

ROSICRUCIAN DIGEST

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Mar., 1942
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The Things We Believe . . .

THERE is no man so confused as the one who holds no opinion. There is no greater helplessness experienced than that of uncertainty. Belief is *inner conviction* — a kind of guiding light when all around us darkness prevails. The Rosicrucian beliefs are born of *knowledge* based upon *experience* — not hypotheses or suppositions. It is refreshing and encouraging to repeat to ourselves in times of turmoil and strife the words of our *Creed* — the things we believe. The *Rosicrucian Creed*, SIMPLE and EMPHATIC, has been printed in several colors and gold as a placard 11 x 14 inches in size. It sets forth what we come to know through our Rosicrucian studies and teachings. Several thousand members have each framed one of these and placed it in their sanctums as an inspiring daily reminder. A companion to it and of the same size and beautiful printing is the placard entitled "*The Confession to Maat*." Maat is the Egyptian word for truth. Its mystical aphorisms have been repeated with benefit by Rosicrucians throughout the world. These two placards are offered to Rosicrucians for their homes and sanctums — they are equally as inspiring to non-Rosicrucians — for a nominal price of thirty-five cents each. Order one or both from the address below.



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CROSSING THE THRESHOLD

From out of the world of darkness, folly, superstition, and ignorance, into the light of self-knowledge and understanding, steps the Neophyte. He is over-whelmed by the irradiance of the Cosmic light which envelops him. With his eyes set upon the Torch of Light, he is led into the Temple of the Greater Life, where the mysteries of the universe are unfolded to him. Until one has crossed the threshold of his inner consciousness, he has never been initiated into the sanctuary of the soul.

(Courtesy of the Rosicrucian Digest.)



By These Signs -----

Strange Keys

to the Powers of the Universe

"GOD GEOMETRIZES," said an ancient sage. Within the straight line, curve, and angle—and their combinations—exist the forces of creation. These *secret symbols* contain the mysterious laws of the universe. Upon their right use—or the neglect of them—the success or failure of every *human enterprise* depends.

Have you a desire, *something you wish to accomplish* in life? Put your finger on a dot. In whatever direction you move your finger from the dot, you have made a beginning. Thus a dot is the symbol of *one*—or a beginning. Your desire then is also symbolized by *one*. If you follow the *proper method* or way to accomplish what you want, you have arrived at point *two*. Whenever these two symbols are brought together—the idea and the right way—you produce point *three*—the success of your plan. Success, therefore, is symbolized by the three equal sides of a *triangle*.

In planning your personal affairs—business, domestic, or the welfare of your family—do you use a *Cosmic formula*? Do you determine whether your acts are in accord with Divine truths eternally expressed in symbols? Why does the circle represent completion? Why is it said that a man is on the square? These sym-

bols are used by astronomers and scientists to prove the physical laws of the universe—why don't you apply them to the problems of your everyday world? Learn what symbols, as powers and forces of nature, you can simply and intelligently use in directing the course of your life.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XX

MARCH, 1942

No. 2

Crossing the Threshold (Frontispiece).....	41
Thought of the Month: What Should We Read?.....	44
A Demonstration of Alchemy.....	48
Sacred Cities of the Andes: Land in the Sky.....	52
The Mystery of Fire.....	57
Research At Rose-Croix University.....	59
Mysteries of Old Maya's Culture.....	63
Rosicrucian Scholasticism.....	66
Cathedral Contacts: Is Knowledge Essential?.....	69
A Mystical New Year.....	71
Sanctum Musings: The Artistry of Living.....	73
The Temple of the Sun (Illustration).....	77

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THE THOUGHT OF THE MONTH

WHAT SHOULD WE READ?

By THE IMPERATOR



HERE is no shortage in the literature market. In fact, it is becoming congested. Has the brilliant array of glossy covers and colorful jackets on newsstands or book shelves, vying with each other for eye appeal, ever had you

wondering what to read?

Why not begin by asking yourself, "Why do I read?" Obviously, a certain amount of reading is utilitarian: that is, it is essential to your work and for the receiving of instructions. Every person, in our complex state of living today, must do at least that much reading. If, however, he stops at that point, he is going to deny himself many experiences, pleasures, and even the opportunity to make the best of his immediate world.

Take, for example, the individual (and unfortunately there are thousands of them) who never reads anything but the comic strip and the advertisements in his daily newspaper. Such a person, for analogy, might be very fond of animals, and enjoy visiting the zoo in his community. That zoo may have recently received, as a temporary loan from another institution, a very rare specimen of a South American mammal. Now he would derive very much pleasure from visiting the zoo and seeing this animal, especially if he had any statistical facts and information about it. All of such information might ap-

pear in his daily newspaper, perhaps on a page devoted to his city's cultural activities. But, he does not read "such matter" so he misses the enjoyment he might have had.

Let us further suppose that a Mr. X buys an inexpensive camera. He is not interested in photography, and in fact knows nothing of its fundamental principles. The salesman in selling him the camera told him to "push this" and "turn that" when he is to take a photograph, and he knows nothing more. However, Mr. X does like to keep a family record of outings and gatherings, and of events in which he and his friends have participated. Every time he exhibits his photographs, he is obliged to make some elaborate excuses. They are either over or under-exposed, or the composition makes the characters in the photograph look facetious or ridiculous. His friend exhibits well-lighted portraits with balanced composition, and this is immediately apparent to all who see them. Their superiority stands out, and yet this friend has a camera no more costly than his own.

Mr. X apologetically tries to explain that his camera is just a cheap one after all, and that he does not want to be a photographer, and at least you can see who the persons are and recognize them in the photograph. Regardless of his remarks, he is secretly envious of the superb pictures taken by his companion. How is this all explained? The friend purchased a little, inexpensive handbook on photography. He does not want to be a commercial photographer, nor does he even aspire to be a highly proficient amateur. On the other hand,

*The
Rosicrucian
Digest
March
1942*

he does want *sufficient knowledge* about his camera so as to get the utmost results and enjoyment from it. Mr. X does not know how much pleasure he can derive from learning how to master his camera—by *reading* something about it. By passing up reading, he passes up interests that really concern him.

You will find that you have no hobby or no interest about which there has not been some simply written and effective book prepared upon the subject, that would make your pastime so much more pleasurable if you read it. *Reading can enlarge your experience.* To resort to the above analogy again. The man with the camera, or Mr. X, could perhaps—after several months of conscientious effort and personal experimentation—be able to use his camera as efficiently, so far as results are concerned, as if he had purchased and read the little handbook on photography. However, look at the time and materials he would need to waste, not to mention probable damage to his camera. If, as the old adage says, "Two heads are better than one," then certainly several experiences or a number of them as embodied in a book are better than those limited ones had by one individual.

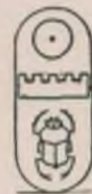
Select first then, reading which will fortify you, reading which you can use, for that is the most important type of literature. Make your first reading factual, so that when you finish a book you will not feel that your time has been wasted. Read a book or magazine that contains information which you can use at home, at work, or which develops your mind—causes you to think. Such reading does not have to be dry or uninteresting. What do you like? What is your hobby? How would you like to improve your job or health? Answer such questions, and you are immediately *selecting* your own reading matter. There are books in any bookstore—or in your public library—that conform to your personal spheres of interest. Since you have an affection for certain subjects or certain interests in your life, obviously then, books in plain language related to them can never be dry or uninteresting. Most so-called dry books are usually on subjects in which the reader has not the slightest interest. Even "Little Red Riding Hood" is dry

reading if your interest hungers for another type of literature, for after all, dry literature is that which bores or becomes monotonous or does not stimulate one's interest.

The word *study* has an ominous sound and appearance to many people. It reminds them of compulsory application to something that does not please them. It is reminiscent of their school days when they were obliged to devote their attention to topics in which, as children, they had no interest. On the other hand, for example, such a person today, as an adult, might be deeply interested in radio, and consequently he thinks nothing of reading very carefully, *studiously in fact*, a book or article which may be entitled, "The Functions of Vacuum Tubes." To another, this same topic, this same book or article, might be very dry because there is no corresponding interest in it.

The reader of this book remembers what he has read, and will in all probability use much of the data he has learned from it. What difference exists then, between his reading of the book under such circumstances, and *study*—none whatever. For a homely definition, we might say that study consists of learning how to do something you like. The first demands of your reading, as said, should be study, and in the sense just described. The topics may be history, music, art, travel, geography, mathematics, sewing, cooking, child culture, carpentry, radio, or domestic science. Whatever it is, like it, read it, and remember it.

You can balance your reading, however. That is, you can use reading for recreation. Such literature will be notably fiction. In reading fiction, you should not endeavor to remember. It should not be a conscious effort on your part. In fact, when you read fiction, your consciousness or mind is not the motivating force behind the ideas. The author is. His writings should *carry you* along with little or no effort on your part. In non-fictional works, the opposite is true, whether the subject is photography or sewing. The usual procedure is that the author relates facts, similes, makes deductions, and then it is incumbent upon you—the reader—to relate them to your interests and to



apply them, or else the effort of reading such works is valueless.

Again, in fictional writing, the author invariably creates a problem or situation; that is, he establishes an incident, lays a background for it, and then proceeds to explain it. His imagination and his reasoning carry the reader through-out, and with the exception of a few of the classics, little or no lessons are learned from such fictional reading — except such morals as the author himself wants to point out or make. Consider such fictional reading as *amusement only*. The only benefits are relaxation, and, if classical literature or the works of a better type author, they provide you with an addition to your vocabulary, an elaboration of it.

Do not deceive yourself by thinking that because you are reading fiction regularly, in fact a great number of such works, you are a reader in the studious sense, and that you are doing your necessary share of reading. So many persons labor under such a self-deception and illusion. If your reading is all fictional, *it is unbalanced*. It may be just an escape, a get-away from improving your mind and *your affairs*.

Also do not be confused by the "best sellers of the month" appeal in advertisements. Sometimes they are the best sellers of the month because the context of the books is the filthiest, most risqué, most racy and immoral, which can just evade condemnation and suppression by the law. Many intelligent readers have picked up a "best seller" that has sold possibly 500,000 copies, and have been amazed that such trash could sell. There is no mystery about it. It is just definitely a reflection upon the taste and intelligence of the reading public. If a best seller is profuse with profanity, slang, and plots involving sex relations and intimacy, promiscuity, throw it away. Even if it has sold ten million copies, it is not worthwhile literature. Do not make the mistake of thinking that *good fiction* which is clean, well-written, and uses a good vocabulary, is necessarily dull or uninteresting. Read some of the works of Poe, Robert Louis Stevenson, and Dumas. You will find thrills and adventure, yet they are well-written and make no appeal to the lower elements and nature of man.

Beware of most of the *pulp magazines*. A few, though fiction, are clean, inspiring, fantastic perhaps, but purely entertaining. Unfortunately, the majority are related to sex experiences, attacks, perversions, infidelity, and are degrading, cause mental depression, and often neurasthenia. Consequently, most of the pulp magazines are of the undesirable class, and the very illustrations on the cover disclose that. The worst type of these pulps are those that relate all of the sordid details of crimes — mostly sex crimes — under the guise of a kind of public education and dissemination of useful information. Others are those pulp periodicals containing the stories of *illicit love* and *romance*.

What does anyone gain by reading *them*? A momentary fascination, perhaps, followed afterwards, if they have any self-respect, by disgust—a sort of bitter mental taste remains. There is nothing anyone really wants to remember in the reading of such works. In fact, no one would even want to discuss them in polite society, or even to reveal the fact that he has read such magazines, with their perverted love and romance themes. Persons do not even want them in their living room or anywhere in their home where friends and acquaintances can see them. They are usually put out of sight, all of which indicates that in the reader's better sense and judgment he knows they are trash. A good many people contact them and then leave them. Those who reject them are the persons who are searching for something else that is better. Writers of good fiction are learned people, people who can express their thoughts in simple, forceful, and moving language. Moreover, their descriptions of places and of lands and of peoples are ones that you should truly repeat and remember, for in the majority of instances they are factual. A good fiction writer usually has done extensive travelling, is very observant, and has also done considerable research on the factual things contained in his book.

If you do not want to study, that is, to read along the lines of your personal interest, work, or hobby, then at least read one good news magazine weekly, such as for example, *Newsweek*, pub-

lished here in the United States. Read such a periodical so as to keep abreast of the times, and get the staid, conservative opinions of schooled writers on matters of current events. Do not rely upon the blasting comments that come out of your loud speaker, which are usually distorted, and which almost all reliable news writers abhor. Such news periodicals would take you an hour once a week to read, but by them you will have a vehicle or medium to move your consciousness out and beyond the border of your house, city, and your country.

