philosophy, whereas the second indicates an individual who, at the end of this study, has attained perfection, in the sense of being wise in his or her judgments and behavior. It is to this state of wisdom that every Rosicrucian aspires.

Along with the written instructional material that AMORC sends to its members, it perpetuates an oral instruction that may be obtained by attending the organization's Lodges. Although attending the Lodges is not mandatory, they are a useful complement to the Rosicrucian study, in the sense that they favor the ritualistic aspect of Rosicrucianism and serve the framework of collective study. It should also be noted that AMORC initiations, in their most traditional form,

are conferred in these Lodges. It can be said that these initiations bring the Rosicrucian quest to its perfection.

It should be mentioned that beginning in the early 20th century AMORC sponsored a university that is now known throughout the world as *Rose-Croix University International*. Formed primarily of Rosicrucians specializing in some particular field of knowledge, this university serves as a framework of research carried out in disciplines as diverse as astronomy, ecology, Egyptology, computer science, medicine, music, psychology, physical science, and esoteric traditions. As a general rule, the result of such research is communicated only to members of the Order, however RCUI also holds conferences and seminars that are open to the public. It also publishes books.

AMORC in the World

In the modern era, AMORC has expanded throughout the world and is composed of approximately twenty jurisdictions traditionally called "Grand Lodges," most of which cover all the countries where one language is spoken. All are part of a collective entity bearing the traditional name of "Supreme Grand Lodge." The Order as a whole is directed by a Supreme Council that is composed of the Emperor and all the Grand Masters of the world, each of





A Rosicrucian Temple

whom is elected to his or her office by a mandate renewable every five years. This Council convenes on a regular basis to oversee the activities of the Order, both on the jurisdictional level and on a worldwide level. Each Grand Master enjoys the same prerogatives as the others, and each Grand Lodge has the same ranking as the others.

The Fourth Rosicrucian Manifesto

In keeping with its motto: “The greatest tolerance in the strictest independence,” AMORC is independent of all religions and all political systems. However, it is interested in the evolution of the world. That is why it has expressed its position on the state of humanity in drafting a manifesto entitled *Positio Fraternitatis Rosae Crucis*. Dated March 20, 2001, this text was made public by Christian Bernard on August 4, 2001, at a world convention held in Göteborg, Sweden. This manifesto constitutes an important event in the history of Rosicrucianism, so much so that it was published simultaneously in twenty languages. Whereas the three Rosicrucian manifestoes of the 17th century were primarily addressed to an intellectual, political, and religious elite, the *Positio*, which may be considered as the fourth Rosicrucian manifesto, is meant for the public at large. It launched an appeal to all those who, all around the world, are concerned about the meaning of human destiny and the fate of humanity.

In the foreword, AMORC makes explicit the reasons that motivate the publication of the *Positio*: “History repeats itself and regularly re-enacts the same events, though generally on a broader scale. Thus, almost four centuries after the publication of the first three Manifestos,

we notice that the entire world, and Europe in particular, is facing an unprecedented existential crisis in all spheres: political, economic, scientific, technological, religious, moral, artistic, etc. Moreover, our planet—the environment in which we live and evolve—is gravely threatened, elevating in importance the relatively recent science of ecology. Certainly, present-day humanity is not faring well. This is why, faithful to our Tradition and our Ideal, we, the Rose-Croix of today, have deemed it advisable to address this crisis through this *Positio*.”

Although it highlights the crucial problems facing humanity at the dawn of the third millennium, the fourth manifesto does not in any way invoke ideas of an approaching doomsday or apocalypse. Rather, it reports on the world situation and brings to the fore those problems and trends which, according to the Rosicrucians, menace the Earth in the near future. According to the Rosicrucians, the crisis confronting humanity has arisen because modern societies are dominated by individualism and materialism. Thus, the *Positio* appeals primarily to humanism and spirituality. At the same time, the manifesto emphasizes the need for an individual and collective regeneration of all humanity: “In this transitional period of history, the regeneration of humanity seems to us more possible than ever before because of the convergence of consciousness, the generalization of international exchanges, the growth of cross-cultural fertilization, the worldwide coverage of news, as well as the growing interdisciplinary movement among the different branches of learning. We think that this regeneration, which must take place both individually and collectively, can only come about by favoring eclecticism and its corollary, tolerance.”

