

ROSIERUCIAN DIGEST



May
1942
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Within the glass coffin may be seen the naked, withered, leathery, embalmed remains of the once proud, arrogant Captain-General Don Francisco Pizarro. He was conqueror of Peru, torturer and enslaver of the Incas. Gold, silver, power and fame were his gods. Stripped of these things, naked, his body shrivelled by time, and publicly displayed, how ridiculous his ambitions now appear. He founded the City of Lima and was assassinated in that city on the 26th of June, 1541. This glass sarcophagus is situated within the dark recesses of a cathedral in Lima.

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YOU LOSE a little something each day if you're not a little closer to your goal. Each morning finds you more desolate, more shaken in faith. Fate has a way of robbing those who depend upon it. Fate uses time to bring despair and helplessness to those who *wait* for "fortunate circumstances" or "lucky breaks."

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The Rosicrucians

[A M O R C]

SAN JOSE, CALIFORNIA, U. S. A.

Scribe S. P. C.
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

MAY, 1942

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE ART OF MENTAL CREATING

By THE IMPERATOR



PERHAPS it is best to begin by saying that the art of mental creating is not one that began by having its process inscribed upon ancient Temple walls. It is not something which only chosen high initiates are given the privilege of receiving after severe test and trial. It is best also to make plain that it is not a lost art which has been rediscovered. It is not something which was once common to a great civilization and was destroyed by the ravages of time. Further, it was not later found among the artifacts of an ancient peoples, to be held out today to certain individuals and groups. In fact, there is *nothing mysterious* about mental creating, except as people may wish to make it so. The term art in this sense means that it is a technique or method which practice has developed to make accomplishment more efficient.

The art of mental creating employs those powers of mind and attributes which are inherent in every human being. It is a method of making the best of certain natural abilities. That some individuals have become masters of mental creating does not altogether signify that they have been imbued with greater powers than others. It usually means that they have been more persevering. Possibly they fully realized their potentialities and concentrated upon them with a view to mastering them.

Let us first look at the advantages. An advantage, we will agree, is something which furthers our personal ends. These advantages may consist of objects, such as a home, a car, and money in the bank. They also may be circumstances such as promotion in business, association with influential friends, the solution of a problem, or an important favorable decision. Advantages may be adventitious, such as being brought to our attention by means over which we exercise no control or exert no influence. Thus, for example, one may offer to buy a piece of your property, which you long since have thought worthless, and have not even tried to sell recently.

Now, it is common experience that these "accidental" advantages are all too infrequent to be relied upon. Since we insist upon advantages, or consider certain things or conditions necessary to our welfare, it is apparent that to have them, *we must bring them about*. When you set out to do something, you are the moving factor. The result, if there is to be any, begins with you. If you are actually going to participate in the method or procedure of making whatever you wish done, become a reality, you are then its *creator*.

It is obvious, is it not, that there exists a very definite distinction between creating and a sheer wish. This difference lies in the *power of action* which the individual exerts. Those who merely wish are shrouding mental creating in fancy. A wish in itself, they believe, has some kind of mysterious potency. They think that by some strange metamorphosis the reality will come out of the wish. A wish, after all, is a desire. It may be an objective, a goal, or an

end that is sought. If one, however, advances no further than the wish, no matter how sincere it may be, he will never experience a realization of it. To use a homely analogy, if you are at the bottom of a steep hill and you believe it to your advantage to attain the brow of that hill, no wish, no matter how intense in and by itself, is going to accomplish this. Something must follow from the desire. A way or method of ascending the hill must be *created*.

Consequently, then, all advantages which are not accidental must be created. To create them, *we must act*. Is mental creating any different than the kind of creating or producing of an accomplishment which comes about through physical activity? There is no final difference. Every conscious human enterprise, that is, one where man voluntarily participates, has its beginning in *thought*. It is, therefore, quite patent that if something which you did not anticipate, and which you did not conceive, materializes in your daily affairs, you are not directly its creator.

There are many things of which we are the *unconscious cause*. We actually bring them into existence. On the other hand, you most certainly would not call a man a *creator* who suddenly realizes a result, but who had no part in directing its development. The most we could say of such a person is that he discovered the result. Discoveries are something we should not depend upon. That is, we should not wait for discoveries to develop. Sometimes when we come suddenly upon a result that we think advantageous, we are able by deductive reasoning to trace backward from the general to the series of particulars or causes from which it came about. Then we can control them, and cause the effect to recur as often as we wish. However, most often, we have no knowledge of how our "discoveries" come about. Therefore, when you are the conscious cause, which is preferable, you plan, *you think* out the method, by which an effect is to be accomplished. You are then its *true creator*.

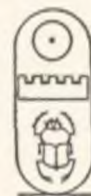
When, by this reasoning, for example, you set out to build a garage for your car, you are mentally creating, even though at the same time you may be vigorously swinging a hammer and driving nails. No matter how much

physical energy or force you exert, or how many material things you work with, so long as everything being done or assembled is according to your conception, you are mentally creating. After all, in each enterprise, when we consciously and voluntarily take part, there is always before us the *ideal*, the thought which first motivated us to action. Just as the thought alone cannot create, neither can bodily action truly create, unless it is related to the mental action which preceded it.

We should begin to realize at this point why so many persons fail of accomplishment in life. It is because most of their bodily actions are not coordinated with their thinking, or else they merely dream and never convert their mental images into action, into material and physical activity.

Since creating begins with thought, we must turn to the mind for further analysis. We do many things habitually. We know almost all of our habits. If we do not eliminate them, it infers either that we consider them beneficial, or we have not or cannot exert enough will power to alter them. Excluding habits then, all our other actions should be *premeditated*. We should want to do them. Further, they should be with a definite end in view. In your mind then, for mental creating, it is first necessary to assemble the *mental picture* of your desire, the end sought. You build this in your consciousness, just as you would a box with your hands, for example.

At this point, you don't think of ways or means, you just endeavor to perceive the object or condition in its entirety. What is it you want? Can you visualize it clearly in your mind's eye? As you see it mentally, is it as you would want it to materialize, to come about? Do you say to yourself, "it is lacking something, I don't know what." If such a condition exists in your mental picture, it is at fault. If you were to build a box materially, and one side of it was missing, you would not be content. Consequently, until you are quite satisfied with your mental creation, until the mind's picture seems complete, you are not ready to proceed. When your visualization is complete, look critically upon your handiwork. The next step is to estimate its value to you.



Do not only take it into consideration as an asset, namely, the benefits you may derive from it, but also the liabilities which it may incur. Everything which we seek to purchase or acquire has its price. This price is to be paid in money or its equivalent, or in consequences. Don't momentarily deceive yourself by giving way to your emotions and to your appetites. Apply the yardstick of reason to your mental picture. In visualizing it, ask yourself if you are going to incur the animosity or disrespect of many intelligent or fair-minded people, if you bring this thing about. Will you, for a personal satisfaction which you may derive from it, have to endure the disesteem of neighbors and personal friends?

Now, of course, many great inventors had to experience great disdain toward their work, and suffer humiliation to realize an ideal which they had. But on the other hand that which they mentally created and later brought into material existence, *they knew* would in time to come benefit a far greater number of persons than themselves, and their immediate family or friends. And it was worth the sacrifices. Is your mental picture one that is apt to incur all of this disfavor on the one hand, and serve no one but yourself, on the other? If it is, proceed no further toward materializing it, because eventually you will be apt to hate the thing you will have created. It is, under such circumstances, more of a liability than an asset.

If you are creating something, which, as you look upon it on the screen of your consciousness defies the morals, conventions, and the laws of man at the present time, unless you can also visualize equally as clearly how it will later become an accepted part of society, don't proceed. Furthermore, if you must combat your own conscience to hold the mental picture in mind, it means that immanently you realize that the ideal does not directly represent the whole of you. It is not representing the moral as well as the mental self. Don't create something halfheartedly. If it does not appeal to your entire nature, it is not truly of you. Proceed no further.

Let us presume that you find your mental picture complete and quite ac-

ceptable to you, one that, insofar as the careful thought which you have given it is concerned, will not become a liability to you. Your next problem then is to materialize this picture. There is no kind of mental alchemy whereby, through the means of a word or a secret formula you can at once transmute a mental picture in its entirety into a physical actuality. It is necessary to analyze the mental picture, to ascertain what elements or parts of it already exist as a reality, and of which you have knowledge, and how they may be obtained. To put it simply, if your mental picture, the objective you have in mind, is composed entirely of elements the true existence of which you are not quite certain, and you do not know where you could locate or bring them about, all then that you have in mind is an image of fancy. There exists no relation between your mental world and the physical one. For analogy, suppose you hold in mind the picture of a chest, a large cabinet which you would like to bring into material existence. If, however, in the mental picture, it is composed of a substance of which you have no knowledge as to its source or the possibility of producing it, it stands to reason you will be thwarted in bringing it about by the very inadequacy of your own thought. Your mental image, therefore, in part at least, must have a material archetype.

Let us now suppose that you hold the mental picture of a home of your own, and you want to transmute this mental picture into a realized fact. You look upon the picture. You discover that your home is quite different in design and in its accommodations from any other you have seen. However, you also observe that it is constructed of materials which have existence. You recognize the brick, lumber, mortar, plumbing, and electrical fixtures. Further, you know where they can be obtained. What stands between you and bringing that picture into actual existence? It is the need of a certain action on your part to create it physically.

Since you cannot do all of the labor yourself, and since you haven't the materials, the only *action* you can exert is the power of money to purchase the materials and services. Your first link with the present, with the material

world in this example is the acquiring of the money. Next, ask yourself how you obtain your monetary income. Is that source sufficient for you immediately, or eventually, to acquire the needed sum? If too much time will need to elapse before you can secure the money through your usual channels, your *course of action* then lies in one of two directions. The first, you must simplify your mental picture for the present, make it one that can be created into a material reality more easily, and then later establish another and more advanced picture. The second, or alternative, is to establish in mind, for the interim, a substitute mental picture of an advancement in your position or profession, which may provide greater income. To do this, you repeat the process, you find out what is needed as the first element to make such a picture become a fact. If it means putting in more time in your work, then start to create, apply action, put in more time. If it means you must develop some new way of expanding your business or reducing costs then *act*, start to create in that direction. It is obvious that if you realize successfully the mental picture of increased income, by action, by doing the necessary things in your business affairs, you bring into existence *the first element* of the greater mental picture—the home you want.

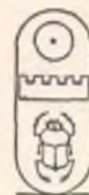
Learn, then, that no mental creating is possible if the mental picture does not contain some link with the present. There must be something about it which you are able to start on *now*. Mental creation includes *imagination*. Imagination is most valuable when it includes an actual element, some thing that now exists or is quite possible, regardless of how small a part of the whole picture it is, and projects it into the future, enlarges it in other words. A man can imagine moving a mountain. He can mentally create that event if he has knowledge of the *actual* factor which he must begin with, and by action can develop it progressively into the power that *will* move the mountain. Thoughts which we may have and which are in no way contiguous to our present world or circumstances, are just fancy and not true imagination. You must extend your thought from something which *is* into what you want to come about.

For further analogy, no separate rung of a ladder ever raised a man to any great height. It requires a number of rungs united to serve a common end, that of lifting man upward. Therefore, make your mental picture, in the process of mentally creating, as elaborate as you wish, but don't leave out the first rung, the connecting link with your present capabilities and powers and with factual things.

Can we not receive inspiration and aid *from within*, in mentally creating? Yes, we can. However, we must not believe that the mere holding of a mental picture in mind, perfect in detail, is all that is necessary to transform it into an actuality. There is no strange power that is going to seize upon the picture and transmute it for us. The Cosmic forces are not genii. When we hold the picture clearly in mind, we should, as first explained, try to discover in it that factual element which constitutes a beginning for our course of action. Then mentally we should ask for Cosmic inspiration, for guidance, for that intuitive knowledge as to how best to start that necessary action. We should ask for the essential mental and physical power which we will need to launch our campaign.