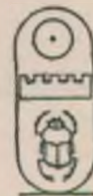
Further, do not get the picture magazines habit — or, as one reader calls them, the barber shop magazines. There is nothing that so destroys the *good reading habit* as the indolent method of skimming through a magazine profuse with pictures, and visually snatching their brief captions as you turn the pages. Good reading *makes you think* in a pleasant sort of a way, and without extreme effort. It causes you to form your own mental pictures. As we often hear, a photograph may tell us more than a thousand words, but it usually asks and answers its own ques-

tions, and is limited to what it reveals. No photograph, for example, of a thunderstorm late at night, experienced by one alone in a deserted house far out in the country or in a remote section, can ever arouse the human emotions within you, as can the forceful words of a skilful writer describing the experience. The writer makes his words become keys that unlock your imagination and your memory, and consequently, on the screen of your consciousness, *you supply the picture*. It is a picture which is intimate to you, which you have formed, and about which you have no doubt. Every detail of it is a product of your own mind. In a picture magazine, someone else has supplied the photograph and you must accept it as it is. True, there are some subjects that are best studied or understood through being presented in photograph form, but they are in a minority. Schools and colleges have not and *will not* discard texts for pictures. These picture magazines, are at their best as portrayers of happenings or events, or for amusement. We do not have to read, to live; but no one fully lives in this day and age who does not read.

A SPLENDID NEW BOOK—"When Egypt Ruled The East"

Thirty-five Hundred years ago a great Empire came into existence on the Nile, and flourished for over *three hundred years*, and then gradually declined. It was the birth period and place of nearly every great custom and practice which we cherish today in our civilization. Our language, for example, finds its roots in the ancient Egyptian, and many of our principles of painting and sculpture were evolved there. The first belief in a *sole God*, or monotheism was conceived during that period by our illustrious Amenhotep IV.

We are happy, therefore, to announce and bring to your attention the fact that a most *authentic* new work on Egypt, entitled "When Egypt Ruled the East," has just been released this month. Of particular importance to Rosicrucians are the following facts about this book. *First*—the author, Dr. Georg Steindorff, is the *consulting Egyptologist* of the Rosicrucian Egyptian, Oriental Museum. His photograph, taken in the Memphis Temple of the Rosicrucian Museum, was published as the frontispiece of the June, 1940, issue of the Rosicrucian Digest, where he was at the time classifying some new exhibits. *Second*—Dr. Steindorff's Chapter on the life of Amenhotep IV, our traditional Rosicrucian Grand Master of antiquity, is a particularly inspiring one. The publisher of the book is a noted university and they refer to Dr. Steindorff as "*The greatest living Egyptologist*." The book is simply and forcefully written, and contains elaborate illustrations, many of them published for the first time. It is beautifully bound, with the cover reproducing a portion of a tomb mural as its design. The large book relates heretofore undisclosed facts about certain periods of Egypt, and with its index and bibliography is the most modern authentic reference work of its kind today. It is priced at \$4.00, which includes the postage, and can be obtained direct from the Rosicrucian Supply Bureau, where stock is available to members and non-members.





A Demonstration of Alchemy

By DR. H. SPENCER LEWIS, F. R. C.
(The American Rosae Crucis, July, 1916)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



THURSDAY night, June 22, 1916, there was given to the officers and councilors of the Supreme Grand Lodge in the Temple in New York, a demonstration of the ancient art, or science, of transmutation. It was the first time such a

convocation was held in America, and it may be several years before a similar demonstration will be given again. Each Grand Master is permitted to give, during his lifetime and term of office, one demonstration of the ancient process whereby the transmutation of metal is accomplished. Believing that the time was ripe for such a demonstration before the members who have been studying the laws which underlie all transmutation, our Emperor and Grand Master General made preparations for this most interesting manifestation of those fundamental laws so thoroughly covered by the lectures of the First,

Second, Third and Fourth Degrees of our Order.

The preparations consisted in writing upon fifteen cards the six or seven ingredients used in the process and the eight or nine accessories, including a small pair of tweezers, a small china dish, piece of gauze, pail of filtered water, etc. Also, on one card was written "a piece of ordinary zinc, size about $\frac{1}{2}$ inch wide, one inch long and $\frac{1}{32}$ of an inch thick," while on another card was written "small amount of pure nitric acid for testing the zinc." These cards were drawn at random by the members of the Fourth Degree on the previous Thursday night. By this means fifteen of the members of the Council actually possessed, collectively, the complete formula for the process, though individually each found that, except for the zinc and nitric acid, the article called for on the card was easily obtainable in the home or on the street with little or no expense. In fact, each testified that the ingredients used, outside of the zinc and nitric acid, could be safely taken into the mouth and swallowed, and that some were even used in cooking in the home.

*The
Rosicrucian
Digest
March
1942*

Each member was pledged to secrecy—not to reveal to any other member, or anyone else, what was written on the cards, and all were pledged not to unite the fifteen parts of the formula until *three years after the transition* of the present Grand Master General. Each member was then told to bring the articles called for in carefully wrapped packages and to hold them intact until called for.

On the night of the demonstration all were on hand promptly at eight o'clock. In order to meet the demand for one outside and disinterested witness, a representative of the New York World's editorial department was invited. Because of his presence a ceremony was arranged which did not include any of the secret rituals or work. The Temple was specially decorated with beautiful red blooms. Beside the usual crucible table stood a table draped with the altar cloth and symbols and an American flag. All officers were in full regalia. After an opening prayer an address was given by the Grand Master General, as follows:

"We are assembled in Holy Convocation tonight in this Temple to demonstrate for the first time in this country the actual realization of the dreams of our founders. For a hundred years or more the Elder Brothers of our Order in Egypt worked at their crucibles and wrestled with the problems of alchemy in an attempt to apply the fundamental laws of our philosophy and science. At last they succeeded, and transmutation on the material plane, according to the law of the triangle on the material plane, was demonstrated. And it has never been demonstrated outside of our Order.

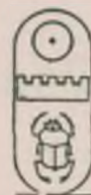
"You have had explained to you in the First, Second and Third Degrees these same fundamental laws. You know the true laws underlying the composition of all matter and its qualities and classification. You know the real difference between glass and wood, air and water, flesh and mineral; and you know the true and actual difference between a piece of granite, a piece of lead, and a lump or grain of pure gold. You know that by altering or modifying these differences you will modify the

physical property—the quality, the expression, of these minerals. All this you know. You have received the absolute knowledge in our lectures and demonstrations. Your understanding of the great principles and laws of God and nature is based upon facts, whereas all around us we see and meet with claims and processes in those fields of science outside of our Order, which are based entirely upon theory or promiscuous observation.

"Since the members of this Fourth Degree are the most advanced of our own hundreds of Rosicrucians in America today, I have felt the call to take advantage of the privilege accorded to me as your Emperor and Supreme Grand Master, to make this demonstration of the laws of transmutation; and after due consideration of its national import and its immediate effect upon the minds of those who esteem this Order and its work so reverently, I grant unto you one and all the privilege of witnessing for the first time the sacred, holy and secret process and method of transmutation.

"May the Light so shine through this demonstration tonight that thousands of yearning souls in every part of this glorious country may, indirectly, see the Light and find it a beacon by which they may be guided to our fields of endeavor."

Then the fifteen members holding packages as per instructions on their cards, were requested to place them on the table beside the crucible in full sight of the members. Directly beside the table sat the New York World's representative keenly alive to the value of close observation, and as skeptical as any skeptic we may meet from a newspaper. The World has been investigating some of the other so-called Rosicrucian movements in this country, and from the correspondence it so gladly showed us, with the evidence of false statements, we are not surprised that this investigator was anxious to have all the further proof he could add to that which he already possessed regarding the genuineness of the claims made by our Order. For this reason—unlike those bodies he is trying to investigate—we gave him every possible opportunity to KNOW.



When the zinc was produced by one of our members—a mining engineer and expert on the subject of metals—it was at once turned back to the members to be so marked with initials and symbols as to make future identification positive. The New York World's representative was one of the first to make his initials on the piece of zinc in an unmistakable manner. Then the zinc was tested by nitric acid to prove its nature. The fumes from the acid on the zinc were plainly visible to all present. Then the piece of zinc was cut in half. The half piece—about half an inch square, containing the scratched initials and symbols—was carefully weighed on assayer's scales. It weighed exactly 446 milligrams.

Then the zinc was handed to the Vestal Virgin who took it with the tweezers and held the metal in full sight while the Grand Master General picked up a small china dish—such as is used as a "butter dish"—which a member had placed on the table. In this dish we could plainly see the Master drop some white powder supplied by one Sister present. Into this were dropped several petals from a fresh red rose brought by another Sister. Then the Vestal Virgin placed the piece of zinc into the dish and over it were sprinkled several other white powders supplied by some of the Brothers.

The dish was held over the colored flames and fumes of the crucible while the Master stirred the contents of the dish with the tip of the forefinger of his right hand. The left hand of the Master held the dish over the flames, and the fingers of the hand were certainly severely scorched, as could be seen after the allotted "sixteen minutes" of stirring were up, but he showed no sense of pain then nor over two hours afterward, and the following morning even the outward effects of the burn had disappeared.

During the process, which called for continued concentration and very active handling of dish, ingredients, etc., to a most tiring and exhausting degree, the Master dropped into the dish the different ingredients brought by the members. The World representative was most careful to note the outward appearance of each ingredient, and surely

none present missed a single phase of the process. Our nerves were tense, we hardly breathed, and were prepared for almost anything.

It was the first time the Master had conducted the process, and he and we all realized that if any member had failed to bring just the proper ingredient, or if anything else was wrong, a disaster might occur. Emergency articles had been provided by some present, for it was not the failure of the demonstration which all hoped would not come at this time, but personal injury to the Master, whose whole body was so close to the crucible and whose hands and face were practically in the fumes.

After the last petal of the rose had been dropped into the dish the Master announced that he had reached the end of the process as he knew it. It was a crucial moment. The Master straightened up his figure from the bent over position he had maintained for sixteen minutes. Those in the rear of the room rose from their seats and crowded to the front of the Temple, forgetting all Temple decorum in their eagerness to see the result of the process.

Then, in quiet, simple manner, the Master lifted the metal from the dish, held it close to the altar light burning in a crystal lamp brought from a Rosicrucian Temple in the Orient, and after a critical examination announced in a dignified, almost reverent tone: "It is gold!"

Those close by leaned forward to see the metal. There was an almost imperceptible motion of rushing toward the Master by the thirty-seven members present, when the Master passed the metal over to the Brother who had brought the original piece of zinc and said: "Brother, you and the gentleman from the World may weigh the metal and note the probable increase in weight."

Carefully was the metal weighed again by the same scales. Every adjustment possible showed that the piece of metal had increased in weight. This was announced by those witnessing the weighing. Then the World's representative announced that the piece of metal contained and plainly showed his initials and other marks, and others

stated that their identification marks were also visible. The metal had a bright, yellow appearance, much like the light color of pure gold, and not like the more copper yellow color of fourteen or eighteen karat gold.

At the request of the Master the metal was immediately subjected to nitric acid tests as was the zinc — the same piece of metal — before the transmutation. This time there was no burning of the metal, no fumes, and the test was repeated several times. Astounded — yet knowing what really had occurred and the simplicity of it according to our teachings — most of us felt that we had witnessed one of the strangest, most sacred demonstrations and experiments yet given in our Temple.

The Master fittingly closed the convocation and all retired to the Emperor's office, the Emperor carrying with him two pieces of metal — each originally forming one piece of zinc — now different in color, weight and nature. The Secretary General remained in the Temple to destroy all the ingredients which remained unused on the table beside the crucible.

In the Emperor's office, under the bright, white electric light the two pieces of metal were compared. It is needless to state that most of the members conceded that one was gold — of a refined nature — while the other was pure zinc. A few were less positive that it was pure gold, and their attitude is best expressed by the words of the World's representative, who in writing the report for the newspapers said: "Whether pure gold was evolved or not

I cannot say. I am not familiar enough with gold to make so bold a declaration. But of this much I am sure and will vouch for; a piece of tested and marked zinc was certainly transmuted into some other metal of a distinctly different nature, color and weight which successfully passed the acid test for gold. Furthermore, it looks like gold. Whereas the metal I marked and tested was at one time zinc it is not zinc now, and the change was brought about before our eyes in fifteen to twenty minutes, in an honest, sincere and frank manner."

The two pieces of metal will remain for some time in the Emperor's office, in a case, where they may be seen. Newspapermen, editors and several scientists have examined them and gone their way greatly perplexed. No change in the appearance or size of the metals has occurred since the demonstration, and none is expected, except that one small corner piece of gold has been cut off and sent to the Supreme Council of the Order in France along with an official report.

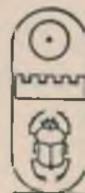
While going to press we learn that Sir William Ramsey has left this earth life. In our next number we will describe in detail this illustrious scientist's researches and actual transmutations of baser metal into gold.*

*AMORC is happy to announce again the first practical alchemical course ever offered in modern times. Equipment has been constructed from centuries-old alchemical diagrams. The course is fascinating for women as well as men. You can now learn how to extract the essence of herbs, experiment with alchemical spiritual properties, and test ancient formulae for the artificial creation of semi-precious stones. Complete instructions and all things necessary are provided. This course in no way detracts from the extensive alchemical course given at Rose-Croix University. No previous scientific training is required. Price \$11.00 plus state tax.

