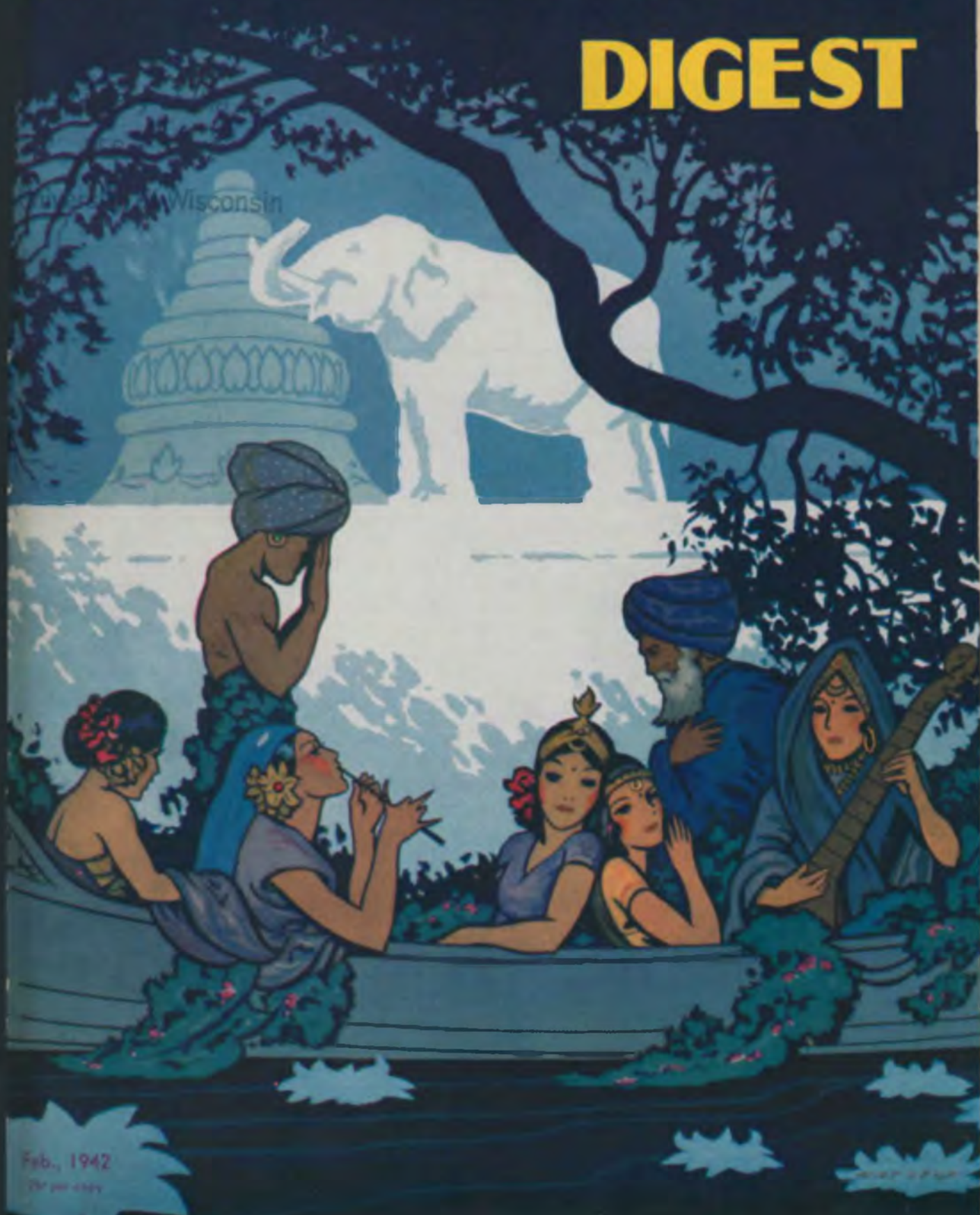


ROSICRUCIAN DIGEST



Feb., 1942

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

FEBRUARY, 1942

No. 1

Lord of All He Surveys (Frontispiece)	1
Thought of the Month: Looking Back On Christmas	4
Music and Citizenship	11
Mystical Highlights of "Zanoni"	15
An Important Announcement	20
Fundamental Experiments in Color Perception	22
Cathedral Contacts: Where We Stand Today	26
Sacred Cities of the Andes: The Inca Empire	28
In Thy Right Hand	32
Sanctum Musings: The Artistry of Living	34
The Mainstay of Life (Illustration)	37

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THE THOUGHT OF THE MONTH LOOKING BACK ON CHRISTMAS

By THE EMPEROR



PERHAPS you are aware that in the opinion of many people today, Christmas has degenerated into a commercial enterprise. In fact, these persons contend that the tradition is kept alive principally by business for the purpose of exploiting it. They state that the populace, the majority of men and women, are quite aware of this condition, but are content to use the occasion for an escape from the workaday world, from their routine duties and activities, and to use the time for merriment and festivity only.

These critics severely criticize religion. They lay at the door of the church the responsibility for the fact that the new generation, the young men and women of today, are not as aware as they should be of the solemnity and sacredness of the tradition of Christmas. However, we wish to state that the church has not failed in its duty to proselyte. In other words, it has done everything within its power to make the people today conscious of the tradition of Christmas as they, of the church, expound it. They have, as well, the advantage of greater propaganda facilities than ever before in their history. We are all quite well aware how extensively the church today uses, as a medium for its dogma, its doctrines, and its traditions, the pages of the news-

papers, the radio, and even the motion pictures.

We can say, however, that the church is guilty of one *sin of omission*, and that is, it has not kept that with which it has been entrusted as flexible as it should be. Its dogmas and teachings are too standardized, too fixed. They have not kept pace with the expanding consciousness of the people today, with their broader education and their knowledge of natural phenomena. What the church expounds today, as an interpretation of Christ's life and of the traditions of Christmas, is mainly the result of the viewpoint and conceptions of scholastics and school men or church men of the Middle Ages—people who at that time were mainly still steeped in ignorance, and who had little knowledge of even the rudiments of science. Consequently, modern people cannot accept such a limited presentation of five hundred years ago with respect and with sincerity. The incongruity of what the church offers today, in the light of the knowledge now possessed, is the reason for the shattering of the faith in the tradition of Christmas.

It behooves us, therefore, with open minds, to consider the *little known facts* about the events, incidents, and circumstances which led up to Christmas and the establishment of the tradition itself, historically. These truths at first may seem disillusioning, but they are convincing, because they are factual, and they will do more to establish a lasting and secure foundation for faith than many of the fabulous legends and tales which are expounded by orthodox religion today.

First, we consider the words "Jesus" and "Christ." To most people, generally, these words "Jesus" and "Christ" are considered as composing a name. When it is revealed to such persons that in ancient times the word "Christ" was applied to others than Jesus, they are reluctant to accept such a truth, as it is disillusioning to them. However, "Christ" is the Greek derivative of the word "Christus," which literally translated means "to anoint" or "the anointed one." In ancient times, centuries before the nativity of Christ, there were many who were Christuses, and who were said to have been anointed. In fact, when one was anointed, or thought to have been empowered in any way by a divine agency, or to have a divine mission here on earth, it was said that he was *Christed*. The Septuagint translation of the old Hebrew for the word "Christ" is *Messiah*. Consequently, we find that the words "Messiah" and "Christ," in antiquity, were synonymous, and the word "Messiah" was used frequently, as we know from the old writings of the East, before the time of Jesus. The Disciples, according to Christian records and Christian chroniclers, very infrequently referred to Jesus as Christ, but in their Aramaic tongue or language, they called Him *Maran*. Literally translated, this means "our Master." Consequently, since the word "Christ" means, or is equivalent to, *Messiah*, it is advisable that we know just what "Messiah" means, and further, how it originated as a name or term.

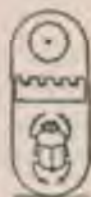
In antiquity, among the early peoples, long before the advent of Christ, generally anyone who was sent as a King or as a Savior to deliver people, to liberate them from bondage, to free them from oppression, to lead them out of a land of misery and suffering, was termed a *Messiah*. Most of the early religions were *Messianic*. That is, they anticipated, hoped, or believed that there would be such a liberator or savior or Christ, and they looked forward to his coming. We find, for example, that 1500 years before the time of Jesus there was a great Hebrew *Messiah*, Moses. Moses descended from the mountain, we are told in the Biblical account, with a tablet of the laws of

Sinai, laws which he declared were revealed to him by God. These laws did not merely constitute a moral code, they were not just spiritual principles, not merely doctrines for the establishment of a religion or church; they were also laws for hygiene, for sanitation. They instructed the people on the proper kind of diet, on cleanliness, on the care of their bodies, the care of their homes, how they should organize themselves as a social body, and instructed them in matters of marriage and birth. In other words, the laws which Moses brought from the mountain top were intended to revolutionize the people, to bring them out of the mire into which they had degenerated, and make of them almost a new race. He was then a *Messiah* to his people, and of course, was so heralded.

Some four hundred years after Moses' time, or about 1100 B. C., there was still another great *Messiah*, David, the Psalm Singer. In his songs he admonished his people on the conduct of their lives, and he told them the penalties they would pay for their violation of natural and spiritual laws. He endeavored to inspire them and make them conceive and understand the sole God. He truly was also a *Messiah*, and was so accepted by his people.