We must not think that some Infinite Power, like the waving of a magician's wand, is going to materialize the entire conception into a material reality, without any more effort on our part than the mere holding of the picture in mind. If, when your mental picture is complete, you cannot objectively and immediately discern within it the primary factor that constitutes the point of beginning, the first thing you need to do to bring it about, then release the picture into the subjective mind. This is done by dismissing it from your thought, with the hope or wish that you will receive the necessary inspiration as to how to begin. Such inspiration may come to you the next day, or the next week. It may come in what is ordinarily called a hunch, or as an intuitive flash.

The *mystical aspect* of mental creating comes in gaining the added advantage of a suggestion from the self within, from the Infinite Intelligence of your being, by releasing the stimulating mental picture into your subjective



mind. However, mental creating, contrary to the belief of many persons, includes no mystical process whereby, we repeat, the complete mental picture will be materialized without any physical effort on our part. It is often stated that mental creating includes the drawing to one of a higher power that accomplishes the desired result. And this is true, but the power takes the form of a revealed idea, of inspired useful knowledge, of intuitively suggested helps. The individual learns from within how he may create in the material world that which he has in mind. The individual is still required to do the *creating*—to exert the action.

It must be apparent to many, I am certain, that numerous persons have

used this art of mental creating which I have sketched here, without any knowledge of mysticism, or even the principles of psychology. They have developed the art by careful reasoning, and by responsiveness to their own intuitive impulses. It may have taken them most of their lives to develop it. You, therefore, who have the opportunity of acquiring the knowledge of the method have a distinct advantage in the saving of valuable time. However, the art of mentally creating, whether discovered by an individual in the course of careful thinking and analysis of his acts, or whether learned by him as in the reading of such articles as his, works for both alike. There is no secret about it.



Fragments For Meditation

By LESTER KNORR, F. R. C.

1. All roads lead to the top of the mountain — inherently we are destined to one, and can never hope to reach the summit if we attempt to take them all.
2. The lofty and perfect sweep across all earth knowing no boundary, encompassing all, even my heart, even my consciousness. This—greater than the mountains expressing its form, the sea its motion—will always remain, like a perfect silence after the last notes of impassioned music fade; it does not need a time, a place, a mantle. Heaven was always close, and everything breathes its peace.
3. Without the passive there could be no active: without the active there could only be the potential. God is. Therefore he cannot be potential.
4. The spiral leads through all experience: then how can we judge another?
5. All beliefs are but a degree of attainment.
6. I am the shekinah in my sanctum.
7. The soul's highest impulses create its objective realities.

OFFICE HOURS AT ROSICRUCIAN PARK

All members who anticipate visiting Rosicrucian Park should make a notation regarding the hours which the various offices are open in order not to be disappointed upon arrival. Appointments with Supreme and Grand Lodge officers should preferably be made in advance, regardless of the time you are coming, in order to be certain they will be available at the time you will arrive.

The Rosicrucian Museum is open to members and the general public every day in the week. The hours are 9:00 a. m. to 5:00 p. m. Monday through Friday, 9:00 a. m. to 1:00 p. m. Saturdays, noon to 6:00 p. m. and 7:30 to 9:00 p. m. on Sundays. The Rosicrucian Research Library is open to members every afternoon Monday through Friday, as well as 10:00 a. m. to 1:00 p. m. on Saturdays and 7:00 to 9:30 p. m. on Wednesday and Friday evenings. The Planetarium is open to members and their friends on Sunday from 2:00 to 5:00 p. m. and from 7:30 to 9:00 p. m. The administrative offices of the organization are now open five days a week, Monday through Friday from 8:00 a. m. to 5:00 p. m. Appointments with officers or consultations with any of the departments of the organization should be made during these days and hours.

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The Subjectivity of Music

By FRATRES RONALD BRIDGETT AND CECIL A. POOLE



IT HAS been said that music hath charms to sooth the savage beast. The saying is based upon fact, because music in one form or another seems to have an effect upon all living things. In fact, music is one of the few arts in

which appreciation is found expressed in any lower form of life than man. Man has the monopoly on most of the accomplishments of arts and sciences. Particularly in the fields of science does man alone hold dominance, because it is his gift of abstract reasoning and creative thinking that makes it possible for him to gain an understanding of the nature of things in the world of which he is a part.

It is not necessary that all the abstract thinking and reasoning of man be brought into play to appreciate the arts. Nevertheless, man has used his comprehension to create in these fields, but man alone has, in turn, been able to appreciate these creative accomplishments in the field of arts, while music in its purest and simplest form does not need objective analyzation to cause it to have any effect upon the hearer, even if the hearer is lower in development than man. Primitive peoples have used music in one form or another. They have used

it because they recognized it as a direct appeal to the emotions, as a direct channel to their subjective states. Possibly the effect of music upon animals has been exaggerated, but many animal trainers successfully employ music to better control the animal's behavior. Only recently there have appeared in newspapers and magazines stories to the effect that music is being employed by farmers to keep the domestic animals which serve them more contented, and in turn, more useful.

Of all the fine arts by which man seeks to portray ultimate truth and beauty, music is the most abstract and subjective. Literature and the graphic arts, by describing and imitating the beauty of symmetrical things, strive to reveal the ideal beauty of the universal soul. Music, however, is in a class by itself, as its effect reaches into the depth of cosmic consciousness without having to use objective illustrations or media. Absolute music can indeed do very little in the way of describing natural objects. It is true that songs are descriptive, but song is a dual art — the marriage of words and music—and as such the song cannot be classed as pure music. Program music tries to describe things, but its meaning is generally ambiguous unless accompanied by extensive program notes and explanations. It is within the experience of most listeners that the more a composer attempts to describe external things, the less success does he have in reaching the subjective consciousness of his audience. In Hayden's



oratorio, "The Creation." we find a good illustration of this truth. The work is acknowledged to be a great religious masterpiece. It has aroused universal admiration in countless audiences, but it scarcely stirs the soul to spiritual fervor. It is too descriptive of the material objects of God's creation, and instead of lifting the listener from the earth to heaven, it too often leaves him on the earthly plane, which it actually seeks to describe. By comparison the music of those great mystical composers, Bach, Elgar and others falls into a different category. The creations of Elgar and Bach are introspective and mystical, and as such they touch responsive chords deep down in the human soul. This music meets such a responsive chord within the being of the listener.

It is no mere coincidence that in England and Canada during the early years of the war, and now in this country, use has been made of the music of Elgar as an atmospheric background for broadcasts of a national patriotic character. Something inherent in these harmonies touches and stirs the subjective consciousness to deep emotion. It is through such emotional contacts that man is made to realize true value and to gain a perspective which will help him better to meet the problems of today and to prepare for a better future. The expression of the composer in music is our appreciation of the harmony of the laws of the universe. Music that is truly inspired is one way in which we objectively perceive the manifestation of cosmic law. The purpose of the universe, and of God in His universe, is reflected in the harmonious laws which cause it to be. When man is in attunement with these higher forces, he is truly approaching a state of ecstasy, because the ultimate for man is the complete coordination of his efforts and actions in accord with cosmic law.

The music of the spheres is a song of the harmony of creation, whose composer is the Creator and whose melody and rhythm echo throughout the universe. Great mystics have claimed to have been able to hear this music, but most of us only hear its echo when we, in turn, objectively perceive that music which limits itself to reproduction within the limitations of a physical instru-

ment. No objective analysis is needed to comprehend the manifestation of the infinite. Certain laws of the universe are apparently comprehended by the child, by the animal, as well as by the adult human being, although only the latter can reason and objectively be aware of that comprehension. The objective abilities of man are closely related to the physical and objective world of which he is a part. The subjective man becomes aware of the consciousness of his soul. It is the point of contact with what he always was and what he ever will be. There are few things which can be contacted in the objective world, other than music, to which this analogy can also be applied. Little or no objective analysis is necessary to comprehend and to understand at least in part the meaning of a musical composition.

The emotional response that comes from music is an unrationalized response, because the music that is stimulating is a reproduction on a lower scale of those cosmic forces which produce vitality and stimulation, just as music which is soothing and conducive to rest is also a physical manifestation in a comprehensible form of those constructive forces of the Cosmic that guide and direct us toward happiness and contentment. Music has been truly called the universal language, because regardless of the language which you speak, music is still understood, provided our physical senses are able to perceive it.

The greatest composers, as already mentioned, are those who have been able to reproduce in a physical form an ideal which extends beyond the physical. A composition is an imperfect reproduction of the concepts of the composer. If it were possible for man to hear the music that the deaf Beethoven heard but was only able to reproduce in what he believed to be the imperfect forms of his masterpieces, man would easily comprehend the limitations of our objective perceptions and understanding. The same principles which govern the effect of subjectivity upon the work of the composer also affect the art of the performer, whether the performer be vocalist, instrumentalist or conductor. All true artists in their early days of training feel the urge to express their

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inner emotions and wonder why they find it so difficult. A part of this difficulty is due to their inability to express their creative impulses in terms of a physical objective medium. They are groping for a means of expression, and they must recognize that they are physical, in a physical world, and must gain physical techniques as a medium of expression. All great art requires the mastery of an intricate technique before the artist can use it to express his inner self. This technique, as already mentioned, is largely objective and requires many years of regular and diligent practice until it becomes absorbed into the subjective consciousness where it is the servant of the performer and operates almost involuntarily. Orchestral conductors of great genius control their players far more by their personality than by a special individual technique in the use of the baton. Instrumentalists who have had the privilege of playing under these great conductors declare they become absorbed in the music and the personality of the leader. It is only the real artist who has sufficient perseverance to reach a degree of technical mastery that allows a subjective consciousness to fully express itself, and how true this is not only in the field of music, but in the field of mastering any ability we may seek in life.

The composer and the performer constitute two of the elements necessary for the manifestation of music. For a

perfect manifestation a third element is necessary—an audience. How few people today really listen to music subjectively. Most hear it with the outward ear only. Comparatively few absorb it into the inner consciousness. The experienced concert artist will agree that perfect attunement with the inner consciousness of an audience is necessary if the performance is to be a real emotional experience. When an audience forgets to watch the finger technique of the pianist or the histrionics of the conductor and begins really to contemplate the music, it is certain that that phase of the divine ideal realized in the mind of the composer will be transferred, realized and experienced both by the performer and the audience. Then the manifestation is perfect — complete. Rhythm plays a very important part in the attunement that should exist between performer and audience. Time and note values are merely objective; they are the arithmetic of music, but rhythm is subjective. It is the pulse of life, the vibrations of the universe. An audience must feel it subjectively. If it is absent the performance lacks life. One need not be a musician to comprehend these principles. One needs only to have a sincere desire to attune his being with those things which will contribute to his betterment. A true contemplation of music can help man, if—as in many other things in life—man permits the help to come.

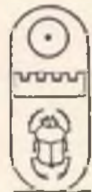
INITIATIONS SCHEDULED IN CHICAGO

Members who wish to avail themselves of the opportunity to participate in the Fourth, Sixth and Eighth Degree Initiations may have this opportunity by contacting the Neferiti Minor Lodge of AMORC, Lakeview Building, 116 South Michigan Avenue, Rooms 408-9-10, Chicago. The Initiations will be held in the following order: Sixth Degree, May 11; Eighth Degree, May 17; Fourth Degree, May 24.

Each will be held at 5:00 P. M. on the date given. A fee of one dollar is contributed to the Lodge in Chicago by each member participating in the Initiation. Avail yourself of the opportunity to take these Temple Initiations. Any active member who is eligible for the Degree Initiation to be presented may participate.