WITH WHOM DO YOUR CHILDREN ASSOCIATE?

Do you know who your children's playmates are? What habits they are acquiring; what their interests and activities are outside of school and the home? Psychologists claim that the most formative period of a child's life is up until the fifteenth year. If the child's activities are not properly guided, character developments of that period may bring the child great pain and sorrow in later life.

There may be in your community a chapter of the Junior Order of Torch Bearers, an organization devoted to the cultural training of children — the development of their characters and personalities, as well as their minds. Write to: *The Secretary, Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California*, and inquire about their activities. Remember, the Junior Order of Torch Bearers is absolutely a non-sectarian and non-commercial movement.





Sacred Cities of the Andes

By THE EMPEROR

The following is the fifth episode of a narration by the Emperor concerning his recent journey by air, train, and pack, into the interior of the Andes to study and film the ancient capital, temples, and cultural remains of the once lost Incan Empire.—Editor.

LAND IN THE SKY



WE WERE losing altitude rapidly. The throb of the giant propellers changed to a fluttering whir. In another three minutes we would land at Arequipa, Peru, our destination by air, and the terminus from which we would journey inland.

But where was the city? We peered intently downward. As far as the eye could see, was a slightly rolling, vast, parched desert land. A strong surface breeze was whipping up small clouds of dust which seemed to bounce along as though chasing each other toward the towering range of mountain peaks fringing the Eastern horizon. How and where could a city exist in such a land? There was no evidence of any water; even the sea was nearly 100 miles westward. No vegetation was apparent, upon which even cattle could graze, and there were no signs of agriculture or irrigation.

Making a swift bank to the left, the plane, now at about a 2000-foot altitude, brought into view what appeared to be another great wadi, that is, a water course or channel made by occa-

sional streams coming from the distant mountains during flood seasons, and seeking their way to the sea. From our height, it looked like a green ribbon, or a comparatively shallow ditch painted green, and disappearing into the eastern foothills. As we approached closer, we observed that the green was of varying hues and interspersed with squares and oblongs of browns, tans, and yellows, not unlike a crazy-patch quilt. Some distance up this green furrow of the high desert plateau in which it was situated, and sharply contrasted against the vivid green of its sides, were dots of white now looming up into radiant white buildings. Some were topped with red tile and others with corrugated iron roofs, brilliantly painted and of the same color.

For a few seconds the plane turned its tail upon this scene, and then we landed at the Arequipa Airport. The landing field was built upon the desert proper, in fact, on the edge of this great plateau, down which a road gradually winds to the city, which is located in this ditch-like, narrow canyon valley. Orchards and small farms cling to either wall, like something in desperation, holding fast to a last support needed for life. Three magnificent peaks, like three great sentinels, stand in a row from North to South, and form a background for the over 400-year-old city.

*The
Rosicrucian
Digest
March
1942*

The nearest of these is but a few miles to the Northeast, and is the towering El Misti, attaining an altitude of 19,250 feet—5000 feet in excess of Mt. Whitney in California, the highest mountain in the United States. Its brothers, Chochani and Pichu-Pichu, are respectively 20,000 and 18,600 feet in height. It is the symmetrical form of El Misti which adds to its majesty. It is nearly conical and its peak is crowned all year round with glistening white snow and ice fields, which extend far down its slopes in graceful streamers, like a cap to which flowing ribbons have been attached. To add to its awesomeness, a filmy cloud hangs continuously above it, suspended between it and the blue vault of the heavens.

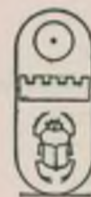
Our whole beings tingled in this atmosphere. Each inhalation was scented with peculiar fragrant odors. In fact, the air produced that intoxicating sensation which one experiences on a beautiful Spring morning. It was not the stimulation of brisk or cold air, but rather a soothing, calming effect that caused all aggravating conditions, physical and mental, worry or concern to drop away. Of one thing you were dominantly conscious, you were very much alive. Each cell of your being seemed to have been revitalized, and you were aware of a pleasing sense of comfort — an at-peace-with-the-world sensation gripped you. Your senses quickened and you had that disarming feeling of expectancy of thrilling, joyful experiences ahead, and that after all troubles are but illusions to be quickly dispelled.

There was a physical reason for this reaction. Arequipa even though it lies in a crevice-like canyon of a plateau, is itself at an altitude of 7600 feet. This tempers what otherwise would be almost unbearable heat. In other words, its tropical location is mitigated by its height above sea level. The result is a *perpetual Spring*. The rainfall in this area, or the vicinity of Arequipa, is an inch or less annually. Occasional mountain streams alone water the canyon slopes, and they are pumped from soil into which they have percolated.

The city is Peru's second largest, with a population of 70,000, a good portion of which are Indians. The

houses are principally one story structures made of stucco, painted a glistening white, which reflects the almost continuous brilliant sunlight. With the exception of two or three main thoroughfares, which are macadamized, all streets are of cobblestone. Stone is abundant in Peru, and native labor, though not exceptionally industrious, is comparatively cheap, even on the basis of the value of Peruvian money. The Plaza de Armas, in the heart of the city, is of striking interest. It once was a political and religious center of the old Inca Empire, though not as conspicuously important as others. Its ancient Inca name was *Huacay Pata*. This public square is flanked on three sides by a row of low buildings, some of which are of stone, containing shops. Extended over the sidewalks and attached to the buildings, is a continuous sloping canopy, supported by a series of stone and wooden pillars at the curb, giving the facade of these buildings the appearance of an old basilica. The sun is rarely really warm, and snow very seldom ever falls, so the canopy has really very little utilitarian value.

The cathedral which forms one side of this quadrangle is both historical and picturesque. The site on which it was erected was once the palace of the *Inca Viracocha*. Its bells, which toll off the hours, were cast in old Spain, and the massive wooden, ornately carved doors were also made there. The height of these doors is about 16 feet. In each is a smaller opening or door, which admits the passage of people, and which closes into the larger ones. The latter really constitute large gates, and are very seldom opened, usually for religious processions only. These massive, gatelike doors are studded with *hand wrought bronze bolts*, the heads of which are designed to form rosettes. The facade of the cathedral is ornate with a frieze of carved stone. The intricacy of the design, and the lavishness of the work cause one to stand in wonder and admiration before it. The cost today of such workmanship on a large scale would be prohibitive, even in Peru. All of this work was accomplished during the Spanish Colonial period, and, in fact, brought from Spain



by the church. The psychological effect of it upon the indigent Indian descendants of the Incas must have been tremendous. Perhaps it contributed to their faith in a God who could manifest to them through such examples of splendor. The church edifice itself, to these simple minds, may have been a theophanic appearance of God's Divine beauty.

The shops which these buildings housed were not by any means native bazaars or Indian market places, yet they were not to be placed in the same category as those superbly modern emporiums of Mexico City or Guatamala City. Their fixtures and the manner of display of their merchandise were not unlike the shops of our small towns and villages in the United States and Canada of twenty-five or thirty years ago. Garments hung on hangers which in turn were suspended from the ceiling, forming isles through which the customers had to pass. Counters and shelves often had a confused array of articles, between which there was no relationship. The proprietor was not always quite certain of his prices and usually had to consult his invoices, which most often cluttered an old desk in the corner of the shop, the vintage of which it was difficult to determine.

At this distance from the United States, the efficacy of its commercial influence has considerably lessened, and a variety of products from Germany, Italy, France, and England successfully compete with American goods.

Our stay in Arequipa, upon our arrival, was to be brief. We were anxious for the adventure ahead and our ultimate destination—the sacred cities and shrines of the ancient Incas. We devoted our entire day, until late in the evening, the hour of our departure, in outfitting ourselves. Having come by air and sacrificed the weight of personal luggage, as said previously, for camera equipment and paraphernalia, we had none of the necessary clothes required for the rugged journey ahead. The proper size native-made hobnail shoes was my principal problem at the moment. First, in the hinterland into which we were to go, the Indians who principally occupy it, outside of the small towns and villages, go barefoot

or wear a sandal which requires one to toughen his feet before it affords any degree of protection. Further, the Indians, in the main, are quite small in stature though broad, heavy-set and strong. Their feet, though of almost unimaginable width, are quite short in length. The Peruvians themselves are not tall people, and their feet are small, consequently several hours were lost in finding a pair of shoes of what in America would be considered an average size.

When the hour of departure had come, we were ready to board a train of the only railroad in Southern Peru. This line runs from Mollando through Arequipa, to the capital of the ancient Inca Empire, namely, Cuzco, a total distance of about 506 miles. It attains *the highest altitude* of any standard gauge railroad in the world. It principally follows an old Indian and Spanish Conquistador pack trail into the high *Cordillera de los Andes*, and the *Andes* mountains proper.

The first leg of our journey was to be *Juliaca*, where we were to arrive early the next morning, there to change trains and continue on the same line to Cuzco, reaching there the following night. The rolling stock of this train, which was waiting for us, consisted of one European type sleeping car of the *Wagon-Lits* type, and which, according to the date cast in the metal work of the interior, was manufactured in England the latter part of the last century. This sleeper and the other cars, two coaches and one baggage, were of the obsolete wooden kind, without the telescoping protective ends between the cars. Passengers passing between them, or going from one car to another were obliged to step out on an open, wind-swept platform, surrounded with a low iron railing, subject to gusts of cinders from the coal burning engine, and the whirling dust sucked upward by the train's motion.

We afterwards learned that this Southern division of the National Railroad of Peru had been operating at a considerable loss for the past several years. At least the scarcity of passenger travel must have been one of the contributing factors, as the sleeping car had but four other passengers. The day

coaches were fairly well filled with Indians and native Peruvians, their packages, their blanket rolls, and wickerlike baskets containing food and personal possessions; the windows of these cars they kept open throughout the journey. For many hours, in fact, until late the next day, our journey was to be a continual climb, and yet the engine, also of British manufacture, was similar in size and capacity to the yard engines used for mere switching purposes in the railroad terminals of America. The compartment which we occupied, though standard for that type of equipment, was very small, and we were considerably crowded, what with our camera, tripods, film and accessory cases.

It was apparent before long why so much time was consumed to travel such a relatively short distance. The engine snorted, wheezed, and virtually shuddered as she began her ascent from over 7000 feet *upward*. Shortly we had reached the plateau, having climbed from out of the crevice in which the city of Arequipa is situated. We were then exposed to the unhampered wind, which gathers tremendous momentum as it passes over the great arid area of the Western slopes of Peru. The single windows were no barriers to the impalpable dust particles which clogged our nostrils and irritated our throats.

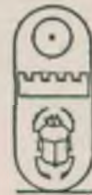
I do not know how long I had been asleep, perhaps for several hours, but I felt myself struggling desperately for air like a drowning man. I was not entirely awake. It was as though I sought to penetrate a swirling dense fog which engulfed and choked me. I was becoming panic-stricken, for I was experiencing pain as well. It was as if the contact with the fog were sufficient to produce pain, as though it were a hard substance and inflicted blows on my head. As I sought to push through it, or push it away, it pressed down upon me and seemed particularly to crush my head. I could actually feel the equal pressure on the top and sides of my cranium. Finally making a last effort to free myself, I plunged into this enveloping mass—and then *I awoke*, with a start, to a seated position in my berth.

Beads of cold perspiration stood out on my forehead. A pulsating pain made the cutaneous surface of my head su-

persensitive to the slightest touch. My breathing was labored, as if I had been participating in some strenuous exercise. I managed to dress and reach the platform of the car, which had swayed and jerked to a stop. Each motion of my body aggravated the severe headache. Mrs. Lewis was also experiencing laborious breathing, but as yet no other discomfort. A most picturesque sight greeted our eyes. *Here was Juliaca!* In reality it was nothing but a junction change, with a shedlike depot and one or two clapboard houses, one of which had the distinction in name only, of being a hotel. Juliaca was likewise one of the highest altitudes reached enroute, being 13,200 feet. During the night we had crossed the Continental Divide, through a *pass between mountains*. The pass itself was over 13,600 feet.

What we were experiencing as discomfort was mountain sickness, or as the Indians called it "Saroche." It is the result of high altitude, with its consequent lack of oxygen, which affects the entire organism. Its effects may last an hour or a month. They may become very severe with nausea, headache, palpitation of the heart, change in blood pressure, etcetera. It may repeat several times after interims of apparent normalcy, or the individual may rapidly become acclimated to it. The head pain caused me to squint my eyes, as all facial nerves were sympathetically responsive, and the early morning light, though not strong, was painful to my eyes.