Ashurbanipal, the great Assyrian conqueror, in 628 B. C., considered himself a *Messiah*, and too, his people looked upon him as one. We know this from the writings, the cuneiform inscriptions of his time; principally a portion of a prayer which he made to the female goddess Ishtar reveals his belief in his *Messianic* mission, for he said, "Thou hast brought me forth from the mountains, hast made me the shepherd of thy people."

In ancient Egypt and in Babylonia, all wonderful births, that is, all births which were unique, strange, a little different than normal, or which were surrounded by inexplicable circumstances, not comprehensible to the average man or woman, immediately designated the one being born under such conditions as in all probability being a *Messiah*. In other words, the circumstances, because they were different, indicated to these ancient peoples that the one born had a different life, and that there was some



supernatural or divine circumstance surrounding the birth, and consequently he was considered a Messiah.

The Star of the East legend is one that is most confusing to many people today. It has a tendency to cause the Christmas tradition to be accepted with a great deal of incredulity. To these people it seems that such a phenomenon as the sudden appearance of a star in the East presaging an event, then disappearing, could not possibly occur. To them it would have been an exception to all natural law, and one that has not been borne out by a recurrence in present or in previous times. The persons who so declare themselves are, in fact, not as familiar with the customs of the early peoples as they should be, nor with certain quite common astronomical phenomena.

In the first place, during the Biblical era or during the time of the advent of Christ, most of the Semitics were nomads. That is, they were tribes that roamed the desert or its borders, particularly fringing the great fertile crescent in Asia Minor. Driving their sheep, their flocks before them, they went from one oasis to another, sleeping out on the sands of the desert, looking up at the heavens and the shimmering specks of light that seemed to be suspended by silvery threads. Because of their study of the heavens, they became the world's first astronomers, and they charted fixed stars and the movements of the planets. But further than that, they conceived these stars as personalities, as beings having interests, family associations, creating for them a regular theogony. And so they were also *astrologers*. The conjunctions and configurations of the stars became to them predictions of happenings or events to come. It is not unusual, therefore, that when they saw what appeared to be a new star in the heavens, they attributed to it some definite meaning such as auguring a great event.

As for the star itself, there is one annual astronomical phenomenon which can be observed without the means of an instrument, and without requiring measurements, and that phenomenon is known as *the rising of a heliacal star*. A heliacal star is one that seems to rise once a year, in the East, and just before sunrise. In other words, once a year a

star seems to flash into the heavens just over the eastern horizon, burn brilliantly, and then with the appearance of the sun, diminish and become invisible to man. Astronomically this is accounted for by the fact that the star is no longer visible because of the sun's movement in the Zodiac. When, however, the sun returns again to that position in the Zodiac, the star again will appear or seem to rise. Such stars, as I have said, augured the coming of events to the Semitics. We also know that they perceived these heliacal stars long before the time of the nativity of Christ, because, for example, we had a record in 1880 B. C. of the Egyptian Pharaoh Senwosri III explaining to his people about a heliacal star and proclaiming its meaning.

One of the most confounding elements in the exegetical account of the nativity of Christ and of the tradition of Christmas is His virgin birth. Let us first realize that in the mythology, in the legends, and in the so-called sacred writings of the East, supernatural births, wonderful or strange births, were quite common long before the time of Jesus. These virgin births, or rather the conceptions, it is said, were often times caused just by a look or a glance, or the breath of a divine being coming in contact with the virgin. In other words, a divine look, glance, or breath was sufficient for conception, and therefore resulted in a virgin birth. According to such accounts, the conception was sometimes also caused by the virgin's contact with a sacred object, such as her swallowing a pebble, the equivalent of an amulet.

Historically, we are told that Fo-Hi, founder of the Chinese Empire centuries and centuries before the time of Jesus, was born of a virgin. It is related that while she was in bathing a sacred flower clung to her garment; she later ate this flower, and thus conceived. Zoroaster, whose birth is said to have occurred approximately 600 B. C., and who is held to be the father of Zoroastrianism and the originator of the writings known as the *Zend-Avesta*, about which there is considerable literary dispute, was said to be born of a virgin. This, we repeat, was 600 years before the time of Jesus. The legend relates that the glory of

God, or the "*Ahura Mazda*," as a shaft of light, was transmitted or descended from the heavens to envelop a fifteen-year-old virgin girl, who thereupon conceived, and became the mother of Zoroaster. It is interesting to note that in the legends of Zoroaster's life, there are many tales which correspond to the Biblical account of the childhood of Jesus. These tales purport to relate the great mental maturity of Zoroaster, immediately upon birth, and his early sagacity. For example, it is said that upon his birth, he burst into laughter, and that as a child he was very erudite, and amazed the learned men and sages of his time with his words of wisdom.

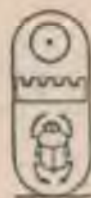
We find, also, that Gautama Buddha is said to have been born of a virgin, under circumstances which differed somewhat from those of the other virgin births. It is said that when residing in heaven, he decided to be reborn on earth so that he could enlighten mankind with his eight-fold plan, lead them upward into a closer communion with the great divine, and into the final and perfect state of Nirvana. To accomplish this rebirth, he selected his father and his mother. However, the earthly father did not conceive him. The conception occurred by the mother having a vision of the sacred white elephant.

Theologians and orthodox ecclesiastics today contend that a belief in the virgin birth of Jesus is necessary if we are to accept His divinity. In other words, they affirm that we must believe Jesus had a virgin birth, if we are to think of Him as a Divine Being. This, we will find as we proceed, is an illogical argument. They further hold that the unique personality of Jesus — His manner, His character, the events of His life, the things He did which were so startling — required that He have a new beginning, that He be born unlike other beings, that His birth be entirely different from that of ordinary mortals. They state that if Christians hold that the Logos, the Divine Law of God, the Word or Intelligence of God, could be clothed in flesh, as Christianity expounds — in other words, if the Divine Intelligence of God was embodied in the form of a man, as Jesus — if we accept that, then it certainly is no further tax upon our faith to likewise accept the

virgin birth. What these theologians are attempting to say is that if we accept one miraculous event, in the tradition of Christmas or in the life of Jesus, then it is a simple matter and should be no tax upon our faith to accept all the miraculous events of his life.

Now if we are open-minded, if we are students of mysticism, or philosophically inclined, we must realize that it is not necessary to surround Jesus or the Christ with miraculous events of birth, transition and other incidents for us to accept His divinity. We need not make Him an awe-inspiring or mystifying character in order to admit His divinity. Rather, we can think of Him as a highly developed personality, one whose inner personality or whose consciousness has reached such a state of perfection that it is in *oneness* and in attunement with the soul force within His being. We can conceive of him also as one whose objective consciousness is in constant harmony with the Divine Intelligence within Him, one who has attained Cosmic Consciousness thereby, and because of such perfection became a light for mankind.

There is considerable polemic discussion among scholars and among those who want to look upon the subject fairly and openly, with respect to the term, "the Son of God." The issue is: Did Jesus mean that He was the Son of God in the same relationship that man is to his earthly father, or did He refer to the term, "Son of God," in a mystical or allegorical sense? Extreme exegetical or ecclesiastical authorities, such as N. Schmitt, definitely affirm that Jesus never said He was the Son of God. Let us again remember that in ancient times, all Messiahs or Christuses, because of their unique births and because of their missions in life — the things they proclaimed and accomplished, or whatever the reason for their being termed Messiahs — were also thereby said to be Sons of God. Jesus, however, frequently referred to God as "My Father," and this, many historians say, is one of the principal reasons for His being ecclesiastically accepted as the Son of God, in almost the literal sense of the term. In a metaphysical sense, it is held that He meant that God is the Creator, the prime mover, the conceiver of all things, and consequently, therefore, God is the



Father of All, and not just the Father of one.

It must be further realized that Jesus had such a superior consciousness, such an understanding of divine laws and relationships, and was so perfect in His thinking, that it was extremely difficult—even by the use of simple parables—to make his contemporaries understand exactly what He meant. It is this lack of understanding of the message of Jesus that has caused all of the Christian sects which we have today, each one endeavoring to define, interpret, and place different shades of meaning on the same words. However, mystics affirm that when He declared "My Father," He meant by that the Father of all men, that all mankind are Sons of God, by virtue of the fact that God is the first cause and the creator of all men.

As an interesting sidelight, the story of the birth of Jesus in a manger is, likewise, the cause of much skepticism with respect to the acceptance of the tradition of Christmas. These skeptics point out that if such a phenomenon as a star appeared in the East for the sole purpose of heralding the coming of Jesus, and if He was born with exceptional or divine wisdom, and of a virgin, and if gifts were given Him by princes and kings, and He was to become the leader of all mankind during His time and in the future by the message He left, most certainly He would not have been born in such a homely place as a manger. In fact, Dr. H. Spencer Lewis, in his renowned work, "The Mystical Life of Jesus" points out that in Christian records (not just referring to the Bible alone) there are three versions of the birthplace of Jesus. First, in Matthew, it is said "—and when they came into the house" they saw the child. Then there is the second version, which is the traditional and commonly accepted orthodox one, that of the birth in a manger. Third is the version that He was born "in a cave." Eusebius, the first ecclesiastical historian or chronicler of church events, and who was a principal participant in the church council at Nice in the year 377, staunchly supported the version of the cave. He said that in records which came to him but 377 years after the time of Christ,

it was very evident that Jesus was born in a cave; and he insisted upon this version, which, however, was not included in the present accepted account in the Bible.