SELECTING THE PROPER TIME

In conducting any Rosicrucian experiments, or to enter any period of meditation or concentration, or to perform any acts which are based upon sun or moon cycles or periods, the hours should be STANDARD TIME. For example, in following the periods of the charts contained in the book "Self Mastery and Fate," use *Standard Time*, which is an hour earlier than the present War Time. However, in using the table of schedules appearing in the "Cathedral of the Soul" or "Liber 777" booklet, use the present WAR TIME. In conducting any other experiments, or making contacts announced in the monographs, always use *War Time* unless, we repeat, they are based upon sun Time.





Sacred Cities of the Andes

By THE EMPEROR

The following is the seventh 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.

CITY OF THE GODS



WE HAD finally negotiated the precipitous road. To our backs was the sloping remainder of the hills which rise above the sacred city. In the foreground was a narrow valley, devoid of all vegetation. What held our attention was a huge structure

in about the center of a large level area. Even at a distance of about one-half mile from us, these remains appeared stupendous. They were the ruins of ancient Sacsahuaman, used by the Incas as a fortress to protect the approaches to the city of Cuzco.

We descended the rock-strewn banks, to the valley floor, tugging and perspiring under the weight of our camera equipment. This floor itself was at an altitude of about 12,500 feet. As we approached the fortress, it loomed greater with each yard, and our admiration of the feats of these people grew proportionately. The walls are truncated. What had been their tops have long since disappeared. Great causeways or stairways approach the various angles of the walls, and lead to where one time the Inca's legions assembled at the top of the fortress to meet attack.

The size of the stones used in construction may be appreciated by the fact that one of them exceeds 150 tons in weight, and is 38 feet long, 18 feet wide, and 6 feet through. They were drawn from quarries four to fifteen leagues distant! They are not indigenous to the immediate vicinity. Further, in bringing them from the quarries, they had to be transported over deep ravines and up and down the sides of gorges. This accomplishment itself is worthy of our times, with all of the modern equipment which we possess. It must be again repeated that the Incas and their predecessors, of course, had no knowledge of the wheel, so that most useful and important implement was not employed in such transportation.

The remains of Sacsahuaman represent two distinct cultures. The lower part of the walls is principally megalithic. These colossal stones are not skillfully fitted and shaped. They are considered the work of a prehistoric people, of the Indians preceding the Incas. This work resembles the megalithic ruins and Tiahuanaco culture, in evidence principally on the shores of Lake Titicaca high in the Andes. In fact, the northern wall, almost in its entirety, is of this very old culture. How old it is, archaeologists have not yet determined. The southern walls were entirely erected by the Incas, and show their greater skill in masonry, such as the intricate

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shaping and fitting of the stones, one angle ingeniously engaging another, the joints being perfectly fitted and equal to the masonry of which we are capable today. The stones are also all laid in regular courses, as we lay brick. It is surmised that the first part of the southern walls was erected by Inca Copac, about 1482 A. D. Legend relates that he founded the city of Cuzco by letting slip from his hand a golden wedge given him by the Sun God. One end of the southern wall is of very late Incaic style. Part of these walls of Sacsahuaman date from the time of Inca Pachacutic who is related to have built the magnificent citadel of Machu Picchu, which we were later to visit.

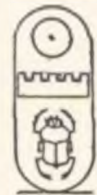
What manner of warriors were these Incas who defended these walls and the great empire which they created in the Western World? According to the Spanish chroniclers, the Incas had an extensive military organization, the personnel well trained and high in courageous spirit. It is these very facts, however, which confound historians today. How could a mere handful of Spanish Conquistadors, regardless of how dauntless they were and the fact that they carried simple firearms, defeat a military machine of thousands of warriors? It is held today by military experts that even by the sheer weight of numbers, the charges of the Inca warriors could have overwhelmed the Conquistadors, even though they might have paid for their bravery in hundreds of lives. The Spanish military force that reached Cuzco numbered a few hundreds of tired, homesick, and ill men, surrounded on all sides by thousands of well-fed and armed Inca warriors.

I recall seeing a beautiful mural on the walls of what is now a Roman Catholic school in Cuzco. Though partially exposed to weather, it is still quite brilliant in coloring. One of the Brothers of the religious Order took special pains to point out this mural. It is the Church's answer to the historian's question. It depicts a pitched battle between the Conquistadors and the Inca warriors. It takes place on a great plain, possibly meant to be the valley of Cuzco. In the immediate foreground are the few Spanish soldiers, firing their muskets point blank into the human

walls of Inca warriors. As far as the eye can see, they have entirely surrounded the Spanish. The Incas, in turn, are shooting a virtual deluge of arrows into the small group of Conquistadors. In actuality, there are enough arrows coming their way to cause each Spanish warrior, if they took hold, to look like an animated pincushion. In addition, each Inca warrior carries his shield, and either a spear or a war axe. Hovering over the heads of the Conquistadors are cherubs who, with their bare hands, are deflecting the arrows back to the Incas who are dropping in great numbers from them, mortally wounded. Thus the Church has made it appear that the Conquistadors were victorious because of "*divine intervention*" in their behalf, as depicted by the flying cherubs.

An Inca youth had to undergo severe training and military preparation to prove his strength, courage, and fitness to take part in the government and defense of the vast empire. The judges who were selected to pass upon the prowess of the youths were men who themselves had been famous in war. Each youth, before the tests and trials began, had to fast for six days. His only food consisted of a few handfuls of *uncooked corn* and a small jug of water to quench a thirst that was heightened by such a diet. The first test required was to run over a distance of a league and a half, about five miles. The course was exceptionally rough terrain. This course might require fording a river, or climbing over boulders at high altitudes. Each youth was in competition with the others.

Parents would intercept the lads along the course as they began to falter, and beg of them to break their hearts rather than to come off in dishonor. Those who succeeded in these strenuous tests proceeded to others, inherent with danger. The number of youths was then divided. One-half of them were given a village to protect. The others had to storm it. Then the next day the procedure would be reversed, the former defenders attacking, and the attackers defending. Each was provided with a short, stout staff. They fought with such fervor in these sham battles that many suffered severe injury, and the



casualties often ran high. During this military preparation and training, the Inca youths were obliged to learn to make all of their own implements, clothing, and weapons.

The afternoon was well advanced, and a cold, biting wind came from the glacial slopes of the distant Cordillera range, when we had finished photographing the fortress. Before returning to Cuzco below, there was one more site of historic interest to examine and to photograph. Popularly it is termed, "The Royal Inca Baths." Some distance from the fortress are the remains of a wall that by its masonry is Incaic. Immediately in front of it are two stone terraces, one rising above the other, about four feet in height. The top surface is about three or four feet in width. In the center of each of the terraces—and directly above each other, and partially buried in the ground—is a patera-like stone. That is, this stone is ground so that it is saucer-like. The top one is filled with pure spring water, conveyed to it through a stone trough. Near the top of each of these saucer-like bathtubs, one of which is above the other, are two oblong stones out of which troughs have been hollowed. These constitute overflow "pipes" for the water. Thus the surplus water of the upper "bath" flows into the one beneath it, and that in turn to the lower one. If three persons were taking a bath simultaneously (and that is what must have been intended, it is problematical how clean would be the one in the lower bath when he finished bathing, since the water of the two "tubs" above would have overflowed into his. (See photograph inside back of this issue.) Some huge stones had been fashioned into right angles so that they made fairly comfortable and yet massive stone chairs. These were evidently used by the bathers.

It was a day most well spent in study and photography. It wearied us considerably, however, and we retired early, the high altitude and cold night air inducing sleep as well.

The next morning it was with joyous realization that we were to pay our respects to the *Sun Temple*—the mecca of hundreds of thousands of devout

votaries of the Sun God in the past centuries. We set out on foot.

Here and there along the way, seated on the curbs, feet in the gutters, were Indian men—not many, but conspicuous enough to make us study them. Leaning back against wooden posts which supported porticoes in front of the little shops, their ponchos were disarranged, their faces more filthy and their clothing more unkempt by far than the average Indian's; their large feet flat upon the cobblestones and spread apart, their legs bare to their knees and appearing emaciated, their eyes having a glassy, vacuous look. They were obviously, so far as consciousness was concerned, out of this world, unaware of our presence. At times, they would leer, an idiotic smile fleeting across their faces. We would hear a gurgling in their throats like a deep chuckle. Most repulsive was a greenish-gray liquid which trickled from the corners of their mouths, apparently uncontrollable, or of which they were not conscious as they chewed incessantly. These unfortunates were narcotic addicts. They were chewing coca leaves from which *cocaine* is a derivative. Since the days of the Incas, chewing coca leaves has been a habit among the Indians and is the bane of Peru today. Some, of course, are more addicted to it than others. Openly exposed on the laps of some of these unfortunates could be seen the dry, green coca leaves.

The common beverage of the Peruvian Indian is *chicha*. It was made in the same manner by the Incas, and called by them *aca*. It is a beer made of maize grains. These are chewed by old women and children who spit them into a warm, brackish water. We are told that the more brackish, the better. There it remains until it ferments. On a journey far into the hinterlands, which we will later relate, we saw examples of the dispensing of this *chicha*. A large earthen vessel, somewhat on the amphora style, exposed to the warm mid-day sun, was filled with this *chicha*. In appearance, to give a homely description, it looked like a dirty soapy water that had been used for scrubbing purposes. An obese Indian woman sat cross-legged upon the ground behind the vessel. When she had a customer,

she took another earthen vessel which had a handle, and which held about a pint of liquid, and dipped it into the larger vessel to fill it. Often her hand and wrist entered into the contents and came out dripping. This sort of service was not in the least offensive to her purchaser. The dregs or remaining drops contained in the dispenser were sometimes left therein, and at other times thrown upon the ground. Each purchaser drank from the same container which was never cleansed. Chicha has a fairly high alcoholic content, which is the saving grace, for it destroys the bacteria which such methods of dispensing would ordinarily rapidly increase.

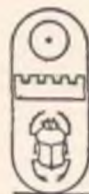
There before us in the plaza was the church and convent of Santa Domingo. It occupies the site of the present Temple of the Sun. In fact, it is built upon the original foundations of the Inca Temple. Some of the remaining Incaic walls rise to quite a height, and compose part of the walls of the present edifice. It must be realized that during the time of the ascending Inca power, the entire city of Cuzco was a *sacred precinct*. At that time, about the *huacopala* or central square, now known as the "Place Principal," and in which we now stood, there were twelve wards or districts of the city. Each of these wards was inhabited by natives of as many provinces of the empire. In other words, each ward was occupied by representatives of the peoples of the vast empire; each ward in Cuzco, in fact, representing a section of the empire at that time. The people in each ward wore distinctive dress, so that when they went about the sacred city, they displayed by this means the section which they represented. This, in itself, discloses the astute political organization of the Incas. The principal buildings in the district during the reign of the Incas were the royal residences and the convent of the Virgins of the Sun.

The entrance into the cathedral is through usual large wooden doors, studded with bronze rosettes, which lead into a rather dismal, cold, austere and ill-lighted foyer. It is not unlike the foyer of many other church edifices of Latin-America and Europe. When we crossed this corridor and passed through

another portal, a pleasing transformation greeted us. The church was built on the order of a basilica. The ambulatories formed a quadrangle; the latter was open to the sky. It was, in effect, a beautiful patio. In it was a magnificent array of finely cultivated flowers and carefully trimmed shrubs. The vividness of their color, the delicateness of their scent, contrasted these *living things* with the depressing majesty man had sought to attain in his architecture which surrounded them. Perhaps I was pantheistic in my view, but I was more conscious of the divine in these growing things and in the brilliant sunlight which played upon them, than in anything which was suggested or represented by the present edifice itself.