I looked out on the scene before me. I felt as though, regardless of the incongruity of a train in this setting, I had been transported in point of time back several centuries. Indian women and men (many direct descendents of the old Incas, and not differently attired from their traditional costumes) stood in groups, either motionless, studying us, or running up to us and dangling their wares before us. The men were about five feet, six inches in height, heavy-set, and broad shouldered. Almost all were barefooted. Many wore knitted caps of wool, which snugly fitted their heads, with flaps that covered their ears, not unlike skating caps in appearance. Others wore over that what looked like a high-crowned panama hat with the brim turned down.



These were made of a native reed which grew along the banks of streams and the Andean lakes. Almost all wore the common but beautifully designed poncho. These are like two oblong blankets of varying lengths, of pure llama wool, sewn together with an interstice through which the head is put. Thus one panel of the poncho hangs down the back and the other down the front. A side is often draped over the left shoulder, in the fashion of the Roman toga. The colors are principally brilliant reds, blues, and greens, and are made of fast earth dyes by the Indians themselves. The designs represent the things in their lives, their animals, their flowers, themselves, ancient Inca symbols, and religious characters, as well as geometrical patterns. They constitute a very definite protection against the biting wind and cold of the high plateaus and mountain slopes. Some of the men also wore ornate vests made of heavy wool, dyed a deep blue, the edges of which were fringed with a knitted material of a different color and without buttons.

Boys dressed similarly to the men, minus the hat or sandals, and wearing small ragged and filthy ponchos. Some peddled flat pancake-like buns. These buns in themselves seemed clean and inviting. A hole was pierced through each, and dozen or more were carried on a stick, which was inserted in the holes. As they ran about shouting their wares to other Indians who leaned out of the train windows, to bargain with them, as did some of the other Peruvian

passengers also, the plentitude of dust they kicked up was settling on the food. Each prospective customer, as well, fingered the assortment with unclean hands before he made any purchase—if he did at all. When all possible sales were made, the stick with the remaining unsold buns was propped up against the depot platform, exposed to further dirt and dust.

These Indians, though picturesque in their dress and mannerisms were in the main quite unkempt. They were, of course, ignorant of even the rudiments of hygiene and sanitation. Germs, infections, and disease—these meant little to them. True, if they become ill (and the mortality rate is high), they have native medicines which they use quite effectively, made from herbs indigenous to the terrain, and which do alleviate pain. Some of these effect definite cures. On the other hand, they have a paucity of knowledge of the prevention and spread of contagious diseases. Superstitious practices, indulging the use of amulets and fetishes, intermingled with such Christian doctrines as have been taught to them, are used in the attempt to drive away disease; and it is mainly in those things that they take their pitiful refuge.

By this time we had made our change to a day coach, as the sleeping car in which we had come went no further. We would need remain on it, with its open windows and many other inadequate facilities for twelve hours before arriving at the *Sacred City of Cuzco*.

OUR NEW SUPREME COLOMBE

On February 6, 1942, the Emperor appointed Soror Marjorie Nylin as Supreme Colombe of the Supreme Lodge of the Ancient Mystical Order Rosae Crucis. Each Rosicrucian should read the functions of the office of Colombe and what it symbolizes in his or her "Rosicrucian Manual." Colombe Marjorie Nylin is the daughter of Soror and Frater Roy Nylin. From this date on all matters pertaining to the duties of the Supreme Colombe should be addressed to her at Rosicrucian Park, San Jose, California.

RESEARCH LIBRARY OPEN SUNDAYS

During the month of March the Rosicrucian Research Library will be open from 1:00 to 5:00 P. M. every Sunday afternoon for the convenience of members visiting Rosicrucian Park or living within its vicinity. Avail yourself of the opportunity for quiet study and research on your favorite subject. The Rosicrucian Research Library makes available to you the opportunity to read leisurely in almost any field in which you are interested. New books in various branches of physical science, psychology, philosophy and mysticism are yours for the time you are in the Library building. In addition you will find one of the most complete sections of mystical fiction available in any library. Remember that in addition to the regular hours, the Library will be available for your use from 1:00 to 5:00 P. M. each Sunday afternoon *during the month of March*.



The Mystery of Fire

By PERCY FIGOTT, F. R. C.



WHY does fire invoke such reverence and wonder? Air, though as breath it sustains life, and though it speaks of universality and infinity, may be used picturesquely by poets, but is seldom given a mystic significance and finds no place

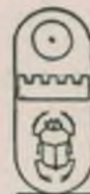
in religious ritual. Water is more prominent mystically. We have several holy rivers and the rite of baptism. But in some religions predominantly, and in almost all others to a minor extent, the mysterious element of fire sheds its rays on devotees.

The ancient Persians were avowedly fire worshipers, and the purity which followed the purge by fire remained their ideal until the teachings of Mohammed the prophet superseded those of Zoroaster the avatar. In Greek mythology Prometheus lighted his torch at the sun and gave fire as a gift to mankind. Certainly it is difficult to imagine a more valuable gift than that of fire. No greater upward ascent could have been taken by mankind than that taken on the day upon which he learned the services that fire could render him. The usefulness of a revolving wheel was a great discovery; but we have evidence of communities acquiring a reasonable degree of civilization, as evidenced at least by their architecture, without ever

using a wheel; but none have advanced without the use of fire. Vulcan was even more closely associated with fire. If Thor held a hammer in one hand he held a flint in the other. Ukko, the Esthonian god, struck his sword against his nail and produced the fiery babe.

Among the Romans of old the perpetually burning flames in the temple were constantly tended by vestal virgins. There is some reason for believing they were similarly tended in the shrines of departed Egypt. Fire forms the crucible of the alchemist and in astrology Leo, the fixed and fiery sign, rules over kings and crowns and thrones, it is the sign of the sun and the symbol of gold.

Fire is very prominent in the sacred traditions of the Hebrews. The first fiat to go forth was, "Let there be Light." After the expulsion from Eden the cherubim who guarded the Tree of Life possessed a flaming sword. The sins of Sodom and Gomorrah were purged by fire in the shape of burning brimstone descending from Heaven. When Moses first heard the voice of God it proceeded from fire, which must have been divine, for it illuminated, but consumed not. Their Lord went before Jacob's sons and daughters by night in the form of a pillar of fire. The same people were taught to send their offerings to God by placing them on an altar and consuming—or transmuting—them with fire. The test which demonstrated the God of Elijah to be the true God, and the god of the priests of Baal to be a false god, was that the former sent fire from



Heaven and the latter failed to. Later Elijah himself was conveyed to heaven in a chariot of fire. Shadrach, Meshach and Abed-nego were cast into a burning fiery furnace and among the leaping flames was seen, "One like unto the Son of Man."

In the Christian records the holy spirit descended on the apostles in the form of cloven tongues, "like as of fire." St. John described the vision he saw on the island of Patmos as having eyes, "like unto flames of fire." The shadowless light of Heaven and the torturing flames of Hell both proceed from fire. To this day fire in the form of lighted candles, is always found in the sanctuary of every Catholic church. Even Toc H. gatherings are opened and closed with the lighting of the lamp of remembrance. Burning incense is more than a sensuous stimulant to devotion. It wafts the prayers of worshipers into space. It was St. Paul who said, "Our God is a consuming fire." Christ is the Light of the World illuminating man's path on his "grand eternal quest," as Ella Wheeler Wilcox calls it.

Yet fire is the most terrible of the elements. Most of the world's great cities have suffered from its destroying power. The great fire of Rome was said to have roared continuously for eight days. The damage of property in Paris caused by the fire of 1871 was estimated to have been nearly one hundred and fifty million dollars. Twice during Saxon periods and once during Norman, London was almost destroyed by fire. Then there was the better known fire of 1666. Dresden and Venice have both similarly suffered. Fire imparts to armies their power to terrify and destroy. Volcanic eruptions, earthquake up-heavals, the fierce lightning, comets, which are supposed to precede disaster, and meteors are all manifestations of fire. Water will at least yield up the corpse when it has devoured the life; fire refuses even this consideration. It not only slaps its victims, it feeds on them with a zest that proclaims its unholy appetite.

Yet, towards man, fire is the most bountiful of the elements. By means of fire he warms his body and his home and, in a hundred varied ways, he cooks his food. With it, when the sun has left

our world, he lights his abode and his cities. With it again he reveals to mariners by night their whereabouts or warns them of the nearness of danger. With fire he moulds the metals to his use and produces steel and brass. The thousand spinning, whirring wheels in his factories are revolving and rhythmically humming and cooing in obedience to the force of fire. Great vessels, when of yore they relied solely upon wind to propel them, were often thwarted by the element which should have served them. At times they were delayed by its contrariness, at other times they were overcome by its violence or becalmed by its absence. Now that mariners use fire they defeat the storm, they ignore the calm, they defy adverse winds. Fire again speeds the express and, in the shape of a minute spark, which is fire, propels the automobile over hills and carries the airmen up among the clouds and over our cities.

Fire again is the most beautiful of the elements. Consider, during its stillness, the curves of a candle flame and the pinnacle which rises from its summit. Or throw a little salt on the embers in your hearth and note the orange, red, violet and green which you thus immediately summon forth out of nowhere. The flame of the candle gives the perfection of form, those produced from the salt the perfection of colour. The colours of the flowers, the green of the fields cannot equal these. Earth may produce its living colours, but those of the flame are luminous. The advancing flames of a roaring conflagration may terrify, but they are as beautiful as, and more varied than, the motionless grandeur of earth's most majestic mountain. They are also more awe-inspiring. It is because the destructive power of flames invokes fear that we often fail to respond to their beauty. This is the case with lightning, one of the grandest natural phenomena. Many who are lost in admiration over a sunset, also produced by fire, fail to appreciate the vivid flashes of forked lightning illuminating, momentarily and repeatedly, the darkness of night. They know its power to strike and destroy. Wonder and admiration are subdued by an awe bordering on fear. When

(Concluded on Page 62)



Research At Rose-Croix University

By ERWIN WATERMEYER, F. R. C.

This article, and others to follow from time to time in the pages of the "Rosicrucian Digest" during the course of the next year, are contributions of Frater Erwin Watermeyer, who will, for the coming year, carry on specified research in the laboratories of the Rose-Croix University at Rosicrucian Park under the direction of the Imperator. The results of his work will be made available to members, and certain of his activities will be announced in special communications to members of the organization.

SUPREME SECRETARY.



IN A previous article of this series published several months ago, there were enumerated several roads of investigation along which research at Rose-Croix University could bear valuable fruit. In the same article it was promised that

this topic would be discussed further and elaborated upon in articles to follow. During the time since that article was written this series digressed from the original plan in order to report to you definite work which was in progress here, and also to answer various questions which have been asked by our students in the Rose-Croix course of instruction. However, in the present article it is my aim to return to the original plan of the series.

It has been stated that one of the many research projects here at Rose-Croix University is the investigation and development of the Rosicrucian teachings. Some of our students might wonder why further research into these principles should be necessary, if, as we all know, they are already complete.

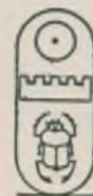
Therefore, let us consider this question.

If we examine the published writings of the Rosicrucians, if we survey the statements made by eminent Rosicrucians during all times, we might say that the Rosicrucian experience presents three progressive aspects. These three aspects we may summarize in the words: preparation, initiation and manifestation.

The long period of preparation constitutes the advance of the student toward a definite goal guided by a painstaking technique. The initiation is the realization of this goal, the influx of higher consciousness. The manifestations of this realization are the fruits which the influx of higher consciousness produces in the acts of the initiate.

The totality of these three aspects constitutes the Rosicrucian "work." Their most precious fruit is the consummation of the *Magnum Opus of the alchemist*.

The libraries of the world are filled with innumerable volumes describing the fruits of the initiation, an eloquent testimony to the reality of the initiatic experience. But of the road which led to the experience these books speak very little. Concerning the initiation itself, the opening of the door, there is reverent silence. It is within the Rosicrucian initiation, in its three esoteric steps, that the true mystery of the rose



on the cross reveals itself. This is the goal toward which all students are striving.

It is important that we keep clearly in mind the three points—the road, the goal and its fruits. We must not confuse the fruits with the goal nor the road with the fruits.

A considerable section of the Rosicrucian instruction is devoted to the road, the technique, required to reach the goal. The student is instructed with painstaking care as to what he must do and accomplish in order to prepare himself properly. The preparation for initiation is dual. The student must learn to live and conduct his life according to certain traditional maxims which must permeate his entire being. At the same time, through persistent exercise he must sensitize his interior self. It is of importance that the ethical and moral preparation precede the process of sensitization. When properly executed, this dual preparation transforms the student into the proper temple, a fit vehicle for initiation.