We must understand that the Bible, as we have it today, is a book that has often been re-edited, if we wish to put it this way, to suit the opinions of men, and to conform to the doctrines which they wished to establish. There were certain sacred writings known as the Apocrypha which were deliberately expurgated by the churchmen at these councils. They dared to presume what sacred accounts should be included in the Bible, and it was at this Nicene Council that Eusebius tried to insist that the true account of the cave be included in the Bible as the birthplace of Jesus, so history informs us. Later, Jerome, great Latin father of the church in the year 375, supported the contention of Eusebius. In other words, he also insisted that the cave be mentioned as the birthplace of Jesus.

Rosicrucian and Essene records, as explained in "The Mystical Life of Jesus," show that Jesus was born in a grotto house, that is, an edifice that was a structure composed of a grotto and a house. Now it must be understood that a grotto in those times was not a natural cave, that is in a precipice or rocky hill, the result of erosion by the elements, but was more an excavation by man, over which frequently there was a structure built. That is, on the surface was a house-like structure; beneath the surface was the grotto. Most of these grottos at the time were built by that great mystical organization with which the Rosicrucians were associated, known as the Essenes. The Essenes built these grotto houses as *hospices*, from which our word "hospital" is derived. These hospices were places for the care of the sick and the injured—places for charitable acts, where the poor were fed and clothed, where those seeking retreat from grief and the troubles of the world could find solace for a time. The account in these Essene and Rosicrucian records relates that Mary, accompanied by Joseph, went to the hospice, as was the custom of many peoples, for the birth of her child. In fact, I myself have visited the Church

of Nativity in Bethlehem. The present church edifice was erected many centuries after the birth of Jesus, over the site of His nativity. The actual birth-place, after one enters the church and descends, is a grotto or cave-like excavation. Archaeologists contend that of all the so-called or purported historical Christian sites in the Holy Land, the one that is the most authentic is this place of the nativity of Jesus—and that, we repeat, is a grotto or cave beneath what is now a church erected over it.

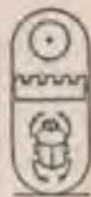
It is not uncommon in the literature of the East to find tales of strange places for the circumstances surrounding the births of Messiahs. The Jatakas, later traditions of Buddha, especially those written about 70 B. C., are a series of birth tales relating his many and weird births, which in their fabulous nature, far exceed the uniqueness of the virgin birth of Jesus.

We find also that the date of nativity, or the time of Christmas, is a subject of much controversy. Can we be certain that December 25th is actually the time when Jesus was born? How was it decided upon for the occasion of celebration? It may appear to many as very amazing that no celebration or even reference to Christmas was made until the 4th Century, A. D. In other words, Christmas was not even celebrated, nor any public declaration of it made, until nearly four hundred years after the nativity of Jesus. The first celebration of Christmas, or the nativity of Jesus, was on January 6th, and it continued on that date for some time. The first time December 25th became the date for celebrating Christmas was in the year 354, in Rome, where it was proclaimed as a feast and holiday by Liberius. Gregory introduced the custom and celebration in the East in Constantinople in the year 378. Most strange is the fact that Christmas as a celebration was not introduced into Jerusalem, into the Holy Land, the place where so many events transpired relating to the life of Jesus and His time, until the year 425—425 years after the time of Jesus—by Juvenalis.

The puzzling question for students and thinkers is just how the date was decided upon. What was the premise for selecting December 25th, when there

was a gap of so many hundreds of years after the actual event? What records, what circumstances, were the basis for the selection of the date? Great credit for the eventual selection of that date must be given to the Greek Christian martyr of the 3rd Century A. D., Hippolytus. He expounded that the vernal equinox, the spring equinox occurring on or about March 25th, was originally the first day of creation, because God conceived that on the first day, the day and the night should both be equal, which is actually the phenomenon that occurs on or about March 21st. Since that day was the first day of creation, such a great event as the conception of Jesus, so reasoned Hippolytus, would naturally also occur on or about March 25th, and if the conception of Jesus occurred on that date, then the birth accordingly would be nine months later, or December 25th. Scipio Africanus, Roman conqueror and historian, taking the reasoning of Hippolytus as his premise, attempted to support it further by working out a mathematical system founded on cycles of seven, to arrive at December 25th as the date of the nativity of Jesus.

From a historical point of view, it is not a coincidence that many great so-called pagan celebrations also occurred on or the day before December 25th, celebrations which had been recognized by the oriental religions for centuries before the advent of Jesus. One of these was the great feast of *Saturnalia*. This feast ended on December 24th, and of course it was a celebration of the old Roman God of Saturn. It was a time for great rejoicing in ancient Rome, looked forward to by the populace. In fact, we know historically that our present Christmas, insofar as its customs are concerned, has borrowed or appropriated many of its activities of the lighter kind from the great feast of *Saturnalia*. For example, it was common during the feast of *Saturnalia* (which we must remember ended on December 24th) for people to exchange gifts, and for them to carry about lighted tapers or candles, and to sing publicly, and to have lighted tapers in their homes, and to indulge in candies and sweetmeats. The feast of *Saturnalia* lasted seven days, and in antiquity, immediately following the establish-



ment of the celebration of Christmas as a custom, Christmas also lasted for seven days as a period of rejoicing and celebration.

There was still another feast which occurred exactly on the date of December 25th, and that is the feast known as "Sol Invictus." This feast was especially celebrated by the votaries of Mithraism. Mithraism was an old Persian religion. Mithra was the sun god, and as well the god of light and of goodness. The followers of Mithraism were numerous, and the celebration was a great event, and had been held for several centuries on or about the same date. Consequently, it is held by historical authorities that the Christian selected the date of December 25th for the celebration of the nativity of Christ, for two principal reasons. First, to offset the influence of the purported pagan celebrations; that is, to detract from them, to establish a competitive activity that would arouse interest in Christianity, which was still new and comparatively unorganized in contrast to the older and more well established religions and customs of the East. The second reason was that these early church fathers accepted Hippolytus' date of March 25th, or the occasion of the vernal equinox, as the time of the conception of Jesus, which, as I have said, would then naturally make the birth occur on or about December 25th.

However, the importance of Christmas to mystics and students of mysticism is not the time of Christmas, the

time of the life of Jesus, the place where He was born, or even the manner of His birth. To mystics, and to the mystically inclined, Christmas is a *great symbol*, a symbol of a life devoted to the expounding of spiritual truths which have amounted to one of the most noble paths which man could follow—to rise upward in consciousness and to be absorbed into the Absolute and the Divine Consciousness of God, or the soul within his being. The greatness of Christianity, to mystics, is not the advent of, or the man Jesus Himself, but rather, His message, the words He left behind, the truths He established as stepping stones for man in his upward climb in search of illumination. It behooves us, therefore, not to try to weigh one against the other, the historical facts such as they may be, and the legends and traditions as they appear in the Bible. This can only add further to the controversy and confusion, and is apt to further shatter the faith in Christmas. Let us concern ourselves with the important things, the important facts, the message, the words, the mission of the man Jesus. They are the things which will live. They are the things which shape the lives of men today. Christianity is not the only path—*there are many others*; but it has been tested, and those who have followed it with an open mind, avoiding the pitfalls of controversy and polemic discussion about superficial incidentals, have gone far upon it.

INDIAN SYMBOLISM AND CUSTOMS

The American Indian today, archeologically and ethnologically, continues to remain a mystery. There is much discussion, controversy, and speculation with respect to the origin of his race. Only in the strange parallelism of his ceremonials, symbols, and rites with those used in religions and by races of the Orient—Asia, and Egypt—is there a definite clue concerning from whence he came.

Many Rosicrucians, Freemasons, and students of mysticism and philosophy have been amazed at the mystical and philosophical content of many of the American Indian customs. The significance of their signs, grips, and passwords given at their *initiations* are strangely familiar. You who are interested in *beginnings* and in *symbolism* will be fascinated by the articles appearing in the magazine entitled "The Speaking Leaf," issued by the Indian Association of America. It is the official publication of the Federation of Indians of North America, and is a most instructive publication. The proceeds help the worthy cause of the Association. The subscription rate for one year, 6 copies, is only \$1.00. Address: The Indian Association of America, Inc., 202 E. 52nd Street, New York City, New York.

*The
Rosicrucian
Digest
February
1942*



Music and Citizenship

By SOROR FLORA S. ROGERS



IN the time in which we are living today, there is almost universal access to music, both good and bad, and it is hardly necessary to stress the great importance of good music on the well-being of the community, and the pressing

need of discrimination between that which is essentially good in music and that which is actually harmful.

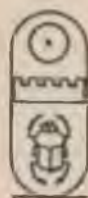
There is a law that applies throughout all nature, which summed up in a word is, the constant warring between the forces of good and evil; the positive and the negative; the spiritual and the material. So we find in music, as in every other department of life, that which is constructive and that which is destructive.

For confirmation of this statement we have only to turn to our Bibles where we read these words about the creation, "In the beginning was the Word"—which probably means the vibrations of sound through which order came out of chaos—and conversely we read in the Old Testament that "the priests blew upon the trumpets and the people shouted with a great shout, so that the walls fell down flat and they went in and took the city (Jericho)." Such is the terrific effect of sound out of which music is composed.

Throughout all ages philosophers, as well as most of the great teachers, have realized the supreme importance of sound as expressed in music; and when we speak of sound as a fundamental principle, we get out of the bounds of the physical and right into the realm of the metaphysical.