Among the key ideas expressed in the fourth Rosicrucian manifesto may be noted the unqualified condemnation of totalitarian ideologies—of which Rosicrucians themselves have been the victims—and the blacklisting perpetrated by political systems established on a single form of thinking. For



Positio Fraternitatis Rosae Crucis

Rosicrucians, if democracy remains the best form of government, “the ideal in this regard would be for each nation to help promote the emergence of a government bringing together the personalities most capable of governing the affairs of state.” We also note throughout the *Positio* a desire to reaffirm the humanism distinctive to Rosicrucians. Thus we read: “. . . each human being is an elementary cell of a single body—that of all humanity. By virtue of this principle, our conception of humanism is that all humans should have the same rights, be given the same respect, and enjoy the same freedoms, regardless of the country of their origin or the nation in which they live.”

In another realm, that of spirituality, AMORC ponders in the *Positio* the fate of the great religions, and even lets it be understood that they are fated to disappear in favor of a universal religion. For what is properly called Rosicrucian spirituality, the fourth manifesto defines it in this way: “. . . it is based, on the one hand, upon the conviction that God exists as an Absolute Intelligence having created the universe and everything therein; and, on the other hand, on the assurance that each human being possesses a soul which emanates from God. Moreover, we think that God manifests in all Creation through laws that we must study, understand, and respect for our greater good.” While this spiritualistic humanism may seem utopian, it is precisely what AMORC calls for, recalling that Plato, in the *Republic*, sees the form of ideal society in Utopia. Under these conditions, it is not surprising that the *Positio* ends with a text deliberately given the title of “Rosicrucian Utopia,” placed under the auspices of “God of all beings, God of all life.”

The *Positio Fraternitatis Rosae Crucis* continues the lineage of the Rosicrucian manifestos published in the 17th century. We may even say that it constitutes their continuation beyond time and space. As such, it now forms an integral part of the Rosicrucian Tradition and builds a bridge between the Rosicrucians of yesteryear and those of today. Furthermore, since its publication this fourth manifesto has been the object

of comments along these lines, on the part of historians of esotericism. Let us mention one in particular: Antoine Faivre, who has written, “It will certainly remain as an outstanding document in the history of Rosicrucianism.”

Conclusion

In concluding this series of articles, and after having followed in the steps of Hermes Trismegistus and Christian Rosenkreuz, we are fully aware that this work does not constitute an exhaustive study of Rosicrucianism. Faithful to our initial plan, we have striven, first of all, to place Rosicrucianism in the history of esotericism. Thus, by traveling from ancient Egypt to the modern day world, we have seen how Western esotericism has developed over the centuries. It may also be noted that in most eras Egypt has been perceived as the historical or mythical center of a mysterious primordial Tradition that initiates have endeavored to hand down from one generation to another.

Secondly, we have discussed the emergence of one of the most important present-day Rosicrucian movements: the Ancient and Mystical Order Rosae Crucis. We have not attempted to deal with all of its history, but we have chosen to present the essential stages. After nearly a century of existence, AMORC has kept

alive the flame of Rosicrucianism by adapting it to the modern world, promoting a teaching that relinquishes occultism in favor of the personal and spiritual unfoldment of its members.

As this study has shown, many individuals have worked to establish Rosicrucianism over the centuries. When attempting to wed the Rose and the Cross, some of them were wounded by the thorns that protect the flower of the soul, as they are not perfect sages, but rather men and women with all of their human qualities and flaws. Nevertheless, each person has, to one degree or another, contributed to the elevation of humanity, by encouraging his or her contemporaries to look beyond the world of appearances, so that they could discover therein the presence of the Divine. And, in so doing, the questions that they have raised concerning the mysteries of



One of AMORC's official symbols, with the Order's name in Latin. Among Rosicrucians, the cross represents the human physical body and the rose represents the human soul on the path of evolution.



the Rose and the Cross—that is, the why and wherefore of Humanity and Creation—remain a living actuality.

Endnotes:

¹ A large community of Russian emigrants hostile to Communism lived in Harbin. In November 1926 the Grand Lodge of Russia merged with the Grand Lodge of China. J.A. Gridneff was named Grand Master of the Order for Northern China, while F.J. Kafka directed the activities of Southern China.