The Temple of the Sun originally combined the residence of the Inca and his royal family, and what amounted to a virtual pantheon. The Temple of the Sun can be called a pantheon, because it was not alone a single temple of the solar deity, but included the temples of all the more important lesser deities as well. Thus as one walks around the ambulatory, he sees great doors leading from it. Many of them are the entrances to the temples of these other deities. *Let us enter one.* The present doors, of course, are not the original ones, yet nevertheless they were brought from Spain over two hundred years ago. Around the entrance may be seen a portion of the original masonry of the Incas, the great stone blocks magnificently fitted. Against them has been constructed by the Spanish, as a later contribution, an ornately carved stone arch. This is definitely of the Spanish colonial period, as the Incas did not employ the arch in their architecture. (See photograph, March 1942 issue.)

The temple is oblong, perhaps thirty feet in length, twenty feet in width, and about the same in height. The walls consist of regular courses of the original Incaic stones, excellently preserved. This is the Temple of the *Thunder and Lightning Gods*, the dread ministers of the Sun God Ynti. The floor is likewise of stone, and the entire temple is without furnishings of any kind. Recessed in the wall, about eight or ten feet apart, are niches, about three feet in height, one foot in width, and about



eight inches deep. In these, the Inca votaries were required to deposit their offerings of silver. No images, it is related, were ever found in them, so this explanation as to their use is perhaps a verisimilitude.

Most impressive is a rather faint band about four inches in width that extends around the entire temple walls at a height of about seven feet from the floor surface. Legend relates that the devout Incas who entered the temple to pray and to make their offerings were forbidden to reach or touch the walls of the temple above this band, the color of which is now fragmentary. Above the band was the realm of the gods, their sacred precinct. It was man's most contiguous point to their divine sphere. They in turn never descended, in their association with mortals and mortal things, below this band. Consequently, it was a dividing line between man's and the gods' realm. Psychologically, it must have had a desired effect upon the Incas. It caused them to conceive the gods as being close to them — as close as they could reach and touch with their hands extended above their heads. It made the gods intimate, yet kept them from being profaned by being upon the same level as man. Most certainly it brought the gods closer than they were to man outside of the temple, in the conception of the Incas.

The Incas exercised great *religious tolerance*. When they conquered the aborigines of Peru, who preceded them, they did not interfere with the religion of these peoples—a lesson we can learn from them today. Pachacamac was the chief deity of these prehistoric peoples. When the Incas subdued them, they built a House of the Virgins of their religion and a Temple of the Sun, also of their religion, adjacent to the Temple of Pachacamac.

We sat upon the wall of the ambulatory, the warm sun heating our backs and feeling like a gentle, relaxing caress. We mused that about two months ago, or the occasion of the summer solstice, was the anniversary of the greatest religious ceremony of the Incas. On each such occasion, the Inca nobles gathered from throughout the empire in Cuzco, coming in all the splendor and finery at their command. The populace fasted for three days preceding the ceremony,

during which time fire was not allowed in the houses. At the appointed time, the Inca arrived. On the screen of our consciousness we could see him, proud, and of regal bearing. Due to generations of culture and breeding, the color of his skin was many shades lighter than that of his subjects. His nose was only slightly aquiline, his chin and mouth quite firm, his whole face majestic. He was quite evidently conscious of his religious and political position and as well his responsibility to his people. He wore a semicircular miter of gold. Rising above the miter were white and black plumes. On his forehead, he wore a red frieze. He held in the crook of his left arm a scepter which was more like a gold war axe, attached to a carved wooden handle. Attached to the lobes of his ears were very large, circular gold disks into which had been cut symbols of the gods. On his feet he wore sandals. He also wore breeches to his knees, and these were in folds. Where his highly colored, woven collar formed a "V" at his neck, there was affixed a larger gold disk, perhaps six inches in diameter, out of which had been beautifully cut a symbolic solar disk depicting the Sun God of which the Inca himself was thought to be the son. From the disk radiated fourteen triangular rays.

The entire populace of the city had followed him. All then stood waiting impatiently for the rising of their deity, the sun. As the first rays were seen, a great shout broke forth from the multitude and rolled across the valley, resounding through the hills. This ecstasy, then, took the form of songs and the playing of barbaric instruments. Next began the numerous ceremonies of adoration. The Inca then offered a libation to the sun, with the fermented liquor made of maize. Then he drank of the same. Subsequently he passed it to each of the royal family, who sipped it as well. After this, began the great processional to the *Coricancha*, or the Sun Temple and royal residence, as they were called.

Each in the processional was obliged to remove his sandals before entering the temple, as is still a custom among the Mohammedans, for example. With-

(Concluded on Page 140)



Adaptation—Its Necessity and Value

By HARVEY MILES, *Grand Secretary*



HERE is a little story about a blue fish and a flounder philosophizing on freedom. The flounder professes there is no freedom without imagination, and the blue fish claims real freedom is to go from one stream to another whenever the

water in one proves unsatisfactory. If one is confined to one pool of water the year around, never experiencing the delights of change, there is no freedom, according to the blue fish. The flounder hibernates in the winter, burying himself in the mud. Mr. Blue Fish is a migrator and follows the streams to warmer waters in the late fall. The flounder had great persuasive powers in his debate with Mr. Blue Fish, and convinced him he should remain in the North one winter and try to adapt himself to a new way of life.

The blue fish agreed, but he lacked imagination and suffered a long, hard winter. After advising the blue fish what to do to make himself comfortable and enjoy his winter stay, the flounder said good-night, buried himself in the mud, and went to sleep.

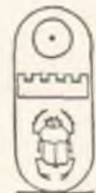
When he awakened in the spring and emerged from his muddy bed, he met his friend the blue fish. "Well, how did you sleep?" asked the flounder.

"Terrible," said the blue fish, "I have never experienced such a horrible win-

ter. I thought many times I would surely die. Never again will I ever stay in the North during the winter. Give me the beautiful blue warm waters of the South, among friends and companions. You can have your mud, darkness, and the cold."

Many of us are like the blue fish—we lack imagination and have no power of adaptation when new and unexpected circumstances are thrust upon us. We bemoan our fate or offer excuses for our ignorance and wish for the "good old days," just as the blue fish longed for the warm waters of the sunny South.

Some of us do not wait for unexpected conditions, but create new ones by forming partnerships, getting married, joining the military service, or placing ourselves in some position which calls for complete readjustment. The ability we have to adjust ourselves satisfactorily, or to adapt ourselves to all new conditions, will determine how successful we may become or how miserable we will make ourselves. The power of adaptation has tremendous psychological value to every individual. Without it we are almost certain to experience much sorrow and a great deal of failure in our life upon this earth. If a person can mentally adapt himself to his new conditions, the physiological and material aspects will work out almost automatically, but if one's mind is always centered on the "good old days," or like Mr. Blue Fish whose mind was always on the nice warm waters of the South, instead of being concentrated on the problems of the immediate present,



he will never experience happiness but will be a living example of discontent, sorrow, and even morbidness.

There are many examples, but let us take the case of Everett V. He was sentenced to serve a life imprisonment. He spent every dollar he owned and some that he borrowed, and he used every legal means he could acquire to save himself from the penitentiary, but once inside the prison gates, he resolved to accept his fate; be that as it may, he would not fight anymore. He would not try to escape. He was guilty of a terrible crime, and he resolved to compensate for it in the way the law demanded. This was his immediate mental adjustment.

Everett V. began to forget the outside world almost as soon as he was given a number. He tried to be obedient. He studied the laws of the prison, conditioned himself to the environment, centered his mind on things he believed would be of value to him and which he thought he would enjoy. Among these was painting. He spent time in the prison library studying, reading, and drawing. He spent long hours through the night visualizing, meditating, and concentrating on design, color, and scheme. As a result of it he has become adept in this art and has contributed excellent murals to the chapel, library, and other appropriate rooms in the penitentiary. In this art work he has found happiness and has discovered a means of expressing his inner self which was entirely unknown to him before his entrance into prison.

Through applying the laws of *adaptation* he found an avenue of escape from the memories of yesterday. He developed a latent talent which under other, or more normal, conditions might never have come to light. Although confined behind prison walls this man is at peace with himself. He has found peace through the application of a psychological principle, the principle of adapting oneself to immediate conditions and circumstances, and working out the problems of the present. His mind is upon the "eternal now," not upon the illusions of the past.

Today there is hardly an individual in the world who is not experiencing in the immediate present the great law of change. Each one of us will be com-

pelled to work with the law, to adjust ourselves to the new conditions that arise everyday, to adapt ourselves to new policies, new laws, and new principles if we are going to grow and become a part of the new order, new world, and the greater life that will follow after the great world conflict is over. The people who can more easily adjust themselves or adapt themselves to the new order and the great change are the people who have for the last few years been devoting some time to the study and effectiveness of the power of the mind. Every Rosicrucian, every college student who has given a little thought and time to the study of psychology, every individual who has devoted a little time to the principles of concentration, meditation, and the laws of vibration—such as pertain to thought waves or thought force affecting other things, or conditions and people around him—will be able, with not too much trouble, to adapt himself to the many changing conditions of the almost immediate present.

When I say "conditions," I mean principally the adjustment of our home economics. We are all going to suffer the loss of many personal desires such as expensive clothing, more food than any of us actually need, the convenience of travel, the use of the telephone and telegraph communications. It is quite likely we will even suffer the loss of radio and many of the beautiful musical concerts, operas, dramas, and other interesting forms of entertainment that we receive through radio today.

We are going to have to learn to walk. We shall be compelled to make at home many of the things we use; I refer principally to clothing. Instead of going to the store to purchase a shirt, a pair of sox, a cap, hat, etc., someone in the home must learn to use the needle, the iron, the knitting machine, etc. We will have new and plain designs for clothing which will be comparable to the plain food to which we will become accustomed. We who make this adjustment, and with the proper mental attitude adapt ourselves to these new conditions, will not suffer, but we will establish a creative trend of mind and thought, and through using the mind in a creative way, we will not only be able to build the things that are necessary

to continue a normal, harmonious existence, but we will be developing character, aptitude and strength. We will expand our personality. We will become more wholesome and more tolerant toward others. We will begin to develop a real attitude of brotherhood, for through our struggles we will find many opportunities to assist and help others who will not have the ability or the power to adapt themselves to the new life. It will become the duty of people like Rosicrucians and students of mystical thought to help and advise those who have never given the mind any more consideration than the belief that there is such a thing.

If we cannot adapt ourselves to these new and unwonted conditions, we shall suffer much mental anguish. We shall always be unhappy, and unhappiness breeds physical illness. Those who do not understand the laws and principles of metaphysics and mystical philosophy, and have not learned how to direct their mental forces constructively will be unable to help loved ones and friends and those who may be near to them during the darkest hours of despair; but even now there is still time to make some readjustment mentally, and get a "foothold" in the fields of mysticism. We will then be surprised at ourselves and at the feats we may perform when the time comes and it is necessary to call upon powers that heretofore were unknown to us.

For thousands of years, when people have met with profound sorrow, agony, and despair, when chaotic circumstances were thrust upon them, it was always faith in God from a purely religious and dogmatic point of view that caused them to appeal for help. Now in the living present we who are of a more practical frame of mind and who hold to scientific points of view must face stark realities. Instead of placing our faith in only a visionary personality of ethereal conception and something that has been handed down to us through the imaginations of visionary and esthetic types of individuals, we must know that the future and the destiny of man lie in the power of man—man, the pure materialist, and man the spiritual being.

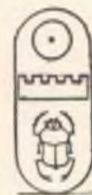
If we have been living for many years on pure faith that God would intervene in the time of stress and when

chaotic material conditions threaten our welfare, we must adapt ourselves to a new and more practical way of thinking. We can adapt ourselves to higher things only by studying higher laws, spiritual principles, and also the laws of nature that are manifest in our immediate surroundings. I refer to the growth and development of animals. I refer to the laws of biology, chemistry, physics, and mathematics. I refer also to the principles that underlie the manifestation, the growth, and the development of all physical and material form. Without a fundamental knowledge of these laws it will be most difficult for those who have depended solely upon faith in a higher power to adapt themselves to the new way of living that will be forced upon us.