Music has always held the highest place among primitive peoples, and in the ancient civilizations it is recorded that as early as 2277 B. C.—at the time when the pharaohs were building the pyramids—the science of music held a high place in the ancient Chinese philosophy. This is true also of the Japanese and Hindu civilizations; to them, as to the Chinese, music was held in highest esteem and to it was attributed a divine origin.

We have only to glance through our own Bibles to realize the place that music held among the Egyptian and Hebrew races, and everywhere and always these peoples were enjoined to praise the Lord. "Praise Him upon the harp. Praise Him upon the lute and timbrel and upon the instrument of ten strings." Whether in joy or in sorrow, throughout all Biblical history, the people turned to music in an effort to give vent to their emotions. One can never forget the poignancy of the words of one of the psalms. "By the waters of Babylon we sat down, yea, we wept when we remembered Zion. We hunged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song saying: sing us one of the songs of



Zion." And the answer of these captive Hebrews comes home to us in these days when the word "refugee" has become one of the saddest of all words in our language, when they replied, "How can we sing the Lord's song in a strange land?"

Let us pause here for a moment and remember that during these past few agonizing months, when country after country, rich in its national heritage of literature, music and art, was devastated, that from Poland, at the very moment that it was being bombed from the air, the radio station in Warsaw kept up a constant connection with the outside world by playing the music of their national composer, Chopin. The same thing happened in Finland. Sibelius stood out in those awful days as the one vital link with the past, and no one could listen to the moving strains of Finlandia without a sense of deep conviction that Finland would always live while the music of Sibelius remained hidden in the hearts of the people. The same thing was true of Norway, where Greig is held in deepest reverence because he not only gave the world great music, but he gathered up all the colorful folklore, including the great Ibsen play, "Peer Gynt" and immortalized it in lovely melody. So too, does the spirit of France live on in French art and culture; and the music of Debussy and Ravel, as well as that of many other earlier composers, will always typify the essence of the French national character. Somewhere, someone has said, "Let me make the songs of a nation and I care not who makes its laws."

Present day music derives most of its systems and terms from the Greek civilization and we find Plato, that greatest of Grecian philosophers, having much to say on the subject of music. "Musical training," he writes in his *Republic*, "is a more potential force than any other, because rhythm and harmony find their way into the inmost places of the soul, imparting grace and making him who is rightly educated graceful." Again in another part of his *Republic* he says, "The introduction of a new kind of music must be shunned as imperilling the whole state, since styles in music are never disturbed without affecting the most important political institutions."

Aristotle also held similar views when he said, "Music has the power to form character." Others including Pythagoras and Euclid, both famed for their mastery in the field of mathematics, held similar views—indeed the very word *music*, embraced the whole circle of the sciences, especially astronomy and mathematics.

Although essentially warlike in make-up and showing little native instinct for art and beauty, the Romans borrowed much of their culture from the Grecian era, and it is heartening in our time to read such a statement as this which I quote:

"The Power that rules the affairs of men, seems to have made provision for the elevation of the whole (human) race, by diffusing, at intervals of centuries, the treasures of art, science and thought, accumulated by a nation of unusual power and energy. Egypt yielded to the Greeks but left behind much that had enduring value and what was once centered in one nation and under the control of the priestly caste was spread through much of the known world. In Greece, free art and especially music, played a great part and wherever the Greeks went as colonists and merchants, they carried with them the principles of Greek art including music."

So we find Rome superceding Greece and becoming the political, social and artistic center of the world and the music, oratory, architecture and sculpture, all borrowed from the Greeks, modifying and dignifying Roman society. Indeed music was the favorite distraction of Roman high society, and to many a famous Roman has been attributed great musical skill, including that well-known, if somewhat dissolute fiddler, Nero.

With the growth of Christianity, which began with a small group of persecuted humans, many of the so-called pagan arts were eventually driven from the historical stage and the story of Christianity, like all the other developments mentioned, is fraught through with music and the singing of songs. So we find Paul and Silas singing hymns in the night as they lay bound in jail, chained to the walls of their prison, and these very walls were shaken down and they were set free.

Running all through the acts and teachings of Jesus, we find, just as we did in the Old Testament, this glowing element of praise. Right up through the story of the Roman church, music played a major role and the names of Ambrose, Bishop of Milan and Pope Gregory were prominently associated with the development of church music. Their names to this day are mentioned wherever church music is chanted in the Ambrosian and Gregorian chants of the Christian church. Indeed, our first musical scales were called church scales.

Outside the church another form of music was growing up, fostered by the people and disseminated throughout the various lands by the bards and minstrels. This was called folk music, and these bards and minstrels were not only musicians but they were, as well, the poets and historians of their time.

Side by side with this development of folk music, there appeared spontaneously at various intervals in all countries, the great composers; and who is there who would attempt to gauge the power and scope of the music which these composers gave to the world?

So we find that from earliest times, music is intermingled inextricably, not only with the racial and historic development of nations, but with their spiritual progress as well. St. Augustine sang a Gregorian chant as he entered Canterbury; the Normans and Dutch had their own music, and later Italian and German music rose to a pinnacle of perfection, affecting all the nations of Europe.

One interesting fact might be noted here. As the scene shifts on the historical stage, the center of culture moves from one world capital to another. As commercial centers change, so we find a shifting of the art centers. Right now the shift is being made from Europe to America, where most of the great musicians of the world are now gathered, because where there is wealth and leisure, there is also art and music.

Cyril Scott, a contemporary British composer, in one of his published books, sets forth an interesting viewpoint. In effect it is this: that music not only mirrors the times in which it is written but the times are definitely and irrevocably affected by the music of every

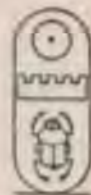
period. This agrees so exactly with Plato's findings that who would dare to contradict him?

This viewpoint is extremely thought-provoking in these days, when we hear of the terrific spell which the intensely nationalistic music of Wagner, with its expression of Nordic legendary hero-worship, seems to cast over the fanatical mind of Germany's present dictator. This is by no means a disparagement of the music of Wagner, because there is much that is noble and even sublime in the Wagnerian operas; but even the sublime in music, as in religion or anything else, can be perverted to serve ignoble purposes. As we know, Wagner was a consummate artist and, as such, he brought into his operas a great deal that was intended to act as contrast. There can be no good without its corresponding evil just as there can be no daylight were it not for night. This law of positive and negative seems to run throughout all creation.

Even the most unmusical of us knows the effect that the music of Bach and Handel had over the time in which they lived. We read that when the Messiah was first sung in London, so moved was that vast audience that they rose to their feet as one man, when the elevating strains of the Hallelujah Chorus fell upon their ears. During the era of Bach in Germany, the period was marked by a religious fervour and enthusiasm in that country. No one who has been privileged to listen to this great master's musical setting of the Saint Matthew Passion, can wonder at this. In the sublimity of its conception and the grandeur of its interpretation, it is unsurpassed in the whole realm of musical literature.

When we contrast this period of musical flowering, when Bach in Germany and Handel in England composed some of the greatest musical works of all time, with the present restless inharmonious machine and jazz age, it is not hard for us to agree in part, at least, with the premise of Cyril Scott.

Shakespeare mentions music numberless times all through his plays. We all know that very famous quotation from the *Merchant of Venice*. "The man who hath not music in himself, and is not moved with concord of sweet



sounds, is fit for treasons, stratagems and spoils." But over and over again Shakespeare ascribes to music the highest and most elevated place.

So too, we find Milton paying homage to music, and were we to mention all the references throughout literature, some of which pay highest tribute, it would take much time and fill a very large volume. Somewhere a poet has said, "Music hath charms to soothe the savage breast" and Carlyle in one of his essays has this to say, "Music is well said to be the speech of angels."

"Music knows no national or racial boundaries. It does not matter from what soil great music springs. For all great music speaks the language of peace and goodwill. True art has no enemies, it has only friends."

So it behooves us to open our hearts to good music and with a sympathetic and responsive attitude drink in its beneficent influence because, "God is its maker and not man, He laid the keynote of all harmonies. He planned all perfect combinations and He made us so that we could hear and understand."

Recently, a very stimulating and thought-provoking book called, *As I Remember Him* was published, written by one of the leading American biologists and research scientists. While it purports to be the biography of a friend, it really is the autobiography of the author, Hans Zinzer, whose whole life was given over to study and research in the field of medicine. His words perhaps carry special weight because he died just before the book was published. In the closing chapters the author sums up some of his philosophic findings and, among other things, he has this to say about music.

"Science," he says, "however deeply it might penetrate into the mechanisms of nature and the universe, could never alone solve the ultimate problems or appease that hunger of the spirit, that yearning toward an ethical ideal which, in one form or another is an inherent, biological attribute of human beings, as strong as the hungers of the body."

"Now there were times," he continues, "for a while in Athens, later in

the Renaissance and possibly among the Elizabethans, when art was a living influence in the lives of people. But these were simpler days without newspapers, cinema, or radio. Then the taste of the average man was formed by the sincere artists of his time. The artist was a hero, was close to earth, was close to man and comprehensible in this common experience." The author, however, is optimistic of our time and goes on to say:

"I believe the tide is turning and in America, at least, the creative artist will play an increasing role in the development of culture; and that this is the strength of our future, ever more than old gold reserves — the significance of which by the way, I could never understand."

Now that is a rather strong statement, coming as it does from one who was a professed agnostic, and it is a statement that we should take to heart in these days. What Hans Zinzer does not point out is this very potent fact: that we have it entirely in our own hands even in these days of newspapers, radio and the movies, to demand a higher standard of the output of all these mediums; and as we grow in musical appreciation we will not fail to demand a raising up in the standards of all these mediums of education. Because they are educating us, whether we realize it or not and that education can be a downward influence or an uplifting one, as we wish.