² In July 1919 Theodor Reuss had given to Matthew McBlain Thomson an O.T.O. certificate making him “33°, 96°, IX°, Souv. Grand Master General and Grand President General.” Matthew McBlain Thomson directed the International Masonic Federation of Utah. After having succeeded in bringing into his federation such individuals as Jean Bricaud, he experienced considerable difficulties. On May 15, 1922, he was condemned by the Federal Court of Salt Lake City for fraudulent use of the mail. Concerning this individual, see Evans, Isaac Blair, 1854?- . *The Thomson Masonic Fraud; A Study in Clandestine Masonry* (Salt Lake City: Printed privately, 1922).

³ Jean Bricaud’s magazine, *Les Annales initiatiques*, announced in May 1920 the preparation of this international congress slated to take place in Zurich on July 17-19, 1920, under the supervision of Matthew McBlain Thomson, illustrious Grand Prior of the Scottish Templars and Sovereign General President of the American Masonic Federation, with the purpose of creating the union of all the spiritualistic Masonic corporations and of forming a universal Masonic federation (Universal Masonic World Federation). In its October-December number, *Les Annales initiatiques* enumerated the results of this congress.

⁴ The series of articles published in the Masonic review *L’Acacia*, entitled “L’affaire Theodor Reuss,” between January and June 1907, included serious accusations about the morality of the head of the O.T.O. engaging in a veritable trade in Masonic high degrees.

⁵ See Part XIII of this series, “The Rose Garden of the Magi,” under subtitle “The Templars of the Orient,” *Rosicrucian Digest*, Vol. 82, No. 2, 2004, p. 19.

⁶ The correspondence between Harvey Spencer Lewis and Theodor Reuss, which lasted from December 20, 1920, to June 12, 1922, is found in AMORC’s archives. It is made up of fourteen letters written by Theodor Reuss to Harvey Spencer Lewis (the first is dated June 19, 1921; and the last June 12, 1922) and of eight letters written by Harvey Spencer Lewis to Theodor Reuss (the first is dated December 28, 1920; and the last May 20, 1922).

⁷ A photographic reproduction of this charter was published in the *Rosicrucian Digest*, Vol. XI, No. 10, November 1933, p. 396.

⁸ In his letter of September 12, 1921, Theodor Reuss claimed that he had broken with Aleister Crowley in regards to the O.T.O. and indicated that he was also about to break with Charles Stanfeld Jones (called Achad), to whom he had given a charter on May 10, 1921, to replace Matthew McBlain Thomson as the head of O.T.O. for the United States. Harvey Spencer Lewis had no sympathy for Aleister Crowley, and from October 1916 he had severely criticized him as being a black magician. He emphasized that Aleister Crowley was an impostor, that he had nothing to do with AMORC, and that he had not been the secret head of Rosicrucianism, contrary to what he tried to have people believe (“Some books not recommended, The Imperator reviews a few books,”) *The American Rosae Crucis*, Vol. 1, No. 10, October 1916, pp. 22-23.

⁹ This misadventure was to make Harvey Spencer Lewis act more prudently. However, he was to experience a similar setback in 1930 with Heinrich Tränker, one of Theodor Reuss’ successors. Heinrich Tränker, the leader of the Collegium Pansophicum, experienced some difficulties with Max Heindel’s order, but in April 1927, Dr. Hugo Vollrath, representing Max Heindel in Germany, was convicted for defaming Tränker.

¹⁰ This composer, whose repertoire was comic opera, remains little known. Some of his works were *Le Poilu*, *La Petite Dactylo*, *l’As de coeur*, *S.A. Papillon Messaouda*, *Romanitza*. The secretariat of the Beaux-Arts put him in charge of the large festival produced by the Opéra-Comique of Paris. For six years he collaborated with Firmin Gémier at the Odéon. During a performance of the Shakespearean Society he had the opportunity to direct *Shylock*, set to the music of H. Rabaud.