There are three traditional methods of instruction designed to prepare the student for higher initiation. These three methods are the Kabalistic, the alchemical and the psychological. In essence all three methods are identical, although the languages in which the procedures are expressed differ considerably. The Kabalistic and alchemical methods of instruction require extensive terminological knowledge. Long preliminary study is necessary before the student becomes sufficiently acquainted with the tools which he is to use. The third road, which I have called the psychological method, is the road which we modern Rosicrucians pursue. This road is most clear and direct, and therefore most efficient. If all three systems of esoteric instruction are carefully examined, the student will discern that it is possible to translate any one of the three systems into the terminology of the remaining two, and that the apparent differences of the Kabalistic, alchemical and psychological methods disappear when the superficial cloak of nomenclature is removed. This possibility of interchange between the systems is of importance to the student engaged in historical research, and who

desires to reinterpret the Rosicrucian manuscripts of the past to make their results available to the present generation. There are certain Rosicrucian manuscripts which do require an extensive knowledge of all three languages of instruction. The most striking of these is the famous book "The Secret Symbols of the Rosicrucians."

If we examine the structure of human consciousness we perceive that it is a structure having several levels, from the Below reaching to the Above, like the rungs of a ladder. The lowest rung of the ladder is the domain of the objective consciousness. This level is succeeded in turn by what we may call the levels of the Subconscious, the Superconscious, and finally the highest level of Cosmic consciousness. These four levels of human consciousness constitute what are traditionally called the Four Worlds, as expressed in the consciousness of man. In order for any higher force to express itself with the greatest efficiency, there must first exist a clear channel within the structure of the four levels. There must be no obstruction in the channel from the Above to the Below.

The preparation of the student for initiation must be a cautious one. In order to make him the proper vehicle for the higher forces, the channel of his consciousness must be cleared. This requires a cleansing of the lower levels of his consciousness, a removal of all obstacles which might lie in the path of the flow of energy. If any such obstacles remain, then the flow of the higher energies will be blocked, obstructed, or deviated. In the ancient method of spiritual alchemical initiation the cleansing of the lower levels of consciousness proceeds in two steps. The first step consists in producing a disintegration of consciousness into its component parts, followed by a process of purification. This step constitutes what is known as the putrefaction. The second part of the alchemical initiation consists in a reassembly of these parts into a harmonious, balanced whole, a reintegrated consciousness. This step is what is known as the coagulation. The danger inherent in the alchemical initiation is that it sometimes proceeds with great violence. In the hands of the inexperienced initiator such a method

will lead to mental unbalance. For this reason the methods of alchemical initiation are couched in such a veiled language as to conceal the entire method completely from the view of all unqualified students.

The modern Rosicrucian instructions, on the other hand, follow a road which has stood the test of time. These instructions, based upon the natural law that all genuine growth must proceed slowly if it is to bear valuable fruit, avoid both the pitfalls of excessive nomenclature and the dangers inherent in excessively rapid development. The modern Rosicrucian is not burdened with non-essentials. His course of instruction provides him with a firm moral and ethical foundation, and upon that foundation his interior being is sensitized by suitable exercise over a long period of time.

There are other methods used in sensitizing the student's interior being which are the object of some of the researches at Rose-Croix University. The Rosicrucian principles provide the avenues along which the development of the student proceeds. The Rosicrucian experiments constitute a technique with which the student is equipped in order to proceed properly.

The weekly experiments with which the student is provided are direct applications of the Rosicrucian principles into the domain of personal development. They are the results of tests and reports from innumerable students over extended periods of time. The form of the experiments is in no way to be considered as static. It is a natural law that in order to achieve growth matter must be in continuous motion. For this reason the experiments are constantly being examined. New methods of procedure are substituted if the efficiency of the technique can be improved upon.

A great many improvements and changes have come about from the faithful progress reports of our students. The text of many experiments has been changed whenever the procedure seemed not clear enough and gave rise to difficulties or misunderstandings. New material has been added whenever the reports indicated that this was necessary. Also, new findings are being

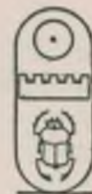
added whenever this is to the advantage of the system of instruction.

However, there are certain researches which require highly technical and specialized investigation. Such investigations are difficult for the average student to attempt in the privacy and limitation of his home. It is such highly specialized research which it is the aim of Rose-Croix University to carry out.

At the present time such research can be executed only under severe handicaps. The limitation of resources due to the national emergency has curtailed research to a certain extent. A great many projects which have been worked out in detail must await the end of the cycle of the present emergency before they may be practically realized and made generally available.

To give you a specific example as to the manner in which research may be of definite value and service to the system of instruction, let me take the case of vowel sounds. In the weekly lessons through many individual experiments the student has been made acquainted with the fact that intonation of certain vowel sounds in a specified manner serves as an aid in the development of his higher consciousness. He is told in his lessons which sounds he must intone and at what pitch in order to produce the most desirable and efficient results.

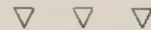
However, it is possible to carry out the study of vowel sounds in a much more detailed manner. Using the instrument known as the oscillograph, it is possible to transform any sound wave into a picture which may be projected upon a screen and thus be made visible. Using this instrument, each vowel sound will produce a characteristic pattern upon the screen. The patterns produced by the various vowels are very complex in shape. But it can be demonstrated that no matter how complicated the pattern may be, it can always be synthesized from a group of simple, elementary tones having definite harmonic relationship to one another, these various tones acting simultaneously. Conversely, it is possible to take the pattern of any complex wave shape and by analysis discover the fundamental harmonic components which are contained within the complex tone. Thus



it should be possible to discover which fundamental harmonic component is responsible for any particular psychic effect. Having discovered the psychic effect of the basic components, this knowledge would make it possible to construct new vowel sounds which will produce any desired psychic effect specified in advance.

Research along these lines will not add any new principles to the Rosicrucian teachings, but such research will extend the Rosicrucian teachings and add to them. Such detailed analysis will add to the efficiency of the experiments that are already being used. A vast amount of experimental work has been performed in the past by analyzing the

various vowel sounds entirely along empirical lines, and has not yet been subjected to the precision of modern experimental methods. Although the results of such experiments are available, using the reports of a very large number of students, investigations using the very latest of scientific techniques are still in progress. As has been mentioned above, such investigations will not necessarily disclose facts which are radically new, but will aid in increasing the efficiency of methods now in existence. Scientific advancement progresses slowly and steadily. It is this process of slow, steady growth which is keeping the Rosicrucian system of instruction in advance of the time.



THE MYSTERY OF FIRE

(Continued from Page 58)

there is no fear, when we know the cosmic fire to be friendly, the word beauty fails to express our feelings. Thus we speak of the splendour of a sunset and the glory of the sun. And glory belongs to heaven.

And fire is the most mysterious of the elements. Is it matter? The flame has no weight. If it has substance no chemist has analyzed it. He may give it names, combustion, etc. But this does not reveal its secret nor reduce our wonder. Miraculously the flame comes out of nothingness and disappears into nothingness. Does it occupy space? As we watch the flame momentarily manifesting then vanishing, appearing and disappearing over the coals in our hearth, we almost doubt it. Yet, like God, fire is everywhere. It is within the rock or the tree, it is even in water in the form of heat. While the other elements gravitate naturally earthward, fire as naturally leaps heavenward. Earth and water are hidden by darkness, but darkness intensifies the glow of the flame. Fire alone manifests a mastery over darkness.

Fire also is more rich in symbolism than the other elements. We speak of the flames of passion and we say that love grows cold. We talk of the spark of life, of fiery enthusiasm or the dark-

ness of despair. Consider the camp fire and the hearth of the home. We naturally associate them with love, comradeship, union, fellowship and comprehension. Gazing into the glow of the cooling embers, or at the form of the leaping flame, we know what has never been told us.

It is a significant fact that man alone can control fire. Animals are afraid of it, or, like the moth, fascinated by it. A gorilla may use a rough weapon, but where is the gorilla that can kindle a fire, or where is the man so primitive that he cannot?

Is this significant of man's divinity? Is fire a divine element? Is it subject only to the immortals? Does it belong to heaven and not to earth? Is this the secret of its power? Is this why it illuminates and warms, purges and purifies or even destroys and devours? Is this why darkness flees before its advent as ignorance before understanding? Is this why it is always everywhere? Is this why, while all else falls naturally earthward, the flames unceasingly leap heavenwards? Are they exiles, and, like all exiles, longing for home? Is this the secret of the splendour of the sunset and the glory of the sun? Is this why the apostle likened our God to fire?

*The
Rosicrucian
Digest
March
1942*



Mysteries of Old Maya's Culture

By DR. BARNABAS S'HIUHUSHU

(Great Sachem of the Indian Assn. of America, Inc.)



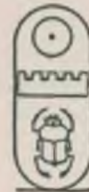
ONE of the fascinating, involved mysteries of the human race is buried within the dense tropical jungles of Central America. A few years ago dispatches from that land of ancient riddles told how an expedition of the National Museum of Mexico, digging into a tomb, found the mummies of six warriors, jewel-covered and ornamented with gold and precious stones, and human bones carved with old Mayan hieroglyphs that even the most learned scientists have been unable to read. The secrets of the ancient civilization of the Mayas, who numbered ten million souls, built cities with fifty thousand population, great pyramids larger than the largest in Egypt, and paved roads that are still in use, are locked up in the hieroglyphs on hundreds of monuments and temples within that vast wilderness.

The beginnings of the Mayas are hidden in mystery. Their disappearance is equally mysterious. The jungles simply swallowed them up. The origin, the art, and the disappearance of the Mayas hold peculiar interest for all students of the ancient civilizations of the Americas because of several outstanding facts. First, these great civili-

zations of Maya, Inca, Toltec, Aztec, Pueblo and others were native American. The first Americans did not come from Europe or Egypt or some far-off mythical continent. Paleontologists have pushed back the horizons of history in America and have found ample evidence that man existed here fifty thousand, and perhaps four hundred thousand years ago, and that the American man originated here in the western hemisphere.

Second, there existed a high level of civilization in America when the white races were savages in the British Isles or other European countries. Third, the art, architecture and scientific instruments found in the jungles of Central America were not imported from or inspired by any trans-Atlantic race of people. It was original American art, and it was in advance of the art of Assyria and Egypt, for seven thousand years before Christ an amazing civilization existed in Central America. The Peruvian surgeons at this early time knew enough about medical science to trepan an injured skull, and were the first medical men in the world to use anaesthetics in operations.

Every high school boy and girl in the United States has heard of the mysterious rock ruins to be seen in Stonehenge, England, but how many have heard of the equally mysterious gigantic seats cut into the living rock near Lake Titicaca in Bolivia? Or of a lovely gateway cut from a single stone which



stands at Tiahuanaco in this same country? Is it intelligent for us to be aware that the Normans were building castles in England in the twelfth century, and to be unaware that a noble and unwarlike American people, the Pueblos, were building great apartment houses in New Mexico and Arizona about the same time? Is a man wholly educated who has heard of the aqueducts of the Romans and has never heard of the aqueducts of the Peruvians? Ask the next man you meet at the country club or in the lodge or temple of the Rosicrucians what ancient people built the largest pyramid. The chances are he will answer the Egyptians. Then you will have the pleasure of telling him that at Cholula, Mexico, the Toltecs built a pyramid three times greater in bulk than the largest one in Egypt.

The average American has probably never heard of the Mayas, much less realized that the Maya civilization was the foundation or fountain-head for the lesser culture of the Toltecs and of the over-advertised Aztecs. The Maya civilization was also superior to that of the Incas. (By the way, the first three letters of the word Maya are pronounced to rhyme with buy, not hay.) The Mayas were the Greeks of the west. A knowledge of them is especially desirable for the modern American of the United States. The Mayas had developed agriculture, manufacturing, commerce and shipping. The principle of the set-back so conspicuous in the skyscrapers of New York and other cities was first used by the builders of the Mayan temples. The Mayas also devised the serpent column, unique in the entire world.

But it was their wonderful system of writing, and their knowledge of mathematics and astronomy that should make Americans particularly proud of them. Mayan mathematicians invented zero several centuries before its separate invention by the Arabs, and they were able to multiply and divide ten centuries before the Europeans. The Mayas were also better astronomers than the Europeans, and their calendar was more accurate than the Julian calendar which all Europe was using at the time of Columbus and which Greece and Russia used into the twentieth century.

Although there was a great gap between the "Indian" warriors with whom European discoverers came in contact and the Mayas, there was a certain similarity between all American civilizations. For instance, from the Great Lakes to Peru "Indian corn" or maize was a fundamental food, and since the cultivation of corn depended upon an adequate supply of water, the worship of rain gods or spirits played a more or less important part in the life of the early Americans.

Since the time Columbus discovered America and found a new race of people here, scholars have been trying to prove that these people originated in Europe, Asia or Africa. However, there is evidence to prove that the American "Indian" was native to this country. If the theory of evolution is true — that man is evolved from a highly developed ape-like animal—then there is evidence that those animals existed in America. Remains of lemuroidea, supposed by evolutionists to be near the direct line of man's development, have been found in America. When man first appeared in America is not known, but archeological discoveries of stone dart heads and human bones indicate that man existed in America from fifty thousand to four hundred thousand years ago. And man must have lived in America for many ages before he advanced sufficiently in intelligence to make those dart heads.