We all have a duty to our community, to our province or state and to our country, and as I see it, it is this: to live up to the very best, the highest and the most noble ideal to which, as individuals, it is possible for us to aspire. In doing this and in this way only, lies our hope of contributing something of lasting and worthwhile value to our day and generation. One way of helping us to attain to this ideal is through the cultivation of the spiritual values, one of which is, the listening to and the participation in, good music. "In time of peace, music is the joy of the nations; In time of war it is the safety valve."

▽ ▽ ▽

The cynic is one who knows the price of everything and the value of nothing.
—Oscar Wilde.



Mystical Highlights of "Zanoni"

By O. GRAVES, F. R. C.

Librarian, Rosicrucian Research Library



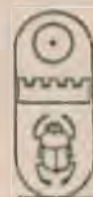
EVERY student of the occult and mystical sciences, as well as every reader fond of the mysterious, has at one time or another been interested in Lord Lytton's novel, "Zanoni." This book is really several stories in one.

It contains within its pages romance, allegory, the old forgotten philosophy of the Kabala, the lore of the alchemist, of magic, of occult wisdom, and of Oriental fantasy. In the past few decades the medieval alchemists and mystics have been acknowledged to be savants, rather than sorcerers. So in the near future we can expect that similar truths, as expressed in "Zanoni," will raise this well known novel to a still higher level.

For example, psychology, with its rapidly expanding treatment of the subconscious and libido, must in time recognize the powers which the character Glyndon aroused within himself. Raymund Andrea, Grand Master of AMORC for Great Britain, has recommended and spoken very highly of "Zanoni." So has Dr. H. Spencer Lewis, late Imperator of this jurisdiction. However, there are undoubtedly many people who read "Zanoni" who know very little about the real allegori-

cal and philosophical truths in the work. Perhaps some enterprising student of the occult will someday give to the world a commentary on "Zanoni" as scholarly and helpful as Lotus Dudley's commentary on "The Comte de Gabalis."

The first step in fully comprehending "Zanoni" is to glance briefly at the life and occult connections of the author. Edward George Earle Lytton Bulwer-Lytton (1803-1873), in one of his literary essays, insisted that all authors should make their works as autobiographical as possible. Therefore, one can expect to find much of Lytton's own life and experience portrayed in this novel. One of Lytton's ancestors, just like the relative of Glyndon in "Zanoni," a Dr. Bulwer, delved deeply into the occult sciences. With this inheritance, and the fact that Lytton was raised in the home of this grandfather, which was literally flooded with books on metaphysical and occult subjects, one can realize the esoteric urge in Lytton's life. The author's knowledge of books and human nature thus gained carried him quickly and easily through normal studies at Trinity and Cambridge, and allowed him time on the side for his esoteric studies. When he was about nineteen years of age he and another student at Cambridge, Chauncey H. Townshend, began actual experiments and studies in clairvoyance, mesmerism, and the occult sciences. During his school vacations Lytton stayed at gypsy



camps studying chiromancy, astrology and occultism, and also spending much time alone in meditation. His biographers say that at this time he used to spend many hours of the night in dark and lonely graveyards.

Lytton's mundane interest was history. He wrote many historical novels. Mainly, however, he used his historical training in politics. He became a prominent member of Parliament and was made a member of the peerage. He was married, but his married life was an unhappy one.

During all of his life Lytton was an occult adventurer. He investigated every strange bit of knowledge, such as mental science, cartomancy, oniromancy, psychology, and herbs. His store of such knowledge was immense as well as reliable. Blavatsky refers to Lytton many times in her great works, "Isis Unveiled" and "The Secret Doctrine." It was Lytton who pioneered the work of hydrotherapy in London.

Lytton had a dual nature. On the one hand he was a polished man of the world, while on the other he was a mystic and psychic of the first order. Always calm and collected, by mystical technique he developed an iron will and a powerful brain. He was far more at home, however, in his own inner world of vision and contemplation than among his fellow men of the world. Like most occultists, Lytton had a wonderful memory. It is reported that he could repeat by heart all of the Odes of Horace.

Lytton's passion for occult studies lasted all of his life. He always maintained an Oratory, or, as the modern Rosicrucians call it, a Sanctum, in his home. In this Sanctum he kept his occult manuscripts, his mystical paraphernalia, such as candles, censer, mystic mirror, and crystal balls. Lytton was introduced and initiated into the Rosicrucian Order by Kenneth MacKenzie. The group to which he belonged was the continental lodge which had descended direct from the old medieval Rosicrucians. One can see proof of the fact that Lytton and Eliphas Levi were both members of the same old Rosicrucian group from the similarities of Lytton's work called "The Strange Story" and Eliphas Levi's work called "Transcendental Magic." Lytton was also connected with the Martinist Order.

According to Madam Blavatsky he also belonged to a certain mysterious brotherhood of India. Lytton's son followed in his father's footsteps in this regard; in fact, his son, after extensive travel in the Orient, established a mystic order known as the Grand Lamaistic Order of Light, 1882, in which were combined Rosicrucian teachings and Hindu philosophy.

Lytton, like Socrates of old, believed that he received aid from the other world in his writings. He believed sincerely that he was guided by a Cosmic Being in writing the novel "Zanoni." As a matter of fact, the English magazine, *The Occult Review*, published an article some years ago telling how once in the presence of a group of friends a higher being corresponding to Adonai in the novel, appeared and positively verified this belief of his.

Lytton's transition occurred in 1873. He was buried with other great members of the English nobility in Westminster Abbey, with these words: "Lord Lytton's life was a solid good to the world. But like Hamlet, his real interest was never in 'this too, too solid flesh.'"

In the introduction to the story of "Zanoni," Lytton tells how one day he heard of the Rosicrucians in an old occult book store. Truly this was the way that Lytton first made contact with the Order, and all events leading up to the story are probably strictly biographical, as is "Zanoni" itself. The author cultivated the friendship of the old book dealer, and gradually won him over to telling him about the Rosicrucians. Finally, upon the death of the old book dealer, the author was given a long manuscript written, as he first thought, in an unintelligible cipher. This cipher, a few characters of which are given on page 16 of the introduction, has puzzled a great many people. It has never been pointed out to the reading public before that this was an old Rosicrucian cipher peculiar to the English Rosicrucians. As a matter of fact, this cipher was considered by the English Rosicrucians to be the language of the angels, or the Enochian alphabet. It is sometimes erroneously called the Theban alphabet. According to English occultists, this alphabet has a complete system of grammar as exact and classical as the Sanskrit; in fact, by some it is considered to

be the language used in ancient Atlantis.

Dr. John Dee, English Rosicrucian, was instrumental in receiving the rudiments of this language from the other world. He obtained these rudiments through the process of scrying. At one time a book store in England had for sale an ink facsimile of the Enochian tablets of Dr. John Dee, called "Liber Logoth." This book store wanted \$500 for just the two pages on which the characters were written. There are other rare and expensive books today which contain many Rosicrucian ciphers, including all of those of Sir Francis Bacon, and "Cryptomenytices et Cryptographiae," by Gustavi Seleni (1624).

In view of the above, Lytton practically admits that he finally became a member of the Rosicrucian Order, because he was able to translate the strange hieroglyphics of the old manuscript given him.

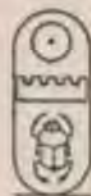
The story of "Zanoni" opens with a description of a musician of genius named Pisani who lived in Naples. Like most men of genius, he was continually being ridiculed and remained unrecognized for what he was. However, unlike most geniuses he had a very beautiful daughter who was a professional singer. This daughter, Viola, succeeded in having one of her father's operas produced. She took the leading part in this opera, which proved to be a great success. Both the father and daughter became famous over night.

It was at this opera that our two main characters of the story appeared. Their names were Zanoni and Glyndon. Zanoni was a peculiar person with perfect poise, handsome looks, riches and a strange look in his eye that created a stir in society and a fluttering in Viola's heart. Glyndon was a young English artist who, upon hearing Viola, immediately fell in love with her. In the city there were many strange rumors circulating about Zanoni. He was said to be a man one should avoid. He was a magician, learned in the dangerous and questionable arts of the Orient. Some people said he had been in this same city, Naples, eighty years before; yet he looked as young in the present as he did in the past. He had much money, marvelous jewels, and

strange Orientals for servants. He had also a peculiar locked room into which no one was admitted. Zanoni was especially reserved when any allusion was made to his birth or past. His riches, his familiarity with the languages of the East, his gravity, stateliness, and physical characteristics of dark hair and eyes seemed to point to the fact that he belonged to an Oriental race. If the foregoing description sounds familiar to students who have never read "Zanoni," it is because this character was based upon the famous Rosicrucian, le Comte de Saint-Germain.

The reader is next introduced to Zanoni's occult master. Zanoni went to this master, whose name was Mejnour, for advice and knowledge. Mejnour was a sort of intellectual giant. He had killed all his feelings and lived from his intellect alone. Zanoni, however, still possessed a very sensitive emotional nature, as well as a keen intellect.