¹¹ Maurice Jacquet was initiated on January 31, 1911, at the Admirateurs de l’Universe Lodge of Paris. From 1913 he was a member of the Ernest Renan Lodge, which mostly brought together theater people. He was Second Surveillant of this lodge, which was directed at the time by Firmin Gémier, the theater director of the Odéon, and included among its members André Lebey and André Mauprey. A holder of the Rose-Croix degree, Maurice Jacquet also frequented L’Effort Chapter.

¹² When Maurice Jacquet was discussed in the articles of *The Mystic Triangle*, he was described as a “Rose-Croix of France” (February 1926, p. 16; “Brief biographies of prominent Rosicrucians by Fra Fidelis—No. 3: H. Maurice Jacquet,” August 1926, pp. 133-135; October 1926, pp. 174-176). All of the correspondence between H. Spencer Lewis and Maurice Jacquet is found in AMORC’s archives.

¹³ In his letter of May 28, 1926, François Jollivet-Castelot thanked H. Spencer Lewis for the honor bestowed upon him.

¹⁴ Ernest Dalmayrac lived at 3, Rue des Lys. For further details regarding L’Encyclopédique, one of the oldest Masonic lodges in Toulouse, please consult *Deux siècles d’histoire de la R.L. L’Encyclopédique (1787-1987)*, a commemorative work published by this lodge in 1987.

¹⁵ This account was published in several installments in *The Mystic Triangle*, under the title “Our Trip Through Europe,” October-December 1926.

¹⁶ *The Mystic Triangle*, December 1926, pp. 214-215.

¹⁷ André Lebey, a man of letters known under the pseudonym of Yebel, was also a deputy of Seine-et-Oise from 1917 to 1919. The Grand Orator of the Grand Orient in Paris, he was an important member of the International Masonic Alliance (AMI), created in 1921 in Geneva after a universal congress of Freemasonry, to establish a connection between the S.D.N. and Masonic obediences. For the biography of this humanitarian, see Denis Lefebvre, *André Lebey, intellectuel et franc-maçon sous la III^e République* (Paris: EDIMAF, 1999).

¹⁸ Concerning the ties between the League of Nations and Freemasonry, see Georges Ollivier, “La Société des Nations,” *Revue internationale des sociétés secrètes*, No. 6, March 15, 1936, pp. 177-185. This article describes the intercessions of André Lebey on behalf of the League during a congress held on Rue Cadet, between June 28 and 30, 1916. This meeting brought together Belgian, Italian, Spanish, Argentinian, and French Freemasons.

¹⁹ On November 22, 1926, Camille Savoie wrote H. Spencer Lewis: “First I wish to thank you for the great honor that you have done me in conferring on me the title of an honorary member of the fraternity of the R.C. of which you are the President. I will strive to do my best to acquire the knowledge and qualities necessary to fulfill the mission that this title imposes on me.” This letter is found in AMORC’s archives, along with those of different Masonic individuals we have cited above, or others such as Gabriel Gouaux, 33° and secretary of the Grand Orient of France, or Francis Borrey.

²⁰ H. Jaccottet retraced the biography of Hans Grüter in the article “Le Dr. Hans Grüter, Grand Maître rosicrucien,” published in two parts in the *Rose-Croix*, Nos. 38 and 39, June and September 1961, pp. 24-28 and 19-22. This dentist from Nice became a Rosicrucian in May 1930, due to his friend Clément Lebrun, who became a member before then. He was also a Freemason—a 31° member—and a Martinist.

²¹ Nicholas Roerich and his wife Helena had been members of the

Russian branch of the Theosophical Society, probably before World War I. Furthermore, Helena had translated the *Secret Doctrine* into Russian. Around 1920, the Roerichs created the first study groups of Agni Yoga, a "movement for a living ethic which includes and synthesizes the philosophies and religious teachings of all periods," and which advocated a yoga of action rather than asceticism. However, even though Nicholas Roerich was a member of various organizations, he was an independent spirit. He published his conception of the way towards illumination in the four cycles of his poems written between 1916 and 1921 under the title of *Pismena*. Russian edition: *Pismena: Stikhi* (Moscow: Sovremennik, 1974). English edition of Roerich's poetry: *Flame in Chalice*. Translated by Mary Siegrist (New York: Roerich Museum Press, 1930).