The first race of men in America which scientists have been able to visualize they have named the "Archaic." The pottery of archaic man is found all over the southwest, in Mexico and Central America. The highest civilization in America was achieved by the Mayas of Central America, who reached their peak after they moved from Guatemala into Yucatan about the end of the fifth century A. D. There they built great cities, temples and roads, further developed their writing, and gathered from the stars the secrets of time and how to measure the revolutions of the sun, moon and planets, devised a calendar and a system of chronology, and evolved an architecture far in advance of any other in the world at the time. The tallest Maya buildings are in Tikal, Guatemala, the roofs of some temples

being 180 feet above the ground. There are many buildings of two, four and six stories.

The civilization of the Mayas was sustained by agriculture, especially the cultivation of maize. They were the first farmers of America, and perhaps the first primitive people in the world to practice agriculture. Before they learned to plant and reap they were nomads, moving from place to place and living by the hunt and on wild nuts, fruits and roots. When they discovered maize and learned to cultivate it, they took a long step toward civilization. They gave to the world, in addition to maize, sweet potatoes, tomatoes, and bananas, and they grew pumpkins, squash, pineapples, beans, the cassava, cacao, coconuts, sugar cane and many edible roots. They grew cotton and sisal and used it in weaving cloth. They had rubber and chewing gum. Yucatan became a vast garden for thousands of years, and in 1200 A. D. was the most thickly settled part of the globe.

According to history there is no question but that the Mayas had trade routes far to the north and south, and their culture influenced many other people then in America. Whether he lived on the frozen tundra of northern Canada, on the plateaus of Mexico and Peru, or in the lowlands of Florida, Yucatan or the Amazon basin, the first American was a well-formed person, with reddish or reddish-yellow skin, hair dark reddish brown and straight, broad cheekbones, and teeth perfect in form. There was a fundamental unity about these peoples.

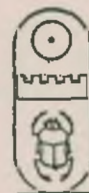
The pottery and textiles of the Mayas were much sought after by neigh-

boring peoples; so international trade in early America began. Great stone roads were built across the country, but the bulk of commerce was carried by sea. As maritime trade grew the importance of astronomy increased, and the Mayas became the best astronomers in the world. The Maya commonwealth resembled a feudal European state of the Middle Ages, in that there was a great gulf between the upper and lower classes. Only the educated aristocratic priesthood was able to read and write. The Mayan religion grew out of agriculture and was dominated by Spirit-Powers of earth, sky and water. Their most powerful Spirit-Forces were Itzamua, better known among American Indians as the Great Spirit, the Creator Father, and Kukulcan, who helped bring rain and was the Spirit-Power of maize.

The civilization of the Mayas reached its climax between 1000 and 1500 A. D., then it began to decline. Its decline and disappearance are as mysterious as its origin. According to scientific research, it is supposed that civil wars and epidemics of sickness, such as yellow fever, and other disasters wiped out much of the aristocracy, leaving a large part of the peasantry. However, the peasantry was uneducated and could not continue the high artistic and scientific achievements of the race. It is likely that the story of the rise and fall of the Mayas is the story of the gradual decline of a healthy and vigorous interest in the arts of peace and the commerce by which they were spread, and the rise of a spirit of imperialism and inter-tribal jealousy leading to the decay and collapse of the glorious civilization which had gone before.

MYSTICAL THIRD DEGREE INITIATION

On Sunday, April 5th, the beautiful and inspiring full Third Temple Degree Initiation will be held in the symbolic Temple of the New York City Chapter. This Initiation is conducted by a complement of robed ritualistic officers. If you have never had the joyful experience of "Crossing the Threshold" of the Third Portal in a temple, do not overlook this opportunity. The address of the New York City Chapter is: 250 W. 57th Street, and the ceremony begins promptly at 7:00 P. M. Applicants should write a week in advance, to the Secretary of the New York Chapter at the above address, informing her of their desire to participate personally. A nominal Initiation fee of \$1.00 is requested as a contribution to the Chapter's funds. If the above date is not convenient, apply for the same Initiation the first Sunday of the month following, and at the same hour.





Rosicrucian Scholasticism

A BRIEF ACCOUNT OF THE HISTORY OF ROSE-CROIX UNIVERSITY

By ORVAL GRAVES, M. A., F. R. C., *Dean*



IN THE Akashic records there will always be a Rose-Croix University. The Sanskrit word Akasa, from which Akashic is derived, means luminous, shining, brilliant. Indeed, the memories and records of those who attend Rose-Croix University are shining and luminous in their own consciousness. Perhaps some day there will be a well written history of Rose-Croix University. For the present, let us just have a short account of its existence. Of course, the University had been in the visions and dreams of Dr. H. Spencer Lewis and the supreme officers since the first years of the Order's establishment in this cycle in the United States. As a matter of fact, work similar to that now being carried on in Rose-Croix University was conducted earlier by Dr. Lewis and staff members.

The first mention of this University was made in Volume IV of *The Rosicrucian Forum*. In this particular issue Dr. Lewis devoted three-fourths of a page to telling of the great plans he had for Rose-Croix University. He stressed the point that it would be "different from any other university in the country." There is no question about the

uniqueness of Rose-Croix University. Although it does not follow exactly the curriculum of the Rose-Croix University in Belgium or India, it offers many of the courses that are offered by these two institutions, as well as several that could only be given at the Grand Lodge. Studies and research such as are indicated in the various writings of Dr. Franz Hartmann are also included in the curriculum.

The main building of Rose-Croix University was completed in 1934, for the examination and admiration of the Rosicrucian convention of that year. The comments upon this new building by all those attending the convention made Dr. Lewis very happy. As a result there appeared another article in *The Rosicrucian Forum* telling about "our university," its various features and the complete scientific laboratories in it. This article asked the question, "How many so-called occult or mystical schools in the western world maintain any kind of laboratory equipment? and how many of them can point to the fact that the unique and strange laws of the Cosmic will be tested and demonstrated by them in a scientific manner?"

It was at this time that the first edition of *The Story of Learning* was sent out to the members. *The Story of Learning* is more than just a catalog of Rose-Croix University. It is that, of course, but it is also an artistically arranged booklet with many photographs.

*The
Rosicrucian
Digest
March
1942*

not only of Rose-Croix University, but of past events in the history of education, beautiful enough to be saved as a valuable souvenir. This booklet is still being sent out to all Rosicrucian members interested in Rose-Croix University.

The first group of students entered Rose-Croix University in 1935. They were impressed with the fact that it was really a university. Although it was not as large, of course, as most universities in the United States, it had several colleges in which the students could matriculate. An educational institution with more than one college is considered a university. The picture of this first group of students has been framed and hangs in the study hall of the University. There many students and members come to gaze at the picture and wish that they could have had the honor of being in such a group. Dr. Clement Le Brun was on the faculty for that year. His students presented him with a very beautiful combination set of a geographical globe and atlas, in appreciation of his work for them; and this now reposes in the Research Library.

The years of 1936, 1937 and 1938 rolled quickly by. Of course, the class pictures and other interesting snapshots for these years are included in the huge scrap book called *The Chronicle of Rose-Croix University*. The 1938 session of the university was the last one at which Dr. Lewis conducted his large metaphysical seminar. In the years following Dr. Lewis was greatly missed. However, he had inculcated enough of his ideals and teaching principles into Rose-Croix University for its continued growth. At the end of each session that he taught at Rose-Croix University the student body always presented him with a gift of appreciation. Although we do not have Dr. Lewis with us now at the university, we have his able son, our present Emperor, who in some respects duplicates Dr. Lewis' metaphysical seminars.

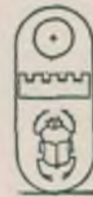
The fame of Rose-Croix University had grown so by 1938 that then, as now, students came from all parts of the world to attend. This particular year there were two famous European doctors present. Doctors and professional men and women have continued to attend the university. Every year

brings its quota of pioneer professional men and women who come to Rose-Croix University for inspiration and stimulation. However, the majority of the members of the student body are average men and women who wish to broaden their field of knowledge. The undergraduate courses are designed for the most part so that they may be easily mastered by any person who has never had any previous academic schooling. These courses are as understandable as the principles and articles that are presented in the monographs and different issues of *The Rosicrucian Digest*.

The years of 1939, 1940 and 1941 saw the attendance at Rose-Croix University reach its highest peak. During these years there were times when there were more students than seats in the general assembly room of the university. There is no question or doubt in the mind of anyone who makes an investigation of Rose-Croix University but that it is making a valuable contribution to the modern world. All faculty members are Rosicrucians who hold more than the average academic degree in their particular field.

Now another session of Rose-Croix University, the 1942 session, is approaching. It is fascinating to look through *The Chronicle of Rose-Croix University* and the yearly student body publication, *The Echo*, and recall the happy, enthusiastic students who left their impressions in these records and will again do so this year. Many interesting and humorous articles appear in *The Echo* from time to time. The alumni will recognize some of the following as being outstanding: "Buddha Under the 'Boo' Tree," "The Love-Bug of Rosicrucian Park," "The Formula for Making Gold," and "The Student's Cow-bell."

In 1941 AMORC's official photographer, under the direction of the Emperor, made moving pictures of a day in regular session at Rose-Croix University. This will probably be shown at the various lodges and chapters. However, we would like to try to present the same thing briefly through the written word. All students and faculty members begin work in the university at eight-thirty. When a student first enters the campus or grounds of Rosicru-



cian Park early in the morning, and looks around at the many herbs, shrubs, plants and flowers, and the buildings of Oriental design and color, he usually makes the same comment that a member made when viewing a colored motion picture of Rosicrucian Park—"It can't be real." However, those who attend the College of Humanities are helped in their comprehension of realities and actualities. The students who enroll in the College of Humanities are a very unique and select group, because the average person does not take up the study of philosophy, mysticism and comparative religions. It has been said around the university that the professor of philosophy in the College of Humanities is not stoical in his gestures. For that matter, neither is the professor of physics. In the physics laboratory, where there is so much mechanical, electrical and accoustical apparatus for studying the different laws of the Rosicrucians, such as vibrations, magnetism, cohesion, energy, etc., the physics professor explains the equipment with a tremendous amount of earnestness and energy.

The chemistry professor, an old soul but young in years, has Sisyphean work trying to teach the laws of modern chemistry and at the same time reconcile these laws with the principles as practiced in his alchemy course, despite his Ph. D. in chemistry.

The classes of the life science, or biology department, are held in the new wing of the Science Building. At first glance the biology laboratory does not seem very inviting, with the skeletons, skulls, plaster of Paris replicas of different parts of the human body, and anatomical atlases. However, under the able direction of the instructor, who is a licensed physician and surgeon in the state of California, the students obtain a wonderful grasp of the laws of healing.

The College of Fine and Mystic Arts usually has the greatest number of students enrolled in its classes. The music instructor has been a member of the Rosicrucian Order for over fifteen years, and has taught music in large universities throughout the United States, as well as having his own conservatory of music. Although his hair is gray, his smile is young and pleasant, and he

has more physical energy than the average student in his class.

In the midst of strenuous study, social activities are not forgotten. Each year the students hold fellowship sings, banquets, picnics, trips to places prominent in picturesque California, and other informal gatherings.

In the classes under the various instructors the students spend many happy and busy hours in the laboratories, work-shops, radio rooms, class rooms, Research Library, and Planetarium. The many facilities afford ample opportunity for all the students to make practical physical tests of the mystical Cosmic laws, and the now large number of books in the Rosicrucian Research Library affords unlimited scope for theoretical research in all of the teachings and postulations of the Rosicrucian monographs. Such possibilities have furnished the incentive for many students to take postgraduate courses, and each college has a specific line of research which it desires Rosicrucians to follow up. Such research students, however, must be specially qualified by at least three years' attendance at Rose-Croix University. This limitation does not seem to cut down the number of students, for each year there are about a dozen such graduate students. The enthusiasm and beaming faces of these graduate students indicate that they realize the work they do means as much to themselves as it does to Rose-Croix University. And be careful not to get them started talking about their work if you have any other plans, or else be prepared to spend the rest of the day just being a listener. Two of the most popular postgraduate courses are the Light and Color Experimentations and the Alchemical Experimentations.

Indeed, a golden opportunity greater than the physical gold of the alchemist is offered to those who attend Rose-Croix University. Here at the university, with its multitude of facilities and capable instructors, is to be found the golden mother lode which is revealed in many veins. Especially are metaphysical riches to be treasured in these times. Of course, the Aquarian Age must necessarily be ushered in by some world-cleansing events. However, there

(Concluded on Page 76)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

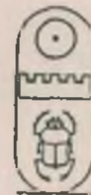
IS KNOWLEDGE ESSENTIAL?