The story moves along with the death of Viola's father. This left the young girl alone in the world. Glyndon, the English artist, took it upon himself to press his suit with Viola. In this he incurred the displeasure of Zanoni. Zanoni made it a point to meet Glyndon with some of his friends and let Glyndon know of his displeasure. In fact, Zanoni said, astrologically speaking, that his ruling planet sat darkly in Glyndon's house of life. Zanoni hinted to Glyndon that he possessed strange powers and great wealth which he could use against Glyndon if necessary. He demonstrated this strange power one evening by coming up behind a certain gambler, Cetoxa, who had been losing continually at the gambling table. However, immediately Zanoni stood behind Cetoxa the gambler began to win back not only his losses, but a great deal more. A great occultist of England has explained this power of Zanoni's at the gambling table in the following manner: By deep breathing and certain magnetic exercises Zanoni temporarily upset the balance of the vital life force in Cetoxa's antagonist, making the antagonist very negative. By a reverse process Zanoni made Cetoxa very positive. Being negative and upset, the senses of the antagonist began to reel, and he lost to the



clear-headed, positively strengthened Cetoxa.

Despite this display of power, Glyndon felt himself unwillingly attracted to the strange Zanoni. Several apparently accidental meetings between Zanoni and Glyndon served to strengthen this attraction. However, Glyndon fell deeper and deeper in love with Viola, who was not strongly attracted to him. Rather, she was fascinated with Zanoni. Zanoni in turn seemed to take only a brotherly interest in Viola. He seemed ever ready to protect and advise her. In fact, Zanoni eventually advised Viola to marry the English Glyndon soon, because of her loneliness in the world. However, Viola vowed that she loved Zanoni alone. Zanoni then made it a point to visit Glyndon and advise him to propose marriage to Viola. Such action disconcerted Glyndon and made him uncertain of himself as regards Viola. Finally he decided that he wanted to know the secret and attain to some of the wisdom of Zanoni. Zanoni told him he had better marry and live an ordinary life, because it took great courage to follow in his footsteps. Such advice fanned Glyndon's desire to follow Zanoni definitely and to obtain the superhuman wisdom and eternal youth of the mysterious man.

Zanoni unintentionally removed the last superstitious fear in Viola's mind about himself by miraculously healing a sick woman. Previous to this time Viola had been somewhat fearful of his strange powers, but when she saw that these powers were for good and not for evil, she vowed she would rather die than live without him. Zanoni pled with her to leave the city, because he had heard she was in danger of being kidnaped by a certain profligate prince, but she refused to leave. Zanoni consented to marry her and protect her. It was too late, however. The ruffians of the prince had already surrounded the house, and they temporarily overpowered Zanoni. Viola was taken from him to the house of the reprobate prince.

Prior to this episode Zanoni had finally consented to lead Glyndon to the portals of the venerable brotherhood of which he was a member. He cautioned Glyndon again regarding the seriousness of the step. Like all Neophytes,

Glyndon was impatient and wanted to join immediately. Then at the end of Chapter IV, Book III, Zanoni delivers one of the most stirring and remarkable speeches about occult powers ever to appear in print. This speech and the magnetic power of Zanoni caused Glyndon to become fearful at the last moment. He ran away to hide on the very top of the volcano Vesuvius. However, he had given his word that no matter where he might be at a certain time he must follow Zanoni at his bidding. But he thought that by being on top of Vesuvius Zanoni could not find him.

Zanoni's soul was being troubled and disturbed by his decision to marry a mortal woman. He hoped to offset this weakness by bringing another person into his venerable brotherhood. Zanoni began to be fearful of losing some of his supernatural power. Nevertheless he proceeded to go to the home of the reckless prince who was holding Viola prisoner. Previous to Zanoni's arrival at this prince's house, Mejnour, Zanoni's master, had already appeared to and warned the prince that Zanoni's presence would defeat him. However, the prince, undaunted by Zanoni's presence, invited him to stay for dinner so that he might poison his wine. Zanoni stayed and drank the wine, but strangely enough it did not harm him. The poison would have instantly killed other men. It has been written by a Rosicrucian who should know that Zanoni directed the water principle by the force of his will into the fiery poisoned wine. Thereby was the burning heat of the poison counteracted long enough for the wine to be removed from his system. (A similar instance of an occult student overcoming the effects of poison is related in *The Occult Review*, April, 1940 issue.) After the meal the prince became entangled in a drunken brawl with one of his guests and was killed. Zanoni released Viola and they sailed away to live for a few years on a lonely island. A child was born to them there.

The story then shifts back to Glyndon, who was found by Zanoni on top of Mt. Vesuvius and taken to the occult master, Mejnour. Mejnour took him away to an old rock castle in the mountains. Here Glyndon began his studies, which included such subjects as dreams,

numbers, the Kabala, and Rosicrucian history. Glyndon's teacher took him on frequent trips along the mountainside for the purpose of instructing people on the lore of herbs. The people were taught that the essences of herbs were extremely beneficial. Today medical science has recognized the value of the mineral and vitamin content of herbs.

One day Glyndon stole into his teacher's laboratory. His teacher had expressly forbidden him ever to enter the laboratory. The strange herbs, essences, incenses, the oil lamps and the elixirs were all examined by Glyndon: in fact, the taste of a certain liquid induced an ecstasy which produced a startling and disastrous result. The elixir had caused at first an exquisite ecstasy, then the sensation of mental expansion, then shadowy beings of the other world appeared to his partially developed clairvoyant sight. These beings were fearful, antagonistic and horrible. The greatest of these was the Inner Dweller on the Threshold, which confronted him primarily because he was unprepared and not developed enough to proceed further. In the December, 1933 issue of *The Rosicrucian Digest*, we were told that every Rosicrucian must meet in conflict the Inner Dweller on the Threshold. For those who are well prepared and well trained the Dweller will not be as formidable as it was to Glyndon. Its appearance will be at regular intervals of short duration throughout the life of the student until the student develops to the point where he can overcome this obnoxious external vision of his conscience. Because of Glyndon's disobedience, and his weakness before the Dweller on the Threshold, Mejnour no longer considered him as a pupil. Mejnour drove Glyndon to travel the world over with the Dweller continually appearing before him. Glyndon finally arrived in England, reckless and daredevil enough to win in everything of a physical nature. However, his nerves were worn to a rough edge and he was practically exhausted physically. He never dared to be alone with himself. He finally told his sister of his misfortune and then she too saw the external vision of her own conscience. He could not bear to have her alarmed, so he left for Naples again.

In Naples Glyndon found Viola, who had left Zanon. Viola was afraid of Zanon because he had tried by occult means from other planes to get her interested in the study of occultism. In fact, he had carefully planned a method so that she might, by the use of a certain essence, rise up and experience the joy and wisdom of the Cosmic planes. She attempted the experiment and certain phenomena occurred for her in a similar manner to the method of Dr. James D. Ward, in his discourse in which he tells us how "to know how to vibrate on more than one plane." Viola's Karma was such that she could not properly appreciate the psychic and spiritual values of this experience and it frightened rather than pleased her. Glyndon told Viola that Zanon was in truth a sorcerer, a devil, and bitterly reviled Zanon because he blamed him for his own predicament.

Viola and Glyndon fled to France, which was in the throes of a bloody revolution. Zanon followed them to France. He protected the two of them from danger and told Glyndon how to drive away the horrible phantom of the threshold and make peace between his conscience and his objective mind. Glyndon defied the fear caused by the specter and resolved that come what might he would be strong and cling to virtue at all costs. The phantom left and peace came into Glyndon's life. Zanon proved to his wife, who was in prison, that he was not a sorcerer, but a saint. He died in her stead on the guillotine, somewhat in the same manner as the hero in Dickens' "Tale of Two Cities." Before his death Zanon received assurance that all of his supernatural powers would be restored in another incarnation, with the added experience gained in balancing his head and heart through the human love of Viola. The last part of the story contains a realistic and historical description of the most horrible of all wars, a civil war, known in France as the Reign of Terror. The events of this period, and characters such as Robespierre, Desmoulins, Nicot, etc., are vividly described.

The most careless, matter of fact reader will see in this work certain types of symbols. The mystical student will
(Concluded on Page 21)





An Important Announcement

OF INTEREST TO ALL ROSICRUCIANS

By THE SUPREME SECRETARY



UNITY of purpose is evidenced in actual cooperation which comes through understanding the different points of view that each individual trying to gain a certain purpose may have. As Rosicrucians we desire to bring about certain ends in our own lives and upon the part of humanity as a whole. To do this we study; we seek to follow paths laid down in the past by those who have gone before, and by following the beacon lights of modern research and investigation we gain a knowledge and an experience that effectively make it possible for us to adapt ourselves appropriately to our environment.

We know that all things are changing; we change as individuals. Environment also changes. Consequently, the person who gains happiness and is successful in the eyes of those who judge his position is the one most capable of keeping a harmonious balance existing between himself and a changing environment. This is a time when environment offers more complexities than we may have been accustomed to in the past few years, but that does not discourage the sincere student. He faces the seriousness of conditions and accepts them as a challenge to his ability

to adapt himself to them. At the same time he realizes that his continued advancement, and in fact, the advancement of humanity, must proceed in order to meet the challenge that comes when environmental conditions now affecting us are changed again. It is a necessity for all Rosicrucians to prepare themselves for adjustment and peace, while at the same time they should devote a large measure of their immediate energies to the successful prosecution of the obligations which their country has assumed. Rosicrucianism, as has been stated in various communications to officers and subordinate bodies of this organization, is not a fair-weather philosophy. It is a living philosophy—a system to which we can turn and upon which we can continue to stand, regardless of the storms that may play about us.