It is through adaptation and adjustment to these new conditions that we will be able to maintain balance, mental and physical poise, and be prepared to assist in the development of a philosophy that will become the guiding force of humanity following this great world conflict.

The law of adaptation is of extreme value to every individual, for in being able to adapt ourselves to the changes that come, we will not have to give up the harmonious living that we have experienced for years. We will not have to give up the material things that are most necessary in our lives, but we will learn and understand that the change that comes is for the purpose of inner growth, and will realize that the successful life to come depends upon how well we master the tasks that are before us now, and how well we adjust ourselves to our new environment and whether or not we become adept in the laws and principles we have been studying for many years.

Today thousands of men are being taken from their homes to serve in the United States Army, Navy, Marine, and Air Corps. True, some of them appreciate it and enjoy serving, but the majority of these people are being drafted. They are being compelled to perform a duty for which they have never prepared themselves, and one which almost every normal human being abhors—the actual killing of other people. These men have to be condi-



tioned to their new duties. There are certain principles of psychology used to help these men adjust themselves to their new work. Those who are mentally capable of throwing off the past, at least for the duration of their service, will be able to adapt themselves to their new life, and in some respects accomplish a great deal. They will return home after the war as heroes. They will have performed daring feats, they will have been noble, and will have shown great character, fortitude, and courage. These people have great strength of mind and body; they are not hindered or held back in any way by memories of home, the old job, property ties, or anything that they really enjoyed before they became instruments of war. They are mentally free to enter into their new work with enthusiasm and courage, and with a purpose of restoring to the world the liberty and the peace and the happiness of which it is now apparently being robbed.

Those who are drafted in the United States service forces and who cannot adjust themselves to the new environment and the new life will experience mental anguish, pain, and sorrow. They will always be living in the past; they will be continually longing for home, family, and friends back in the old town. They are the people who will have to learn through hard experience

to fit themselves into an environment and an activity for which they were not created. If they had previously studied the power of thought, developed the ability to concentrate and center their minds upon duties of the immediate present, had they learned to meditate and so take advantage of even a few moments when they would not be in actual combat, or when they would be at rest, they would experience new power, greater vision, and would be able to comfort themselves with the inspiration that would come to them through attunement with the Divine Mind—that force and power which is the director and great adjuster of all humanity and earthly things.

Those who have learned to meditate and in some small way attune their minds to that which we all call Divine, will find great solace in the fact that life itself is indestructible; that only form passes through change; that the law of change is inevitable; and that at some time we all will come to a period in life when we shall experience in one way or another the change from physical form to spiritual power. Those who have gone further in their study of mystical laws will even realize that this spiritual power will again form itself into a physical vehicle through which the Divine soul can express itself again upon the earth.



SACRED CITIES OF THE ANDES

(Continued from Page 136)

in the court of the temple, a llama was sacrificed. The priests or principal men of the city who were called *Orejones* examined the arrangement of the viscera of the llama, and from it sought to read the future. We recall that the ancient Sumerians and Babylonians also studied the configurations of a sheep's liver likewise to predict the future. We know, too, that the Incas never sacrificed anything but animals in any of their religious ceremonies.

Now in our mind's eye we could see that the people were working themselves up into a religious frenzy, crying, praying, drinking aca, breaking the fast, and gorging themselves. It was with

difficulty that we returned in consciousness to the present, and solemnly and reflectively departed from the Temple of the Sun. As I passed one of the ancient walls, I removed a few small stones from them and placed them in a camera case. I had a symbolical purpose in mind in doing this. I was to use them in an important event.

Already we were thinking of *Machu Picchu*. We were strangely, in a mental way, drawn to it, and we were to have experiences there which we would never forget. We anxiously awaited the time when we could begin our journey to it, deep in the hinterlands of this beautiful, mysterious, and primitive land.

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This Is OUR World

By SOROR FLORENCE CLARKE

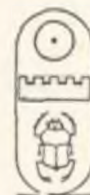


MUCH OF the thought of free men today is upon the generation now growing up—their hopes for the future and the need to “make the world a better place to live in,” that that generation which is responsible for the conditions of today, which seem to have raised so many challenges to faith and progress, may in passing from the scene leave a heritage of freedom and opportunity to their posterity. This has in all times been the thought, the great motive, of those earnest souls who have striven to improve themselves, their conditions and the lands in which they lived, and to leave a greater store of wisdom, culture and beauty to enrich the world for their children. It is the great incentive of evolution.

It is part of the heritage of the American hemisphere that those countries founded as a refuge from persecutions of the Old World, in the ideals of personal liberty and national and racial freedom, believe this new land was given all peoples for the building of the great states of the future — that these continents were opened to all races as a Promised Land of hope and opportunity, and that its destiny, Cosmically ordained, is too great to be crushed by any power. But even those who hold

this belief dearest and have the inner knowledge of Cosmic purposes, know that man must ever earn and be worthy of that which he seeks. In that light, they know that all men who would preserve that destiny and keep those ideals alive must give their utmost to that great purpose, which should in this time be the foremost thing in their lives.

While all men who dedicate their lives to high ideals, to the purposes of progress, civilization and evolution, realize this tremendous issue facing the world today, the mystic and student of higher teachings has an even deeper realization of it, if he sees the great drama in all its force and immensity of meaning. Yet do all of us who have accepted these teachings, with the doctrines of Karma and reincarnation, look into it deeply enough to see how vitally each of us is concerned, in the closest, most personal way, with the outcome of this great struggle? Not just for today —not alone for the generations to come after, but for *ourselves*, for *our* future! This is **OUR** world — eternally ours, and soon, as the cycles swing around, we shall return to live again in the world we leave behind us now. In grasping this thought, if we accept all the implications of the teachings we have chosen to follow, and to which we dedicate our lives, we may find that we have a stronger, more personal motive to consider in facing conditions now—a more “self-ish” motive, if you will, but one which we may well give thought to if we are to choose our paths of action and service now. All parents think



of the world their children must live in—all earnest workers in the world think of the prospects of the younger generations among whom they work—and desire to hand over to them a country full of promise and hope. But this, in our belief, will continue to be *our world*—we will not leave it, when our little cycle here is done. We may go on working, in invisible ways, among those who grow into inheritance of its fruits—and when the time is fulfilled, we shall return to take up again our tasks, to enjoy the results of our labors, in those fields to which we shall be drawn by what we do here now, today.

This, it seems to me, is a tremendous thought—the greatest incentive to the search for Truth, for the effort to live by its light, to build well and beautifully, that man has found. It may be as great an incentive to many, and some might think a more selfless one, to think of the world as the heritage of their children, of posterity, which they themselves will not share—but we Rosicrucians can remember our eternal selves and know that *we shall be our own posterity*: We, every one of us, will come back to inherit this land again, and take up again the task of making it a better, brighter place in which we may live richer, more evolved lives. Each and every one of us is a part of the Great Oversoul, and in working for ourselves, we work for all men—in working for our brothers, our children, we are working also for ourselves. The destiny of the world is for all men. It is for them to inherit as brothers, and each of us has our share in it, so long as the human race continues to inhabit this fair green Earth.

Let us think, then, what we want our world to be in those days when we shall return again, as little children, to learn over again the great lessons of human life. Let us build, let us plant, today, those things which we wish to survive and increase until that time when we may return to enjoy them—to

share, to work among and profit by in that time when we shall again take up the tools of life and build and plant anew. Can you picture now the world you would like to come back to? Can you conceive a world so bright with promise and hope, so rich with good things and beauty, that men's tasks will be lighter, their hearts more filled with peace and love, and their lives more filled with thanksgiving and joy, than we can imagine as existing anywhere on earth today? Can you set such a vision before you, hold it in your heart, and work toward it in every way now within your ability, with all the devotion and earnestness of your mind and body? Is this a task so stupendous that we shall think *we*, "among the least of these," can do nothing to further it—to bring such a world into being? Surely no vision is too bright, too beautiful, for us to hold in our hearts as the goal of morrow, as the hope of the future. Let us, each one of us, hold such a vision in our heart, if we have held no such high ideal in the past, and think, act and work, in every way we can, to add a little to its structure, so that we, too, may come back to live in and enjoy a fair world that has always been, and will be so long as it bears human life, our world—our divine birthright, the Kingdom of God on Earth.

If we who are students of the laws of life see the Creator and Ruler of the Universe as the Living Light of Life and Love—see the progress of man to be the Way of Light up from the darkness of ignorance to understanding and true wisdom—if we wish to grow into that Light, to know ourselves children of Light and brothers in the Light, and to be bearers of the Light—let us strive to live by all the Light that shines into our own minds and hearts and give it out as fully as we can, that the Light may spread among men and the day be brought nearer when it may truly reign in the affairs of men and be established in all the lands of Earth.

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"No matter what else, we can be daily grateful we have been put in touch with knowledge, for its source is inexhaustible."—*Validivar*.



Polarity and Its Field of Force

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 this year, are contributions of Frater Erwin Watermeyer, who is, during this period, carrying 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 are being made available to members, and certain of his activities are announced in special communications to members of the organization.

SUPREME SECRETARY.



IN LAST month's article it was pointed out why the laws of mundane science are of importance to the Rosicrucian student. It was shown that the laws of the material universe are merely reflections of the laws of a higher universe.

It was demonstrated that within the findings of mundane science there lies concealed a treasure-house of principles which are directly applicable to the Rosicrucian work. In the course of the article the student was given a specific example of how the laws of science can be extended, using Newton's Three Laws of Motion as illustrations.

It is the purpose of the present article to continue this study, showing by specific application how the laws of mundane science may be used to reveal fundamental laws of nature. We shall therefore examine certain laws of Electrostatics, the science dealing with principles governing the behavior of electrical charges in a state of rest.

Many centuries ago it was observed that certain substances, such as amber,

when rubbed acquired the property of attracting other small objects, such as minute pieces of dry wood, at a distance. This force of attraction puzzled the ancients because it seemed to be unlike any other known type of force. The only types of force with which the ancients were acquainted were the pushes and pulls exerted by material objects upon one another. But the peculiar type of force which a piece of amber was able to exert differed from the familiar types of mechanical forces by the fact that it could apparently act at a distance, without the necessity of a connecting substance or medium.

For this reason the ancients assigned to this entirely different type of force, requiring no material substance for its action, a special name. They called this force an "electric" force—derived from the Greek word "electron," the word for amber—and the bodies which were able to exert this special type of force were called "electrified" bodies. The process of electrification by rubbing was called "electrification by friction." In later years it was erroneously assumed that there existed an electric substance, or fluid, which was the origin of the electric force and for this reason electrified bodies were also called "charged" because they were assumed to be filled with this fictitious electric fluid.



Many centuries later, in the year 1733, the French scientist Du Fay, discovered that there existed two distinctly different kinds, or polarities, of electric charge. These two polarities were named by Benjamin Franklin, positive and negative, respectively. If a glass rod is rubbed with silk, then both substances will be found to be electrified. If the nature of electrification of each substance is examined then it will be discovered that the electric property of the glass differs from that of the silk. The polarity which the glass assumes is arbitrarily, by universal agreement, called positive, while the polarity of the silk is called negative.

It must be clearly understood that the definitions of the words "positive" and "negative" are entirely arbitrary so far as mundane electrical science is concerned. In fact the names used to designate the nature of these polarities could very well have been interchanged. The definitions of positive and negative, as used in electrical science, are arbitrary designations, emphasizing the duality of the nature of any electrical condition, and are in no way related to the "inner nature" of the laws of the universe. At the time when scientists agreed to call the electric charge acquired by the glass, positive, and that acquired by the silk, negative, practically nothing whatever was known concerning the nature of electricity and its relation to matter. For this reason we must keep in mind that the words "positive" and "negative" polarities as used in mundane science are *arbitrary definitions*.