NO ONE will deny the fact that if a melody is found to be beautiful and enjoyable, the strains of music will continue to bring about the enjoyment of the beautiful, regardless of whether or not the name and composer of the composition are known. Many beautiful paintings or other works of art are seen, enjoyed and appreciated, although the title may be unknown and even the master who executed the work long forgotten. It would seem, then, that our appreciation of what is beautiful, what brings joy-

ment to us, is not based upon knowledge as much as upon perception of the condition or item which brings forth in us those reactions and emotions that contribute to our enjoyment of beauty.

When we analyze those things which make up in our existence the enjoyable events or moments, we realize that they are usually closely related to those things which are generally conceded to be good or to be beautiful. It is in these that we find the cause of the responses which tend to make us appreciate the life about us. It is seldom, even upon the part of great scholars, that knowledge in itself brings forth the same emotional reactions and responses that are brought forth by the application of that knowledge. It is not in any sense a lack of consideration of the abilities and hard work of the composer of a



great masterpiece to say that the melody is enjoyed regardless of the knowledge of its composition. Immortality of great men and women is to a certain extent found in what they achieved and what they left for us to be benefited by and to enjoy rather than in themselves as personalities or as having a certain field of knowledge.

Many years ago when I was much younger a professor of mathematics of whom I was very fond passed away. I remember puzzling for a long time over what had happened to that vast store of exact knowledge which he had gained in his life. It seemed so definite in this particular case, as it was impossible to conceive of this man being baffled by any mathematical problem. However, in time I realized that this knowledge did not go with him. It still lives in the comparatively small college in which he taught for many years. It lives in the personality of every one of his students, even though many of them went into other fields of work than those involving mathematics. It would be impossible for me or anyone else who was guided by him to be able to isolate those factors in our lives which he influenced, but none will deny that the influence is there. It is quite probable that many of these pupils have forgotten his name or even that he ever lived, and yet the responses he brought about in the reasoning of those whom he influenced lives on just as the music and masterpieces of art composed and created by great men of the past still live on to all who will perceive them.

A short time ago in these same columns it was stated that experience causes a transmutation of knowledge into a practical usable form. We do not marvel so much at the knowledge possessed by masters of art in the past as we do at their individual achievements. In other words, we appreciate and are inspired by what they did in making their knowledge available in a form which reaches us. The accumulated knowledge which they possessed, even in written form, would have little effect upon us today. For example, all the accumulated knowledge of Beethoven could not compare with the majesty of his music, and specifically the signifi-

cance attached to his Fifth Symphony at the present time.

Our lesson to be learned from these reflections is that while we must diligently seek knowledge in order to prepare ourselves to fit into our environment, we must constantly be aware that what we will be able to do for ourselves and for others will not be measured in terms of the amount of knowledge accumulated or our capacity to understand and master it, but rather in what we are able to do with it. For the past few decades man has grown in knowledge. Even our children have the opportunity of gaining more knowledge than many adults of a comparatively few years ago. With all this knowledge accessible, we must not be confused or misguided and look too much upon knowledge itself as a key to our problems. Possibly some of the difficulties of adjustment which are being required of us now and which will be required more and more in the immediate future are due to our failure to see things in their true perspective.

We all have certain knowledge. Let us determine more and more to use it. Through the processes of meditation and contemplation we can perceive the knowledge which we have gained and consider the possible channels through which it will be used. It is in contemplation of the facts available that we are able to fit them in accord with the laws of the Universe; that is, fit them into a sequence that causes them to be useful. Great inventors have not invented the laws which they used. They have taken existing laws and caused them to exist in a relationship to each other that has brought about an apparent new thing. Today every sincere student wants to contribute to the bringing about of an environment that will contribute, in turn, to the peace, happiness and welfare of all mankind. To do that let us begin to draw upon our store of knowledge and inspiration to start putting this eventual condition into being now. We must not rely wholly upon our reasoning for this. We must realize that man has both physical and immaterial abilities, and it is through the guidance he receives from both and the utilization of the potentialities of each
(Concluded on Page 76)



A Mystical New Year

IMPERATOR PROCLAIMS SUNDAY, MARCH 21st AS THE
ADVENT OF THE ROSICRUCIAN NEW YEAR

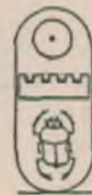


Think in terms of accomplishment. We evaluate our lives, not as periods of an existence, but rather as an aggregate of so many experiences which we have had. We say time is the measurement of the duration of the period of our consciousness. However, consciousness itself is the realization by us of some thing or state. When night comes, to-day will be to us a memory of events and our reflections upon them, and not a mere recollection of the passing of such units of measurement as seconds, minutes, and hours. So far as we humans are concerned, we live to have these realizations of consciousness. In fact, we hope and plan for more of the same kind, and none or less of others. These events or happenings of our lives have their beginning, insofar as we are concerned, when we realize them, and they appear to end when they are no longer perceived or seem to affect us.

To the thinking of man, all phenomena have their beginning in the earliest contributing causes of them, of which he can become conscious, or which he understands. To the early or primitive minds of men, the sun seemed to move across the heavens. This ap-

parent movement began, so far as man conceived, when he saw the sun rise. It seemed to end at sunset. Therefore, though there is no rest or inertia throughout nature, man arbitrarily attributes cycles to those phenomena whose periods of progression to him are the most active or continuous. When he is aware of a transition or change or relative rest in some phenomenon, he conceives another one as beginning. However, day and night are not separate, but two different aspects of the same phenomenon. Which is the beginning and which is the end, is an order which man's mind assigns to this phenomenon in terms of its value to himself.

Since life begets life, all things which were animate in nature had a kinship to man. Things which sprang into existence, nurtured, and reproduced, were dependent upon the same laws of nature as himself. The Spring, being the period of reawakening, a recurrence of birth after an interim of apparent death, or the beginning of a new seasonal cycle, was, therefore, a time when the ancients rejoiced. It was likewise discovered that certain solar phenomena occurred during this same period of rebirth — this development of seeds into blossoms and this emerging of green tentacles from the soul. In the Northern Hemisphere this phenomenon was the occasion of the *Vernal Equinox*, on or about March 21st. In the Southern Hemisphere, this period was also rec-



ognized; however, not for rebirth, but for its opposite, *the great sleep*, the transition from life to a temporary death or dormancy of nature.

In the Orient, in ancient Egypt for example, men gave thought to the nature of their own beings at such a time in particular. They likened the qualities of themselves to those other things which lived about them, and to those intangible, incorporeal elements upon which all life seemed to depend. The maturity of a plant, the sweetness of the fruit of a tree, required that it be cultivated, and that of which it was composed, and upon which it depended, be supplied in equal proportion, and that it be neither neglected nor abused. Should not men, then, also cultivate the elements of their own natures? Should not they, at these annual rebirths of nature, *the Spring of the year, rejuvenate themselves* by determining the true qualities of their own beings, and preserving them against those things which might corrupt them? After all, man too could produce a fruit. The fruit of mankind was not merely the reproduction of his own species, but to excel in his functions as man, just as a flower gives off perfume and bees produce honey. And so great ceremonial feasts were indulged in by the ancients, during which, in solemnity and with mystical significance, they partook of certain foods and drink which symbolized these elements of body, mind and soul of which man is conceived to be.

To those ancient mystics, man was born again in *consciousness* at each such New Year ceremony. Such rebirth was not conceived as the reincarnation of soul, but rather, a *rededication* to the higher purpose of life as man understood it. In other words, man again would start another annual cycle of activity in his mundane affairs, but with renewed understanding of the fallibility of the body and its dependence upon the earthly elements. He would realize the functions of mind and of reason, and their place in relationship to his being. He would experience again humility in the light of acknowledging the Divine Wisdom of the soul which imbued him, and his obligation to heed its direction. Armed with such a *true understanding* of the essence of his

triune nature, the meaning of which was re-enacted for him at the Sacred Conclaves held on the advent of the Spring Equinox, he would prepare to avoid the errors and pitfalls of ignorance which contributed much to the misfortunes he experienced during the previous year.

This ancient, *mystical*, New Year ceremony — the feast itself — and the meaning of its symbolism and its esoteric truths, are perpetuated today by the Rosicrucians. To the Rosicrucians, the New Year begins, therefore, not with the calendar declaration of January first, and not during the winter period of dormancy and of nature's sleep. Such a New Year is artificial, for it has no foundation in reality, that is, *in the essence of nature*, and there is no intimate lesson or inspiration which man can gain from it. It is solely an arbitrary beginning, a period of measurement of man's existence. When we can see about us *new growth* and *fertility* and *awakening* as we experience in the Spring, then we come to realize the interdependency of all things upon a great Cosmic order. That, then, is the time when we should reorient ourselves, readjust our living according to Cosmic law, and will ourselves *not* to follow ends which oppose it. It is the time to make a true beginning—to *start a real New Year*.

It has, therefore, been the custom of the Emperor of the Rosicrucian Order, AMORC, to proclaim to all Rosicrucians of his respective jurisdiction, the exact date on which this traditional New Year ceremony is to be held. This date is determined by the solar phenomenon of the Vernal Equinox, which occurs this year on Sunday, March 21st. It is the time when the sun on its celestial journey enters the zodiacal sign of Aries. All Rosicrucian Lodges and Chapters throughout the world, on that date, where present conditions permit, will conduct a mystical ceremony commensurate with the occasion. Members, in such Rosicrucian Temples, will participate in the symbolical feast. It is also the occasion for the appointment and installation of the new officers of these Rosicrucian Lodges and Chapters.

Consequently, all Rosicrucian members residing in the vicinity of a Chap-

(Concluded on Page 76)



SANCTUM MUSINGS

THE ARTISTRY OF LIVING

By THOR KIIMALEHTO, *Sovereign Grand Master*

II—THE IDEAL

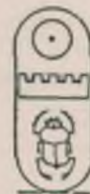


Someone has said that where our treasure is, there is our heart also. This statement is true, but it would be better to say that where the heart is set or attached, there will the treasure be discovered. The awareness and the consciousness are the determining factors for what man is and will be. Throughout the journey of life the awareness increases and broadens our ideal. That which man professes to believe, either right or wrong, is a positive cause for the unfoldment of his life. This is a spiritual or Cosmic law, unchanging and unyielding. We are all subject to this condition. It is impossible to evade it. To be in ignorance of this law and yet under its rule may seem to some more desirable, but to discern, to accept and know, and then to deny our conviction in our lives is to die the death eternal.

Each human being, however lowly, confined or starved his condition may be, has somewhere in his heart a spark of the ideal. It may not find full expression in this incarnation, but it may

still be some very small cause that manifests the existence of the ideal, and shows that there is divine light and life pulsating, though very slowly. This faint glow of the divine life is in the vital life force. It is a breath of the divine seeking expression in the human nature. As man responds to its vibrations, as he augments its flow and draws more of its life by his constant application and use, it comes to pulsate as a mighty divine controlling force.

The unevolved human being is, on the whole, a helpless creature. In school he does not know what subject he really cares for. You must experiment with him until you obtain a response. He has no idea what type of work he really cares about. (In an enlightened educational system there would be every type of workshop so that the average student could discover through experience just what he can do with pleasure and a fair degree of success.) He drifts into any type of work that happens to come his way. He does not get much farther in life unless he should experience some kind of inner awakening. He accepts the suggestions of high-powered advertising, is completely dependent on the drugstore and the physician for his health and on the radio and moving pictures for his entertainment, on the one newspaper that he reads for his opinions, and, if he is a church member,



on his minister for his religious ideas. He is a baseball and football fan. If he ever does read a book, it is one that everyone is reading. Only three pages in the newspaper are really important—finance, sport, and the comic strips.

It is very foolish of us not to face openly the fact that this type of human being makes up the majority of our population, and the equivalent of this type, no doubt, makes up the majority of every population in the world. Shall we let these people develop in their own way, a prey to unscrupulous interests? These people are completely dependent upon society. They do not question the educational system. They do not question the economic system or our political institutions. Thus, when the leaders of our society are honest and truly desirous of helping their fellowmen, the average citizen will benefit. If the leaders are unscrupulous, interested only in gaining power or growing rich, the average citizen will be wholly at their mercy until the flood of evil becomes so terrific that revolution breaks out.

It is necessary that man nourish and follow his ideal faithfully—however insignificant this may appear—and then, that he embrace all its opportunities, put his faith in his ideal, rest his hope there, and live what he sincerely believes, so that the divine light contained within it can broaden and increase.

Let us consider man and his place in nature. By what is he led? Is it not by means of that which he loves? At first these loves are gross, or physical, but soon they develop into more refined urges. Even among the animals we perceive the dawn of a higher impulse. The animal comes to love man. It provides for more than its own young. It is often moved by the needs of some among its own kind, in suffering and in pain. It has been known to provide for some instant want of its fellow-creatures; it has been known to assist men in danger. It develops the ability to remember, to love, and to hate. It often desires human companionship, even to show devotion to a master often brutal and rarely comprehending its heart. It often looks up to man as something far higher than itself, something dimly sensed and dearly valued, longed after with all the power and the mystery of a dream

—an ideal. There is mind and heart in an animal. Some among our scientists have even admitted that the creature world progresses. It, too, has laid hold of something of the uplifting force of the Ideal.