For many years one of the outstanding events of the year has been the Rosicrucian Annual Convention, at which time members were able to mingle with each other, to exchange points of view, to be benefited by each other's experience, to receive instruction, to be guided, and to be inspired. All these have been purposes and activities of the Rosicrucian Annual Convention, and they have proven to be important to members from all over the world who have participated in these activities. However, *these activities never have been as important as they will be this year.* It is true that Rosicrucians come to the Convention intending to receive,

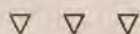
*The
Rosicrucian
Digest
February
1942*

but the amount they receive in inspiration and instruction will be directly proportionate to the cooperation which each individual renders in his or her participation in the actual sessions of the Convention itself. There is no doubt but what vacation periods must be restricted this year. Therefore, the vacation periods that are available to each of us this year must be used with consideration of the most value we can obtain within the limited length of time available. What more useful, beneficial and inspiring vacation could a Rosicrucian consider than a week at the Rosicrucian Convention? Transportation facilities by fast trains, buses and by air make it possible for those even from the Eastern Coast, from all Latin American countries, and in fact the entire Western Hemisphere, to attend the Rosicrucian Convention in San Jose, with but a comparatively few days in excess of the Convention Week itself necessary for transportation.

What can be expected and what will be some of the aims of this year's Convention? As in the past and as already has been mentioned, personal contact with other Rosicrucians, with the Supreme and Grand Lodge officers and staff of AMORC that direct your work, is one outstanding advantage of Convention attendance. The officers will be at your disposal for class instruction and private interviews. Under the personal supervision of the Imperator and other officers as he may direct, members

of the staff and faculty of the Rose-Croix University will direct classes and activities which will make Rosicrucianism a living power to take back with you to meet the problems of these times. Many demonstrations in physical science as related to Rosicrucian principles will be presented with new instruments and specially made apparatus prepared during the past year. Here you will see a correlation of practical Rosicrucianism and the problems of daily living that will better equip members to do their regular work, wherever it may be. There will be advice and instruction regarding health, which is all important when our lives are dedicated to a supreme purpose, and of vital importance will be special discussion and instruction regarding the Rosicrucian's place in defense—how he can best serve his community and his country.

What we want you to do now is to make a note some place where it will be conspicuous, such as in your study, in your office or place of daily work, or mark on a calendar the dates—July 12-18. *Visualize yourself as actually being here at Rosicrucian Park* not only participating in all the instruction and inspiration that will be planned for you, but in utilizing this period also for recreation and rest to prepare you better for your daily work when you return. Further announcements concerning this important Convention will be made from time to time either through these pages or direct to all members of the Order.



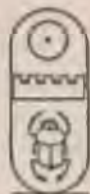
MYSTICAL HIGHLIGHTS OF "ZANONI"

(Continued from Page 19)

see other meanings into which the ordinary reader does not penetrate. In fact, "Zanoni" is a three-fold narrative. It deals with romance, the higher initiation of a Master, and an historical tragedy. The hero is a Rosicrucian who barter supernatural power for human love. He redeems his weakness by substituting himself for his wife as a victim of the guillotine. It is really a tragedy of the Soul. The Soul, after deviating from its course, is brought to itself through suffering and thus repents. In the final sacrifice the Soul achieves vic-

tory, regains its status, and sheds a blessing on one in particular and mankind in general.

In the notes to an old and rare edition of "Zanoni" Lytton personifies his characters as follows: Mejnour—science; Zanoni—idealism; Viola—human intellect; Glyndon—unsustained aspiration. The book conceals a challenge, and with the keys furnished and the proper attitude on the part of the seeker, it will lead him on to greater achievements in the Rosicrucian Order.





Fundamental Experiments In Color Perception

By ERWIN WATERMEYER, F. R. C.

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

SUPREME SECRETARY.



within our subjective minds. Color in combination with music is the most important stimulus known to man in preparing him for a state of influx of Cosmic Consciousness.

The student, when commencing his study of the science of colors is faced with several difficulties. The facts which present themselves to him are tangled with confusion. For example, there exists, at the present time no uniform terminology in the designation of colors. A color which one author specifies as being blue, might by another author be called violet or ultramarine. The books written from the point of view of the physicist will, upon cursory examination, present aspects quite different from

the books written by a psychologist or by an artist. This difference in point of view is particularly apparent in the specification of primary colors. For instance, in reading Newton's color experiments the student will be told that there are seven primary colors, namely: red, orange, yellow, green, blue, indigo, and violet. When reading books dealing with the subject of color mixtures he will discover that the physicist will tell him that there are three primary colors, which are respectively: red, green and blue. On the other hand, a painter will tell him that the three primary colors are purple, blue-green, and yellow, while a psychologist will state that there are four primary color sensations, namely red, yellow, green, and blue.

The reason for these apparent discrepancies is in the fact that the perception of colors is dependent upon three distinct factors. These factors are (1) physical, (2) physiological and (3) psychological. It is the purpose of this article to discuss the fundamental experimental facts which any theory of color must correlate and to explain some of the basic difficulties.

The fundamental color experiment is the famous prism experiment of the

*The
Rosicrucian
Digest
February
1942*

physicist Isaac Newton. This experiment demonstrates that when a very narrow beam of white sunlight is permitted to fall upon the side of a triangular glass plate—also called a prism—and the emergent beam of light is allowed to fall upon a white screen, then a continuous band of colors will be observed upon the screen. Newton stated that this band of colors was constituted of seven principal hues: red, orange, yellow, green, blue, indigo, and violet, each color merging gradually into the next one following. Such a continuous band of colors is called a spectrum. Newton's experiment demonstrates that white light is not a single color, but consists of a mixture of all colors. Each color represents a definite rate of vibration of electro-magnetic energy. The color red vibrates at the slowest rate, while the violet vibrates at the most rapid rate. Thus to the physicist nature presents no "colors." To him there exists only a keyboard of rates of vibration, from the slowest to the highest.

For a considerable length of time it was believed that the human eye contained innumerable small receptor organs, each organ being receptive to the stimulus of one particular color. It was believed that when the vibrations of any particular color reached the eye and were focused by the lens upon the retina in the back of the eyeball, this particular rate of vibration would stimulate the sense organ which was particularly attuned to its vibrations. However the experiments in color mixing show this explanation to be erroneous and demonstrate that the process of color realization within the human eye must be quite different.

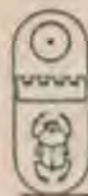
The fundamental experiment in color mixing is as follows. Construct three projection lanterns, each capable of projecting a colored beam of light upon a white screen. If the colors of these beams of light are so chosen that one beam is red, while the colors of the other two beams are green and blue, respectively, then it can be demonstrated that it is possible to create upon the white screen the sensation of any color of the spectrum by suitable mixtures of these three "primary" colors. When the red and green beam of light reach the screen simultaneously their combined action produces an entirely new

color sensation, which is "yellow." When green and blue are combined upon the screen they produce a "blue-green," and when red and blue are mixed they will produce a color sensation which has no counterpart in the key board of electro-magnetic vibrations and which is the color called "purple." Lastly, when all three colored beams of light are projected upon the screen together, they produce a color sensation of "white."

This process of color mixing, obtained by projecting beams of colored lights upon a screen is called "color addition." The colors "red," "green" and "blue" are called additive primary colors. It is these experiments in color addition which provided the basic demonstrable evidence of the fact that color is a *reality*, and not an actuality. In order to realize the full significance of this fact let us examine it more carefully.

Colors are usually specified by their wavelengths instead of their rates of vibration. It is possible to calculate the rate of vibration of any color whenever its wavelength is known. The wavelength corresponding to any color vibration is extremely small. Wavelengths are usually specified in terms of a unit of length, called the "Angstrom Unit." One angstrom unit corresponds to a length of one hundred millionth of a centimeter. The color of a certain representative "red" possesses an average wavelength of 6571 Angstrom Units, the wavelength of a certain color "yellow" is 5793, while the wavelength of a representative green is 5164 Angstrom Units.

Returning to the experiment of color mixture. When a beam of wavelength 5793 Angstrom units is projected upon a screen we will obtain a color sensation of yellow. But when we project two beams of light upon the screen simultaneously, one beam being red, of wavelength 6571 and the other beam being green, of wavelength 5164, we also obtain upon the screen the color yellow. This yellow obtained by means of addition will be identical in appearance with the yellow produced by the wavelength 5793. In fact, these two yellows will be indistinguishable if projected side by side. We thus conclude that the combination of the two actualities, red and green, will produce a real-



ity, which is yellow. We are able to create a reality, by combining two actualities.

One unusual result of the process of color addition is the creation of the color called "purple." The color purple is *entirely* a reality. There exists no physical rate of vibration which when projected upon a screen will produce the color sensation of purple.

The fact that it is possible to create through color addition all possible color sensations by the combination of suitable mixtures of the three primary colors red, green, and blue leads to the Young-Helmholz theory of Color Vision. This theory asserts that there are three types of receptor organs located within the human retina, one receptor stimulated by the vibrations of red, and the other two receptors stimulated by the vibrations of green and blue respectively; and that the resultant sensation of any color results from the simultaneous excitation of these three types of receptor organs.

But when the structure of the human retina is examined a new difficulty presents itself. When examined under the microscope the retina exhibits only two types of receptor organs, and not three. These two types of receptors, each possessing a characteristic structure, are called rods and cones. The rods are sensitive only to sensations of light or darkness. The cones are sensitive to colors. The central area of the retina is occupied entirely by cones. As one recedes from the center and approaches the periphery of the retina the cones become more sparse. The exterior ring of the retinal surface consists entirely of rods.