We recall from our Rosicrucian studies that this is not so in the domain of arcane science. Any polarity which serves as an active case, arcane science designates as being positive, whereas any polarity which serves as a passive recipient, this science calls negative. Thus the terms "positive" and "negative" do not have the same meaning in the domains of mundane and arcane science, and care must be exercised that their meaning is not interchanged.

An object which is electrified by friction does not always acquire the same polarity. If a piece of flannel cloth is rubbed with a clean glass surface, then the flannel will acquire a negative polar-

ity while the glass will be positive. However, if the same flannel cloth is rubbed with a stick of hard rubber, then the flannel will now be positive, while the hard rubber will be negative.

This example demonstrates that the polarity of any object also depends upon the nature of the second object with which it comes into frictional contact. A substance which is positive when rubbed with another, may become negative when rubbed with a third. Thus the polarity which any electrifiable object acquires is dependent upon two conditions: Its own nature, and the nature of its assistant.

Whenever a state of electrification is generated by friction, equal charges of opposite polarity but of equal magnitude are generated. Thus, if five positive electric charges are generated upon the glass, then the silk, upon rubbing with the glass, will acquire five negative charges. This is in conformity with the law discussed in last month's article: "To every action there always exists equal but opposite reaction."

Electric charges obey the fundamental law of polarities: "Unlike polarities attract, like polarities repel." This law has been discussed in great detail in our weekly lectures and for this reason it is unnecessary to repeat the discussion in this article.

The law of polarity immediately leads to the concept of the electric field, or as the mystics call it, the electric aura.

According to the law of polarity, every electrically polarized charge is able to exert a mechanical force (push or pull) upon another electrically polarized charge placed in its neighborhood.

For example, consider a positive electric charge, stationed at a definite location. If now we take a second electric charge, say of positive polarity, then, no matter where we place this charge, it will experience a force of repulsion. The strength of this force of repulsion will depend upon three factors: (1) The magnitude or strength of the stationary positive charge. (2) The magnitude of the exploring charge. (3) The distance between the two charges. At large distances the force of repulsion will be small, at short distances it will be large. On the other hand, the greater the magnitude of the charges, the greater is the force of repulsion.

Everywhere in the space surrounding the stationary charge the electric repulsive force will act. At large distances the force will be small, at short distances it will be large. But the force will act everywhere, at every point in space. For this reason the space surrounding the stationary charge is said to be occupied by an electric "field" of force, or an electric aura.

The word "aura" signifies a "field of force." The word is a generic term. There are many different kinds of auras, such as an electric aura, magnetic aura, or psychic aura. All auras obey certain universal laws. These laws might be discussed in another article at some future time. However, in addition, each aura obeys certain specific laws peculiar to its own, and which are characteristic of its own nature. For this reason the type of aura under discussion must always be specified.

We return to the discussion of the electric field. We noted that when a positive exploring charge is brought anywhere within the neighborhood of another stationary positive charge, then the exploring charge will experience a force of repulsion everywhere. Now let us assume that the polarity of the exploring charge which is being used is suddenly changed to one of negative polarity. Immediately the force which the stationary charge exerts upon the exploring charge will change. It will now be a force of attraction, acting everywhere in the surrounding space. We must keep clearly in mind that an electric force can only act upon an electrically charged polarized object. In order to ascertain and explore the existence of an electric field it is necessary that we require the assistance of an electrically polarized exploring charge. If our exploring charge were electrically neutral and possessed no charge at all, then no electric force would be able to act upon it. An observer possessing such a neutral charge could rightfully claim that the electric field due to the stationary charge did not exist, because he would not be able to detect its presence.

As an exercise the reader should study how the nature of the electric force upon an electrically polarized exploring charge would change if the polarity of the stationary charge, which

is the source of the "field" was changed from a positive value to that of a negative value.

In addition, we note that if the stationary charge would be removed, then the electric field would cease to exist also. In that event no electric force whatever would act upon any exploring charge.

From this brief discussion it is realized that there exist certain laws and principles which govern the behavior of all fields of force or auras created by polarized objects at rest. Let us enumerate and discuss them.

1. Any object may be brought into a polarized condition by suitable processes. In electrostatics the process is that of friction.

2. The evidence of a polarized condition is made manifest by the existence of a force, which will act *only* upon another object which is likewise in a polarized condition.

3. There are two kinds of polarized conditions, which are called positive and negative, respectively.

4. In every process of polarization equal and opposite polarities are created.

5. An object may acquire *either* a positive or a negative polarity according to the process used in polarizing it.

6. Like polarities repel; unlike polarities attract.

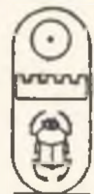
7. A polarized condition creates what is known as a "field of force" or an "aura" by virtue of principle number 2. So-called empty space has the property of sustaining such a field of force.

It is important to note that a field of force is an immaterial condition requiring no material substance to sustain it. A field of force may exist in an absolutely empty space as well as within a space filled with matter.

The field produced by a body of positive polarity will exert a force of repulsion upon a positive exploring body. The same field will produce a force of attraction upon a negative exploring body. Lastly it will produce no effect whatever upon a neutral body.

Hence it follows that the manifestations produced by a polarized body depend greatly upon the polarity of the recipient.

The field produced by a positive body will exert the same action upon a nega-



tive exploring body as the field of a negative body exerts upon a positive exploring body. The manifestations produced in either case are identical, namely a field of attraction.

It is not the aim of this article to explore and exhaust all the possibilities contained within the simple postulates mentioned above. The chief purpose of this article is to demonstrate once more to the reader how the laws of mundane science may be used to reveal glimpses of the laws of arcane science. The laws of polarity as stated here have been derived from experiments with electrically polarized objects. They apply equally well to objects polarized in a different manner. In the field of electrostatics the polarized condition is brought about by the process of friction. Similarly, in

magnetism such polarization is brought about by what is known as "contact." The state of polarization brought about by magnetism differs from that produced by electrostatics, although it is governed by the same general laws. Although both states are polarized, the exact measure of polarization is a different one.

These few examples will suffice to suggest to the reader the value of reviewing the lectures of the earlier degrees in the view of what has just been discussed. The results of each analysis, followed by active meditation, will disclose some startling realizations.

Such realizations each student must learn to develop on his own initiative. It will take time, patience, and experience.

THE MYSTICAL NINTH DEGREE

The Oakland Minor Lodge will confer the beautiful, full *Temple* Ninth Degree Initiation upon candidates on Sunday, May 17th, at 1:00 P. M. A full complement of robed officers will participate in this inspiring, traditional, ecstatic ceremony. Any Rosicrucian member who has attained the Ninth Degree or beyond may have this initiation conferred upon him or her. It is one of the most symbolical in the degree work of the Rosicrucian Order, the memory of which will be one long cherished by each who participates. In order to receive it, it is only necessary that you present yourself at the proper hour, and have with you your membership credentials. A nominal contribution of one dollar to the Oakland Minor Lodge funds is requested. The address of the Oakland Minor Lodge is Pacific Building, 16th and Jefferson Streets, Oakland, California.

Fratres and Sorores residing in the New England States may receive this same mystical Ninth Degree Initiation in the beautiful Temple of the Johannes Kelpius Lodge of AMORC at 739 Boylston Street, Boston, Massachusetts. The date is also Sunday, May 17th, the hour 4:00 P. M. A nominal contribution of one dollar to the Lodge fund is requested. Present yourself at least a half hour in advance.

TRAVELING TO THE CONVENTION

We wish to assure all members that *there are no restrictions on the Pacific Coast that will interfere with their travel to and from the Rosicrucian Convention* and with their enjoyment of the Convention while here. The Rosicrucian Convention, which all members are invited to attend regardless of degree, is scheduled for the week of July 12. Registration will be held on July 12 and the first session of the Convention is scheduled for that evening. To members with limited vacations in these times there is no better way in which a week could be spent than in Rosicrucian Park and the Santa Clara Valley, enjoying the various recreational facilities and the instruction and inspiration of the Convention sessions. Many interesting events are being planned, details of which will be announced to each member. Make your plans to attend now. Write to the Extension Department for Convention travel information.

THE VALUE OF THE PAST

Events of the past frequently forecast those of the future. Of particular interest to Rosicrucians is the story of ancient Egypt, its people and events. Because of the traditional founding of this organization in Egypt, all members and friends will enjoy the book entitled "When Egypt Ruled the East." The particular interest is that the Consultant of the Rosicrucian Egyptian, Oriental Museum, the eminent Egyptologist Dr. Georg Steindorff, is coauthor. This book will be an interesting and valuable addition to your library, and will be sent postpaid by the Rosicrucian Supply Bureau for four dollars.

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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.*)

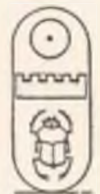
PEACE



ANOTHER of the services of the Cathedral of the Soul is a special period for peace. How true it is that man frequently appreciates only by opposites. Contentment is usually the absence of want, pain or grief; wealth is the absence of poverty; health is the absence of disease or discomfort. It has been a frequent experience of physicians to find that patients do not discover their lack of knowledge of certain functionings of the body until some part becomes affected, and then the physician is faced with as much of a psycho-

logical as a physical problem in the eliminating of the trouble, because once the patient becomes conscious of the existence of a process he is more alert to difficulties in that region, even after the physical body is completely healed.

What applies to all of these other common incidents of life applies also to peace. We do not appreciate peace to the fullest extent until it is gone. Hostility and war with all their horror and purpose of destruction bring upon us the realization that the peace we have enjoyed is no more. During the past few weeks there has been frequent reference in the press of this country to the unimportance of the problems which during the past ten or fifteen years seemed to be some of the most important problems in the history of human development and understanding. Yet we



realize it is doubtful that any internal problem within our country, our social group or our family could be as important as attack from the outside, which if successful, would deprive us of the ideals upon which we found our understanding of liberty and peace.

Human history has shown that almost since the dawn of civilization there have been periods of peace and hostility. History has tried to trace the causes of war and has found these causes existent in peace, or rather in times of peace. When the historians of the future write the history of the Twentieth Century, it is probable that little attention will be given to the period between the two great wars of the first half of this century. The first half of the century will, rather, be considered as a unit — a unit during which hostility decided the course of the next step of civilization. What transpired between the two periods of war will be considered, a few hundred years from now, only in terms of its effect on the beginning of one phase of hostility or the result of the other.

Peace is not isolated to a period of time; peace is truly a state of mind. There is no doubt that it has come more frequently to the individual than it has to any group of individuals, although there have been times when groups, and in fact, whole nations have devoted eras to the pursuit of peace. So far in man's history every one of these eras has ended in hostility. We might ask how this could be, how could the pursuit of peace have been the contributing and direct causes of actual hostility? Again the answer is in the mind of the individual. The mind that thinks and lives peace does not experience hostility unless it comes from the outside. Various movements have been established for the purpose of bringing about world peace. All have no doubt played their part, but I believe no one in the light of today's events would state that they succeeded.

One possible reason for their failure was probably due to the lack of either the ability or the opportunity to alter the thinking of humanity. The roots of hostility, in fact the very elements upon which it thrives, are greed, hate and selfishness, one contributing to the other until it becomes impossible for us to iso-

late one of these contributing factors as the fundamental cause. Therefore, it would be apparent upon the acceptance of this assumption that the opposite of selfishness, greed and hate is a state of peace in the mind of the individual who has been able to eliminate these from his mind. He who does not covet what another has, he who does not hold in his heart a dislike for his neighbor, whether that neighbor be next door or in the next continent, and who finds contentment and satisfaction in the serving of God and man truly is at peace.