Among men, even slightly higher than the brute, we do find desire for something beyond their present selves. It may not be a definite impulse higher than the animal, but it is an imprint stamped upon the human mind by the heart. There is, in the heart, a presence, a divine awareness, as yet undiscovered by the mass of men, a something often felt but as yet misunderstood. As we misinterpret its meaning and follow after a false image, as we grasp, and seize, and possess, and weary of, and cast away, so finally we come to understand that the real wish of the heart is something quite different from that we conceived it to be. We tried to snatch something for ourselves from that heart expanding toward the Whole. Within our present ideal we feel another meaning, an energy that seeks expression of a wider and a deeper kind. From this discovery it is but a step to search for the real meaning of this expansion of the heart towards the universe, and now the man, all unknowing, has set his feet upon the divine path of Evolution.

It is thus that the ideals of mankind are but out-reaching impulses of the heart and have power to conduct the human being to a life and a consciousness beyond those of his physical nature. Here and there we find a solitary sensualist, lower than the brute, a young soul, self-seeking and covetous, but it is far more common to find those who fear to face themselves, and to whom the dread of being alone is so terrible that even satiety in its deadly, sickening weariness is better than a moment of silence. The thing most dreaded by the man who lives in desires, is the sight of himself in the mirror Nature holds up to his thought. He dares not face this, for he has a prescience that will not loosen its grip on him, that this way madness lies.

This is the reason why we see so many human beings who appear compelled to herd together in droves, in the dreary pursuit of pleasure wherein there is no joy, but only fever, nightmare

and exhaustion. How many of these haunted creatures would rest if they dared; if it were not for the dread they have of falling out of line, when they know that the human herd, pitiless as the brutes, will trample them under. Have they not participated in this themselves? So fear and flight where no man pursueth is the portion of their lives. Nor is it much better with the weary toiler who knows no pleasure nor ease. It is true that he does not fear himself because his brow is bent earthwards, and he thinks no thoughts at all, for the mechanism of his tired brain should not be counted as thoughts. He is ground under the devitalizing effort of competition for his daily bread, so cruelly hard to earn because the hardship is inflicted by his fellow men in their greed and want of sympathy. Yet both these types of men could find release had they but a glimmer of an ideal.

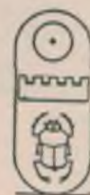
To encourage men in the pursuit of their own ideals is the most worthwhile task of the student on the Path. It is within these ideals that the real life is concealed. Each human being has his own revelation. Within himself he creates his conceptions or his understanding of outer manifestations. No human ideal can be very greatly in advance of the man who holds it. It is only when the man has advanced above his mere humanity or material conceptions and is in quest of a diviner model for his ideal, that it may outstrip his slow pace and shine as a star set apart on the mountain top. Until this step is reached, the ideal of man is apt to be but his next step in advancement, and he is liable to let the subtle essence escape him in his attention to this material aspect.

Take, for example, the artist pressed for bread. He may come to lose his feeling for his artistic ideal in consideration of his needs. The politician or patriot, dealing with large aspects of the national life, may find his ideal swallowed up by the mounting tide of personal ambition—an ambition hitherto unsuspected, a tempter wrapped in the folds of his sub-conscious mind. The lover, purely loving at the outset, so far as man may be pure, becomes intoxicated with the fumes of passion and possession, and when he misses the

keenness of his first sensation, identifies his love with that sensation and thinks love has come to an end. All these have wandered from the right road in the excitement and stress of action. They have forgotten, or never knew, that the worst foe of a man's ideal is man himself. We are but battlefields whereon the divine and the material contend for the victory, and we alone can put an end to the war by our choice. Therefore, the true friend of man is he who assists him to remain true to such ideals as he may have.

The struggling artist must win his bread; but let him still grasp firmly the ideal that the pure love of his art is a thing most precious to his mental and moral health. If his circumstances forbid him to do his best work they do not prevent his heart and his thought still more firmly to be concentrated upon his ideal. The patriot, warned of the dangers of insidious ambition, may gradually extend his national ideal to one of international bearing. The lover, encouraged to see the ideal of self-forgetfulness within his love, even though desire and passion may carry him away, may come to find in some one of the tests of life that he can forget himself for the one he loves. And then, to all these, as to all who serve their ideal honestly, there comes an expansion of their original ideal. Step by step, each catches some gleam from the eternal vision at the heart of his ideal. He feels the presence of that vast motive power—the Divine Love.

There is an ideal present in the minds of most men, and of those bodies of men which we term "nations." Each nation stands for something. It embodies some principle or some trait. Take, for example, a nation standing for fair play, for law and obedience to law. Individuals in this nation may be wanting in these ideals, yet an appeal to the national ideal touches some fiber, strikes some invisible chord which has weight with them. The ideal of a nation is the soul of the nation. The ideal of man is a ray from his soul, from the oversoul. Like the nations, each one of us stands for some main principle or ideal, often unconsciously felt. This main tendency of our being should find expression in each life. The knowledge and under-



standing that we acquire in our daily life brings us closer to the Great Ideal graven upon the life altar of the Heart. Acceptance and daily devotion to the

Christian revelation that "love is the mainspring and the fulfilling of the law" is the great ideal, and much needed to humanize our Western civilization.

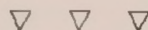


ROSICRUCIAN SCHOLASTICISM

(Continued from Page 68)

will always be pioneer mental, metaphysical and spiritual organizations helping to hold up the positive side of man's activities. This is the purpose of Rose-Croix University. Will your picture or snapshot be in *The Chronicle of*

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IS KNOWLEDGE ESSENTIAL

(Continued from Page 70)

that he can put into practical effect all he has at his disposal. Join with those who have like inspirations and ideals to use their knowledge and experience constructively. You will find as a meeting point of such minds the Cathedral

of the Soul, in whose activities you can participate regardless of what may be your convictions. The booklet "Liber 777" explains its activities and procedures and will be sent to you upon request.



A MYSTICAL NEW YEAR

(Continued from Page 72)

ter are cordially invited to participate in this Ancient ceremony and to enjoy the festivities. Those who cannot do so may obtain a ritual for their *home sanctum use*, which explains the mystical significance of the elements of the feast, and the traditions of the ceremony. The ritual is so arranged that *the simple rite* can be conducted by the individual member in the privacy of his or her home sanctum. Those who desire this home New Year ceremony ritual should address the Grand Secretary, Rosicrucian Park, San Jose, and enclose ten cents (not in postage stamps) to cover

mailing charges, and ask for the "Rosicrucian New Year Sanctum Ceremony." The ceremony in the home sanctum should likewise be performed sometime during Sunday or Sunday evening on March 21st.

All Rosicrucians who live within the vicinity of San Jose, or who can journey to Rosicrucian Park, are cordially invited to participate in the beautiful ceremony and symbolical feast conducted on that date at the hour of 7:30 p. m., by the Grand Lodge, in the Francis Bacon Auditorium, Rosicrucian Park, San Jose, California.



*The
Rosicrucian
Digest
March
1942*

The moral structure is but one fabric. Any contamination of it makes the whole imperfect. He who lies is also a thief, for has he not stolen another's trust in his words?—*Validivar*.



THE TEMPLE OF THE SUN

The ambulatory of the basilica-like cathedral erected on the site of the centuries-old Inca Temple of the Sun, in Cuzco, Peru. Here was once the greatest religious mecca of the Western World. It was visited annually by thousands of the Inca votaries of the Sun God Ynti from throughout their extensive empire. The wall in the right center consists of the original stone blocks fitted superbly and displaying the Inca skill in masonry, in which they excelled. The arched portal in this wall leads to the small temple of the Thunder and Lightning Gods, as the Sun Temple as a whole was, in fact, a pantheon—a collection of temples of all the principal Inca deities.

(Courtesy of AMORC Camera Expedition.)

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Help You*



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The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the International federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. P. C., in care of

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AMORC TEMPLE
Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Duncan G. Wright, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland Chapter,* Pacific Building, 16th and Jefferson Streets; Mr. J. A. Woods, Master; Mrs. Hope A. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday, Wednesday and Friday evenings, 7 to 9 p. m. Phone Higate 5996.

Sacramento:

Clement Le Brun Chapter,* Mrs. Mary J. MacKinnon, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

San Francisco:

Francis Bacon Lodge, 1957 Chestnut Street; Mr. James Edward Boden, Master. Mystical convocations for all members every 2nd and 4th Monday at 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

COLORADO

Denver:

Chapter Master, Mr. M. S. Diercks, 1234 Bannock Street; Secretary, Miss Gertrude A. McIntyre, 4537 W. 29th Avenue.

MASSACHUSETTS

Boston:

Johannes Kelplus Lodge, William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. National Lodge members always welcome. Occasional public meetings from Sept. to June. For information, address Secretary.

MICHIGAN

Detroit:

Thebes Chapter No. 336. Mr. C. E. Reid-Selth, Master. 2362 Cortland Avenue, Tel. TO. 5-5724; Miss Dorothy E. Collins, Secretary, Tel. DA-3176. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave. every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

ILLINOIS

Chicago:

The Nefertiti Chapter,* Dr. Arvis Talley, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m.; Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mrs. Violet Bass, Master, 6353 Champlain Ave. Meetings 1st and 3rd Fridays at 8:00 p. m., 12 West Garfield Blvd., Hall B.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter, Mr. L. Houston Howie, Master. Meetings Confederate Memorial Hall, 1322 Vermont Avenue, N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. M. Eloise Lavrischeff, 1318 11th Street, N. W., Telephone Dupont 9460.

MARYLAND

Baltimore:

Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1411 N. Bdw. Meetings 1st and 3rd Sundays of each month at 8:00 p. m., Italian Garden Hall Bldg., 806-8 St. Paul Street.

FLORIDA

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Mr. O. Nicholas Baumgart, Master, 3011 N. W. 2nd St.; Mrs. R. E. Thornton, Secretary, 220 S. W. 18th Rd. Meetings every Monday night, 8:15 p. m., at Biscayne Blvd. and N. E. 2nd St., Berni Hotel.

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Kansas City Chapter, Mrs. D. C. Diederichsen, Master, 27 E. 53rd Terrace; Miss Carrie Auker, Secretary, 1631 Scott Avenue, Independence, Mo. Meetings every Monday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Avenue.

St. Louis:

St. Louis Chapter, Mr. Wm. F. Saussele, Jr., Master; Mrs. J. B. Reichert, Secretary. Meetings first and third Tuesday of each month, 8 p. m. Roosevelt Hotel, 4903 Delmar Blvd. Telephone Jefferson 1909.

NEW YORK

New York City:

New York Chapter,* 250 W. 57th St. Mr. Walter E. Johnson, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter, Mr. Clifford Richards, Master, 851 St. Nicholas Ave.; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m. Y. M. C. A. Chapel, 186 W. 135th St.

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AMORC Chapter 586. Mrs. Carolina Henderson, Master; Mr. Thomas W. H. Lee, Secretary. Reading room at 409 Old Times Bldg., open week days 12:00 to 4 p. m. Visitors welcome. Chapter meetings 2nd and 4th Mondays, 8:00 p. m., at Hotel Mayflower, Rose Room, 4th and Olive Way.

Tacoma:

Tacoma Chapter, Mr. L. S. Thorness, Master, 4822 No. 18th Street. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Afifi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

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First Penn. Lodge. Ernst Edwin Nilson, Master, 227 Henderson St., N. W.

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Portland Rose Chapter. Mr. Rex W. Rawls, Master, Phone BR-6122; Mr. H. T. Herrington, Secretary, Phone TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8:00 p. m.

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Mr. Don B. Alder, Master, 1187 Laird Avenue. Meetings in the Ivory Room, Newhouse Hotel, first Wednesday of each month at 8:15 p. m.

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Oklahoma City Chapter. Mr. Ward D. Brosam, Master, Phone 5-4510; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday night, 7:30 p. m., 318 Y. W. C. A. Building.

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Mr. Karl Hey, Master, 2054 W. 89th St.; Miss Frances Willick, Secretary, 14824 Pepper Avenue, Mulberry 1729. Meetings every Friday at 8 p. m. Hotel Statler.

Cincinnati:

Mr. John K. Hartsock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2432 Ingleside Pl.

Dayton:

Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone Ma. 3933. Meetings every Wednesday evening, 7:30 p. m., 56 E. 4th St., Raub Hall.

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Mr. C. R. Bryan, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Ave. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

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Fort Worth Chapter. Mrs. Sophia Sterley, Master, 330 Louisiana Ave.; Mrs. Mack D. Smith, Secretary, 310 W. Willingham St., Cleburne, Tel. 7. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street, Fort Worth.

Houston:

Mrs. Conway R. Shaw, Master; Mr. Arthur H. Prior, Secretary, 512 Birdsell St., Phone T. 5507. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

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