²² See *Bulletin des Polaires*, No. 1, May 9, 1930, p. 3. Considerable information regarding this movement is also found in Pierre Geyraud, *Les Sociétés secrètes de Paris* (Paris: Émile-Paul frères 1938) pp. 56-66.

²³ It involves a divinatory practice based on mathematics, whose process was described by Zam Bhotiva in *Asia Mysterosa, l'oracle de la Force astrale comme moyen de communication avec les "Petites Lumières d'Orient"* (Paris: Dorbon-Ainé, 1929). For a time René Guénon was enthusiastic about this oracle. He then distanced himself from the Polaires, judging the messages transmitted by the initiates of the Himalayas to be insignificant and pitiful (see his critique in *Le Voile d'Isis*, February 1931).

²⁴ In this instance we will use the most common name of this group. At its creation Émile Dantinne gave it the name of the Ordre d'Hermès Trismégiste, from which Jean Mallinger created the Order of Hermès Tétramégiste, also called the Ordre hermétiste tétramégiste et mystique, or Ordre pythagoricien.

²⁵ Not all of them were members at the same time; thus, we have given them all together so as not to complicate matters.

²⁶ "Qu'est-ce que la FUDOSI?" *Rose-Croix*, No. 128, hiver 1983, p. 4. (French Grand Lodge of AMORC)

²⁷ Lucien Sabah, *Une Police politique de Vichy: le service des sociétés secrètes* (Paris: Klincksieck, 1996) pp. 456-458. These documents enlighten in a fresh way the proceedings started against Émile Dantinne at the Liberation.

²⁸ *Mansions of the Soul* (San Jose: Grand Lodge of the English Language Jurisdiction of AMORC, 1986) paperbound edition, p. 134.

²⁹ Extract from "The Colored Race," *Rosicrucian Forum*, October 1932, p. 61. In the same magazine are some articles that H. Spencer Lewis wrote regarding this subject: "About My Jewish Attitude," February 1938, pp. 118-119; "The Karma of the Jews," April 1938, pp. 141-142; and "The Aryan Supremacy," August 1939, pp. 24-25.

³⁰ The latter had already profited from Hans Grüter's feebleness, who became nearly blind after an illness, by having him sign in July 1950 an insidious document regarding H. Spencer Lewis.

³¹ Among them, let us cite the case of Reuben Swinburne Clymer (1878-1966), who spent much of his lifetime in criticizing or imitating AMORC. He invented a counterfeit of FUDOSI, the FUDOSFI, about which certain occultists, such as Constant Chevillon, appeared complacent. He was the author of numerous works concerning Rosicrucianism, where he gave proof of a frenzied imagination. He claimed to be the successor of the very controversial Pascal Beverly Randolph (concerning this matter, see the book by John Patrick Deveney, *Pascal Beverly Randolph—A Nineteenth Century Black American Spiritualist Rosicrucian and Sex Magician* (New York: State University of New York Press, 1997) pp. 140-143. According to the *American Medical Association Journal* (Vol. 81, No. 24, December 15, 1923), he directed in 1904 the International Academy of Natural and Sacred Sciences, which sold medical courses by mail and marketed various "youth elixirs," "waters of life," and "bioplasma." Many times he was accused of fraud with the Philosophers of the Living Fire, who engaged in selling medical diplomas. Clymer himself bought a medical title from the Independent Medical College of Chicago, a veritable "diploma mill."

³² Shortly after the death of Ralph Maxwell Lewis, the Rose-Croix published a special issue containing many articles about the life and achievements of this exceptional man (No. 145, Spring 1988). English edition: *Rosicrucian Digest*, Vol. 65 (1987), Memorial Issue.

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Articles and essays should begin with a brief introduction.

All language should be inclusive gender-neutral. Use active voice and positive language whenever possible and avoid Rosicrucian jargon or technical terms – *Rosicrucian Digest* is a public magazine.

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To submit your paper, please e-mail it as a MS Word or RTF file to editorinchief@rosicrucian.org.

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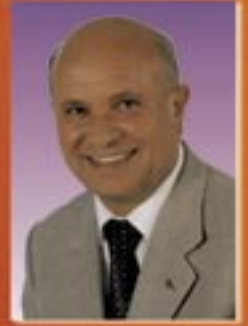
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