Using this criterion, few are at peace. Few of us can meet this rigid definition of peace. While we would hesitate to say we were greedy, selfish or hateful, we are opinionated to the point where some opinions frequently become almost a set pattern of behavior, which in its final analysis is based upon selfishness. If universal peace is to come to this earth, it will not be formulated alone in the battlefields and in the treaties at the conclusion of these eras of hostility. It will be formulated in the minds of the participants, whether they be in the battlefield, in the home, or the factory. How to do this is the problem of education, religion and fraternalism. All have made steps in this direction. We are confident that in the democracies of the world there have been steps made that are now apparent; but it has only begun.

If peace is to endure in the future it will be because the causes and ground work are laid now. Just as the roots of hostility are inevitably tied up in the eras of peace, as has already been pointed out, so must it be realized that the roots of permanent peace must be cultivated in the era of hostility. Everyone can do his or her particular part by devoting all efforts in every way possible to the culmination of this era of hostility, to the ultimate victory which we all seek, and at the same time be planting the seeds of hope and peace in the minds of all whom he contacts. If you feel that adjustments are difficult in these trying times, avail yourself of the services of the Cathedral of the Soul. A copy of the book, "Liber 777," which explains the activities and purposes of the Cathedral of the Soul, will be sent upon request.



Posterity's Heritage

By DAPHNE DANIELS, F. R. C.



OSICRUCIANS experience a great thrill of pride in the realization that the precepts of the Order date far back into the researches of men and women of antiquity. To know that the teachings of the Rosicrucians have stood the test of time

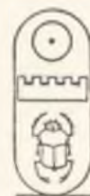
and have grown and expanded since the days of their traditional founding in the reign of Amenhotep IV brings satisfaction and confidence to the heart of every follower. This makes the Rosicrucian student continually aware of the debt which he owes to the leaders of thought and deed in days gone by. But it also makes him acutely conscious of the fact that future generations will look to us for our contribution to the world's knowledge and its ideals. We are not unmindful of the task that lies before us, not only as Rosicrucians but as citizens of those countries whose democratic ideals provide us with the freedom and the right to seek greater knowledge of nature and the universe.

Today a great war is being waged to determine whether or not our democratic form of government is to survive. Rosicrucians everywhere are meeting the challenge, both on the battlefield and on the home front. Convinced as they are that the future advancement of civilization is dependent on the right

of mankind to enjoy the freedoms of democracy, to expand knowledge and use it for the good of all, they are wholeheartedly rendering service in the war effort both here and abroad. There is no doubt in their hearts that they and their fellow patriots will win the fight, sacrifice though it may mean.

Through this war effort Rosicrucians are contributing in grand manner their share for the freedom, the protection, and the individual rights of posterity. This is no small contribution, as all must admit. Yet it is not enough, for it is the same contribution being made by hundreds of other democratic citizens. Rosicrucians feel an even greater personal responsibility in their contribution to the future.

As members of the Rosicrucian Order they will pass on to the future generations a rare heritage of secret wisdom preserved throughout the ages and added to from generation to generation. Their loyalty, their steadfastness, in study and membership has enabled the organization to expand until today it embraces not just an administration department for the dissemination of the ancient knowledge, but great cultural units for further research to add to the sum total of the teachings. Each generation must add something to the Rosicrucian philosophy else it would not be the progressive study that we know it to be. This generation is fulfilling its responsibility as have those who preceded us. To posterity, therefore, we shall turn over something very inspiring as well as practical for the future



growth of mankind in the forward march toward Illumination.

But there are many members who feel that the contribution they make through war effort, through their membership in the Rosicrucian Order, is not enough; they want to do something more, something personal for the welfare of future generations. These Rosicrucians recognize themselves as the "little people" of the world. They are the housewives, the farmers, the merchants, the business men, who have no political ambitions and therefore will never have their names carved in the halls of historical fame. But they also know that the world is made up of the "little people" who wield a mighty power for good or for evil in their individual ways of life. A country is as strong or as weak as the character of its people. At no time is this more apparent than in the days of great national crisis.

To those who are puzzled concerning what they might personally do in behalf of posterity, let me tell you of the heritage that one Rosicrucian is providing for the future. In her own words she writes as follows: "A farm gives one a good chance to be a Rosicrucian. The soil of this farm has been enriched by my use. I am planting violets on the spring banks for some little girl to find; planting trees to shelter both people and livestock from the heat of summer

and the zero winds of winter. I am planting grapes and fruit trees for some mother in later years to rear her children more healthfully. I have also started to give attention to the protection of wild life. I know of no better way to help people who come after me than this."

This letter is a wonderful lesson to us all that we can individually as well as collectively do something definite and concrete for the future betterment of this old earth. We do not all live on farms, so we cannot all plant trees that will live long after us, but there are many, many programs that we can follow to fulfill such an ideal. Not the least of these is the responsibility of maintaining good health so that our children and our children's children will be strong, healthy, upright men and women. We must keep alive in the hearts and minds of our youth through the home, the school, and the church the ideals of democracy and the precepts of honesty and integrity.

Each of us must work out such programs in the light of our individual circumstances, but let us not shirk our responsibility in the days ahead so that posterity can point a finger at our generation and ask, "What did they give us as a stepping-stone to greater accomplishments?" The question must not go unanswered.

OUR NEW COVER

We are proud to announce that our new cover illustration was originally a painting by Dr. H. Spencer Lewis. It is a water color done by him several years ago, while attending a Rosicrucian Congress in Europe.

As a deep student of human nature and a keen observer, Dr. Lewis could see pathos, tragedy, comedy, and human interest in even the simple things of daily life. Therefore, wherever he travelled—to Egypt, Europe, or the Mediterranean countries—he took with him his cameras and art paraphernalia. Whenever possible to take an hour away from his official duties, he would make a water color or oil painting of some scene or incident that depicted the peoples or the customs of the land in which he was. A review of these paintings, therefore, constitutes an insight into those values which he placed upon the things of his experiences.

In our cover design, we see a rambling medieval street of a central European country. In the foreground is an old bookseller, a bibliophile, deeply engrossed in reading one of his own wares. He cherishes his books as a great treasure. In fact, it is with great reluctance that he parts with them, even to make a sale. It is in such places as this book-stall that copies of some of the old Rosicrucian works in various languages may still be found. Many of these old European booksellers are themselves Rosicrucian mystics.

This painting was not executed by Dr. Lewis with the intention of its ever becoming a cover design for this magazine. However, we have adapted it to the "Rosicrucian Digest", for we believe our readers will enjoy the spirit it conveys. Thus again in this manner Dr. Lewis contributes to the "Rosicrucian Digest."

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The Usefulness of Beauty

By SOROR ELSA F. ANGLE



THE world is full of glorious object lessons for those who wish to learn and profit by them and all that is needed is a receptive mood.

At the annual flower show in Grand Central Palace, New York City, one may gain the most profound lessons, which stimulate the whole being to nobler efforts of cooperation with Nature's laws. There one may see spread out in exquisite patterns the endless variety and beauty showered upon mankind by an infinite, lavish, creative Force. The myriad forms and colors and odors defy description, but leave one definitely humble and adoring before such magnificent display.

One cannot help but marvel at the knowledge and patience of men who have devoted endless time and efforts to such close observance and contact with the laws of Nature, governing this procedure of growth. There are blossoms and shrubs and trees of the greatest variety brought into flower at a desired time, contrary to their innate individuality. The intimate knowledge of the exact requirement of each, and the law and labor to provide it for this desired purpose, brought about this apparent miracle. The very atmosphere these beauties of nature provide is most stimulating to the higher self within man.

Faces are beaming, eyes are shining, joyful remarks are being exchanged among total strangers; a general deep admiration and appreciation is permeating the fragrant air and has this unifying effect. Truly it is refreshing to the soul and body and re-charges the whole being with creative desires and love for God and man.

While one experiences this glorious feeling every year, there is an added significant lesson this year which wrings the heart because of a deep feeling of love for all mankind at strife, and suffering the cruelties of inhumane conditions. Are there no leaders of men who have tried earnestly with untiring efforts to comprehend the laws by which alone men can live in harmony and contentment? Has anyone made it his life work to know the simple but exact requirements of men generally and then set out to provide them, so they may be able to grow and flourish and bear fruit? Has no one perceived the possibility of every country representing a garden spot, bringing its own variety to beauty and usefulness, which we all could joyfully praise and admire and find worthy of a prize of distinction for accomplished results?

There is indeed need of inspired designers and laborers to transform the cluttered up and misused areas, and above all the wasted land, into garden spots where man can provide for his needs and be at his best; a joy to himself and to every beholder as definite evidence of his divine purpose. If one country set its mind to this effort of

(Concluded on Page 154)



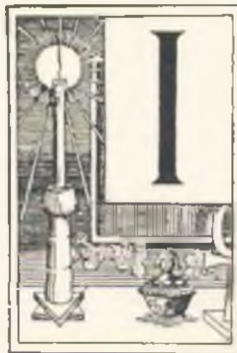


SANCTUM MUSINGS

THE ARTISTRY OF LIVING

By THOR KIIMALEHTO, *Sovereign Grand Master*

IV—THE CHARACTER



IN OUR previous article we illustrated how the heart of man—that inner force we call soul—dictates the ideals of our consciousness. Now we want to emphasize that the ideal of life is the goal toward which the character is evolving.

Every manifestation of life contains traces of a dominating and guiding ideal. Dr. H. Spencer Lewis says, "that the character may never be complete or perfected, because a single experience in life, of only a moment's duration, may alter, change or affect the character." He explains that every thought or act prompted by the ideal brings the character one degree nearer to the point where it is a complete and exact duplicate of the ideal in the heart. The attainment of that point, and the absolute perfection in the imitation of the ideal character is a labor of day-to-day endeavor. Thus character is ever in the making. It advances according to our experiences, tests and trials toward the ideal consciousness in man. It is for this progress toward the ideal that the tests and trials are necessary and con-

structively beneficial. It is for this progress of the soul that the world exists. It is for this progress that we live here on earth.

Robert Owen of New Lanark, who was the pioneer in protection of child-labor, himself a great manufacturer and an M. P., says in a statement on educational principles: "A man's character is a product of the circumstances in which he is born, lives, and works. Evil conditions breed evil men; good conditions develop good men. Today man is surrounded by conditions which breed selfishness, ignorance, vice, hypocrisy, hatred and war. If a new world is to be born the first thing that must be done is to spread the truth concerning the foundation of character; namely, that man's character is made for him and not by him." With this he means that the environment and the living conditions have a great influence upon the character of the individual.

The nobility of a man's character lies in the high ideals of his consciousness. Many personalities, past and present, can be mentioned who have displayed a superior ideal character. Psychologists have noted, and all creative personalities have demonstrated, that where one's work is based on ideal love, there is no line of demarcation between work and play. One lofty aim motivates all one's activities, one noble emotion uni-

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fies all one's efforts and aspirations. The sources of joy are infinitely multiplied in the ideal consciousness. Whereas the undeveloped human being finds pleasure in worldly enjoyments alone, the more evolved person has all the joys of the mind and the soul. He loves books. He loves nature. He loves art and music. He loves helping people. He loves his work. The pursuit of wisdom is one of the most satisfying joys that life affords. The task of self-improvement may be a struggle but it is always an exhilarating one, and the joy of achievement is profound. Participating in community enterprises, no doubt, has its problems and difficulties, but such experiences are of extraordinary benefit, affording wonderful opportunities to utilize all one knows, broadening one's outlook, and increasing immeasurably one's knowledge of life and human beings and human problems. It is one of the best methods of building up a noble character.

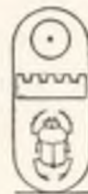
Perhaps intense desire for a world of beauty and peace will awaken in us the inner vision necessary to reach the noble ideal. No matter what the actual conditions may be, we must do our share in spreading our glorious ideals. We must speak of them. We must utilize every channel for exerting an influence. We must take advantage of all opportunities offered to spread our Rosicrucian ideals. In our daily associations we should endeavor to raise the conversation from mere platitudes and into the higher vibrations of the ideal, into the arts and sciences and spiritual realms. Many people are under the impression that it is wrong to exert an influence. They feel it is sufficient to live up to their highest ideals. Of course, it is well to live an exemplary life, and thereby influence the environment, but it is not wrong to try to exert a good influence. We are unconsciously exerting an influence every moment of our lives. Why not, therefore, exert a conscious influence? If you should ask, when is an influence good, the answer is that the effort to make people realize the oneness of all that lives, to make people realize that the purely physical and material are transitory, to turn people's thoughts to God — must be worthwhile. We want people to ad-

mire and emulate a noble character. We want people to be humane, gentle, kindly, compassionate, generous, and helpful. We want them to be friendly, not merely tolerant. We want them to think of human beings, not profit. We want them to think of service, not merely selfish gain.

All these ideals are the teachings of the Rosicrucian philosophy. They are universal ideals. Some day they will prevail throughout the world. Mankind improves as it approaches these ideals. Mere mechanical and scientific progress does not make for a genuine soul unfoldment. A higher vibration means a broader outlook, not another electrical gadget. A higher vibration implies a greater capacity for sympathy, understanding, and identification with all that lives, in short, development of a nobler character.

The life of every avatar is an inspiring example of selfless, dedicated service, of the highest character expressed in this world. We must not only admire them, but make an effort to emulate them in our diminutive way. Making the most of our talents and opportunities now will open the way to genius and wider opportunities later in life, or in the next incarnation. An occult organization is a training school for world service. Everyone, whether a member of an occult school or not, who thinks and acts in terms of service to humanity is in harmony with the Cosmic forces and will be the recipient of power to carry on his activities more effectively. It is one's record of service that determines the standing on the Path.

Initiation is the great climax of human development. Initiation marks the entrance into the spiritual kingdom. Initiation is as great a moment in the life of a man as individualization would be in the life of an animal. The great masters tell us to begin preparing for initiation today. We should not postpone it from incarnation to incarnation, and from cycle to cycle. The divine flame within every one of us can be extinguished and atrophied in time by a brutal and animal existence. In our freedom to be or not to be we are the determining factors for attainment and illumination and initiation.



How shall we begin preparing today? There are several steps that everybody can take. We can make every effort to improve our character, to weed out vices and to strengthen virtues. We can increase the love aspect of our natures. We can overcome prejudice, narrow-mindedness, superstition and intolerance. We can start to control our nerves, our speech and our actions. We can increase our capacity to serve. We can work with the forces making for evolution by exerting our influence to the utmost.

The new world will be born because it is the dream, the passionate prayer, the unceasing effort of millions of aspiring human beings. The very foundation stone of this new age must be love, a love that embraces pity and compassion, and good will toward all that lives. This love includes all nations, and all races, and all religions. This love includes all the kingdoms of life. This love means eradicating the desire to injure anything that we do not need for sustenance, either vegetable or animal. It is true that life sustains life from a lower to a higher scale. One kingdom in nature rests upon a lower, which is its foundation and its support. But deliberate injury or brutal destruction should never be perpetrated. Brutal acts cause karmic results in this life and also in the next incarnation.

There is today an unparalleled opportunity for the spiritual minded student throughout the world. Now, if ever, is there a generation that thirsteth. Now, if ever, the blind seek for light. Now, if ever, those in the throes of despair seek courage, hope and faith.

The answer to that cry for light may take many forms. Perhaps religion will endeavor to answer the challenge. When religion stands firm for human dignity and social justice and brotherhood, it is making an effort to point the way. Perhaps education will become less mechanical. Perhaps philosophy will become more definitely spiritual. Perhaps, compelled by the sheer horror of modern events, science, that false god of our present age, may become more compassionate and link its methods and objectives with spiritual ideals and righteousness. Perhaps art and architecture and music will endeavor to express a lofty faith rather than mirror the disintegration of the age. Though inspiration should come from all these directions, yet the inspiration of the individual student and worker is needed today. It is needed in fiction, in drama, in poetry, in newspapers and editorials, in magazines, on the screen and over the radio. It is thrilling to contemplate the fields of usefulness open to the average student of mysticism.

O students of the present day, how fair a work you may do for the benefit of the world and for the glory of God! Rest not with the temporal, the immediate, the destructive and superficial. Rise to the height of the universal divine ideas. Embody them in every gracious and compelling form. Try to bring the world closer to the heart of God. Try to restore the great ideals of mercy, love, compassion, and brotherhood of man and beast to our begrimed generation. Light the road away from dismal death. Light the road to the City Celestial, the Heart of the World.



THE USEFULNESS OF BEAUTY

(Continued from Page 151)

transformation within its own borders and utilized all its human material to create such a garden spot, in close compliance with God's laws, it would become an exhibit the whole world would admire and desire to imitate or even surpass.

Man must not be satisfied until he establishes such harmony and beauty, and repairs all waste and misused plac-

es, since they are a sacred heritage given to man. A heavy penalty goes with disobedience to God's laws and no one can escape it. We either manage our possessions wisely or we take the inevitable consequences, as foretold by Mark 12:9, "What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others."

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“The Way” of Life

SIMPLE AND DEFINITE RULES FOR ALL

By DR. H. SPENCER LEWIS, F. R. C.

(The Rosicrucian Digest, June, 1932)



THE other day a small pamphlet came to my desk bearing the title, “The Way In Business.” This pamphlet pointed out that there were certain definite rules and principles and certain established systems for the use of the business

man which would guarantee a certain degree of success in whatever business field these methods were applied.

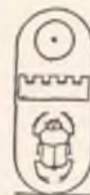
As I read the pamphlet I was reminded of the fact that there have been many books written pointing out the way to success in art and in music, in business, commerce, law, navigation and many other fields of activity. There are other established systems guaranteeing success or happiness, health and prosperity along definite lines.

Viewing life broadly we have several schools or systems of procedure. There is the school of moral practice and moral regulation intended to guide man correctly and surely to the utmost of spiritual and religious contentment. There are other systems devoted to the ethical procedure in life, guaranteeing a certain degree of cultural and ethical development that brings peace and happiness.

If we take the three most universally recognized systems, the moral or religious, the ethical, and the commercial, we find that each of these has its school and its temple. The moral and religious path has its church as its monumental academy. The ethical system has its schools and libraries and forums as monumental academies, and commerce has its huge factories and business offices. But all three of these combined do not constitute sufficient guidance and sufficient instruction in aiding the average man and woman to attain the utmost of life and to enjoy life abundantly.

There is a fourth way that is neither religious, ethical, nor commercial. It is the Cosmic or natural way and includes the truthful and useful fundamentals found in the other three, plus a great deal more.

The way of life is not necessarily the way of religion, the way of culture, or the way of commerce. Commerce has its business systems, its business codes, and its business laws. The way of culture has its principles, its unwritten rules, its changing ideals, and its vacillating dictates. The way of religion is beset by a diversity of attractive side paths and by a total lack of progressive unfoldment for those who are rising to greater heights. The way of life, on the other hand, is standardized and is beyond the modifications and regulations of man's whims and fancies and is universal and, therefore, wholly competent.



Rosicrucianism is the temple and the system of this fourth path, the way of life. It teaches what the other three systems do not teach. It includes what the other three have excluded. It offers what the seeker for happiness and success in life cannot find elsewhere. It deals with fundamentals that apply to the life of every man and woman of every country and of every race and creed. Business or commercial occupation can in no wise affect it. Religious convictions and beliefs cannot modify or alter it. Personal opinion and the progress of the seeker on the path have no effect upon it.

All human beings, regardless of their social or religious stations in life, are seeking to make the utmost of their positions and to attain the highest degree of contentment and happiness in that part of the world or among that nation of people in which they find themselves. A true path of success and happiness will not include the distinctions of locality but will point out the false effects of what seem to be the distinctions that separate us from our universal kind. Rosicrucianism is just such a system. It teaches how the health may be improved, how the ethical and moral principle of life may be applied to the best advantage, how business and commerce generally, may be used to bring a personal power and a personal realization of success that may not be attained in any other manner.

Rosicrucianism is the way, it is the path to the realization of our desires and our ambitions.

Many of the great masters in the past, and many of the philosophers, have spoken of "The Way." Speaking in a spiritual sense, Jesus said, "I am the Way," meaning He was a representative of the ideals and principles that constituted the true way to spiritual and heavenly bliss and contentment. Elbert Hubbard, the great writer and poet, said on one occasion, "I am the way to better business," and he meant that his writings, his methods, his systems would lead to greater business success; and no one ever challenged his statement. The Rosicrucians say, "Here is the way in life—not just in business, not just in religion, not just

in society, but in life generally and inclusively."

From the Cosmic point of view, the way in life is as definitely established by restrictions and wide avenues of conduct as any path devoted to the arts, the professions, or business. But whereas business is surrounded by rules and regulations laid down by man, and the path to spiritual attainment is fraught with individual interpretations and muted doctrines, the way of life is universally and Cosmically ordained and there is no escape from its regulations and no excuse for violations of its laws.

The way of life is neither narrow nor so universally wide that it fails to be a path that is without form or direction. It has no darkened places passing through valleys of superstition and doubt but traverses the highest hills in the bright sunlight affording the clearest view of distant horizons. It has no rich rewards held exclusively for those who reach its ultimate end but offers the bounties and blessings day by day to those who follow its course. It does not end in some distant future beyond the veil of human understanding but has its stations of palms at the close of each day affording rest, contentment, and temporary victory to each who reaches these stations. It is ever a path beginning and ending with each day of life. Should transition come unexpectedly anywhere along the way, there is no abrupt ending to an uncompleted journey but a satisfactory attainment of the goal as the closing of life itself.

The Rosicrucian teachings and the Rosicrucian guidance constitute the preparation for entering upon the way of life, and the companionship of the members of this great human fellowship constitutes the guides and directors who journey with the others and extend their hands in fellowship and help, that the weaker ones may be encouraged to keep upon the path and to continue on the way. All of the pitfalls, all of the dangerous spots, all of the places of temptation, illusion, misrepresentation, deceit and failure are carefully marked and pointed out so that the pilgrim on the path may reach the daily resting place and find another period of victory credited to his passage through life.



ROYAL BATHS

Not far distant from Sacsahuaman Fortress, first constructed by Peru's prehistoric Indians, are these remains of baths once used by the Royal family of an Inca. Fresh spring water pours into a hollowed stone basin, forming the top bath. The water overflows from this, through trenches cut into solid stone, into the next lower bath, and thence from there by the same means into the bottom bath. Only the upper bather had any assurance of cleanliness. Note the chair adjacent to the lower bath, hewn from a huge stone block.

(Courtesy of AMORC Camera Expedition.)



What Will The Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

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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 Seribe S. P. C., in care of

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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. Gilbert N. Holloway, Sr., 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. Alfred W. Groesbeck, Master; Mrs. Bernard D. 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 B. LeBrun Chapter,* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hurd of Hearing League's Hall, 3813 Herbert Street.

COLORADO

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Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

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Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

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Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., Italian Garden Hall Building, 906-8 St. Paul Street.

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Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami; Mrs. R. E. Thornton, Secretary, 220 S. W. 18th Road. Meetings every Sunday, 3:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

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Chapter Master. Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois. Telephone Bridge 4336; Mrs. J. B. Reichert, Secretary, 2931 Milton Blvd., St. Louis, Missouri. Meetings 1st and 3rd Tuesday of each month, 8 p. m., Roosevelt Hotel, 4903 Delmar Blvd.

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New York Chapter,* 250 W. 57th St. Mr. Walter G. Klingner, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8 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.

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Tacoma:

Chapter Master. Mr. Milton A. Reinertson, P. O. Box 1019. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Affi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

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Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruse Avenue; Miss Dorothy E. Collins, Secretary, Tel. DA-3176. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

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Chapter Master, Mrs. Newman E. Johnstone; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Bldg.

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