Psychological examinations designed to test the color sensitivity of the retinal surface reveal that the color sensitivity of the retina may be divided into three zones, each zone merging gradually into the next one following. The first or central zone is stimulated by all colors, the second zone which surrounds the first is stimulated only by the colors Yellow and Blue, while the peripheral zone is insensitive to all colors and is affected only by light and darkness. All three zones are affected by darkness and light. Thus to the psychologist there are six primary color sensations:

light, darkness, yellow, blue, red, and green.

We now understand why the physicist speaks of the three "primary" colors, red, green, and blue, while the psychologist speaks of four "primary" color sensations, which he calls red, yellow, green, and blue.

Another series of experiments which demonstrates that the sensation of color is a reality and not an actuality are the phenomena of "retinal fusion." If a transparent piece of red glass is held before one eye and a yellow piece of glass is held before the other eye the color which is perceived is orange. A bright red glass held in front of one eye and a green glass placed in front of the other will produce sensations of yellow or yellowish blue. The experiments demonstrate that such colors are not produced by the retina but are produced within the human brain.

All these examples clearly show that color is a reality, a product of man's subjective mind.

Our next consideration is that of ascertaining the reasons why different objects possess different colors.

The colors of opaque objects are due to selective reflection. Let me illustrate. When a beam of white light is directed upon a surface some of its energy will penetrate into the surface, but most of its energy will be thrown back into the surrounding air. This process is called reflection. But, in addition, every colored object has at the same time the property of absorbing or removing certain vibrations or wavelengths from the incident beam of light. When a beam of white light is incident upon a "red" object, only the vibrations corresponding to the sensation of red are reflected. The vibrations corresponding to all other colors penetrate into the object. For this reason a red object looks "red" when placed beneath a white beam of light because it removes the colors orange, yellow, green, blue, indigo, and violet from the beam and reflects only the vibrations of red. The proof of this fact can be obtained by subjecting a red object to a beam of green light. It will be observed that under this condition the object will look "black." The same is true if a red object is subjected to blue light. Under this condition the object will also look "black."

Most objects do not reflect one single color but a mixture of several colors. For instance, a yellow pigment, used in painting, will not only reflect the vibrations corresponding to yellow but in addition vibrations corresponding to the colors red and green. This fact gives rise to a second process of color mixing, known as the process of "color subtraction." It is this process which is of fundamental importance in the art of painting. The most striking example of the process of color subtraction is that of mixing a yellow pigment together with a blue-green (usually called "green") pigment upon a painter's canvas. When these two pigments are mixed the resultant color will be that of green. The reason for this result is color subtraction. A yellow pigment will absorb the colors orange, and blue, while reflecting not only the yellow but also the green and red. A blue-green pigment, on the other hand, will absorb the colors red and yellow, and reflect the green and the blue. If both pigments are placed closely together in a mixture upon a canvas the only color which *both* pigments will reflect will be the color "green." The blue color, reflected by the blue-green pigment will be absorbed by the neighboring yellow pigment, whereas the yellow and red colors reflected by the yellow pigment will be absorbed by the neighboring blue-green.

By mixing paints of suitable chosen hues of yellow, blue-green, and purple upon a canvas all possible colors may be obtained. For this reason these three colors are called the subtractive primary colors. If these three colors are mixed together in equal proportions the result will be black.

The confusion in the specification of primary colors is largely due to the fact that color names are not carefully

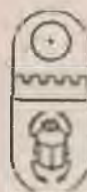
chosen. The blue-green color of the subtractive primaries is often called a blue, whereas the subtractive purple is often called red. In fact it is this confusion in color names which has retarded the science of color for considerable time. If we desire to make any scientific investigation it is absolutely necessary that at the outset we clearly define the meaning of the words which we are planning to use in describing our investigations. If we fail to do this then any description of phenomena which we will discover during the progress of our investigations will be vague and ambiguous, and it will retard science rather than aid it in its progress.

It follows from this discussion of the various color experiments that material objects have no "colors," but do have the property of absorbing and reflecting various rates of electro-magnetic vibrations. These rates of vibrations, when arriving at the retina of our eyes are translated into sensations of color. Thus the multitude of colors which we perceive around us, the beauties of flowers, the sunset, and the rainbow are products created within our subjective minds. It is our subjective self which projects colors into the world surrounding us. It is our psychic mind which creates a world of beauty. It is our inner self which projects into the surrounding world the color which resides within its own consciousness. We thus see that the science of color is a most powerful tool in the process of mental alchemy.

But we must not forget that inasmuch as color is a product of the subjective mind it may also be used to influence this mind directly. The Rosicrucian theory of color commences at this point. Such a theory cannot be discussed in a public article.

ATTENTION HIERARCHY MEMBERS

All fratres and sorores of the Mystical Hierarchy are requested to set aside a five-minute period on the date of Monday, February 16, 1942. It will be another of the special functions of which they have been informed, and it includes a period of meditation, to be directed by the Imperator. The period will begin at 8:15 P. M. Pacific Standard Time; in other words, determine a time in your locality corresponding to 8:15 P. M. in California, and then begin your five-minute Mystical Hierarchy Convocation. The Imperator kindly invites all Hierarchy members to report direct to him the results of their experiences on this occasion. (Members who are not of the Hierarchy should not report.) This special Hierarchy attunement and convocation will be repeated on Monday, March 16, 1942, at the same hour, namely, 8:15 P. M. Pacific Standard Time, for the benefit of our foreign Hierarchy fratres and sorores.





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.)*

WHERE WE STAND TODAY



*The
Rosicrucian
Digest
February
1942*

NE cannot help observing in our world examples of constructive forces being used for hostility and destruction. However, this is not new; it has ever been so. The destruction and disaster that have existed from time to time since man has existed on this earth and even before will not cause us to wonder so much in terms of its actual existence as in trying to find the explanation of how man has been able to escape total destruction in all these times. This earth has gone through many changes. Re-

search in geology tells of the changes in its surface from great seas to great glaciers. Nature has always been in the process of change, and these changes have taken place over so many millions of years that it is impossible for man to conceive of the expanse of time involved.

Ever since the advent of man upon the earth he has stood in some relation to that environment. In most cases the process was not sudden; it was one of transition. Possibly we are today living in a stage of transition, in reference to the geology of the earth, that is impossible for us to comprehend. There are actual indications that we may be at the beginning or the end of another ice age. Large glaciers have changed positions since man has kept records of their existence. The actions of men have contributed to destruction as well as to

growth, and so man finds himself existent in an environment of actualities. Actualities are material and are affected by matter. They can be modified only in direct proportion to the mind and intelligence that is directed toward them.

It is easy for man to think that this is a most undesirable time to live, but the fact is that it is not necessarily so. Any condition and all positions in reference to time have had their peculiar drawbacks or inconveniences. Every human being in the history of the existence of man has lived when it was necessary to cope with problems of adjustment to environment. Man has been slow to learn the lesson that environment is something to be mastered, and not simply to be looked upon as something to avoid. Remember, if you are eligible to bad fortune where you now stand, you are equally eligible to good fortune in the same place. The possibilities that are existent which might bring about difficulty and inconvenience for you are usually more than equally offset by those possibilities which you can utilize to help reconstruct that same environment for your benefit.

All that man has done and, in fact, all that he does with the purpose of better adapting himself to the conditions where he is placed, is to bring about a harmonious feeling between him and his environment together with the forces of the Cosmic that will bring into his life and mind a certain measure of contentment and happiness. The acquisition of complete and perfect as well as continuous happiness in this world is probably far removed. While this is a world of extremes, it is also a world of adjustment—a place to learn. Therefore, it is literally true that we must take the bitter with the sweet and know that a great deal of the bitter is due to the clumsy methods we have learned based upon our own finite rea-

soning to adjust ourselves to our ultimate purpose and accomplishment.

There is ultimate satisfaction in the fact that one advantage which comes from a period of unrest is that it brings to the realization of some human beings that after all what they really seek is not on the outside but within themselves. The individuals who have gained some measure of contentment, whose social and economic positions are as established as is possible, find themselves in that position because they stand upon a firm foundation. Their ideals and purposes are something they can grasp and hold, something to which they can moor themselves and find support, as does a ship upon entering a harbor during a storm. The real thing which they might have sought to support them has been found to be changing, because all material changes. Destruction and hostility emphasize this more and more. The changeless, the foundation upon which we can really rest, is within us. Fortunate is the man who learns that God is inside; that all man seeks, and the value he assigns to the material objects he seeks, is in reality resident within him. It seems unfortunate that treachery, death, destruction and chaos must exist upon the earth before others find this to be true. Those who realize this truth must be ever more willing to devote themselves to helping others find the same truth. All who realize this fact must turn their thoughts within and find there a medium through which to express good will and confidence to others.

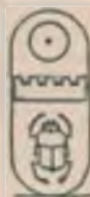
Already existent in serving thousands is the Cathedral of the Soul, a medium for the accomplishment of this purpose. You are invited to share in its services, regardless of where you live or what your ideals or convictions may be. The book "Liber 777" explains its activities and methods in detail. Request your copy today.

▽ ▽ ▽

The Penumbra asked the Shadow, saying: "Formerly you were walking on, and now you have stopped; formerly you were sitting, and now you have risen up—how is it that you are so without stability?"

The Shadow replied: "I wait for the movements of something else to do what I do, and that something else on which I wait, waits further on another to do as it does.

—Kwang-tzu.





Sacred Cities of the Andes

By THE IMPERATOR

The following is the fourth 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.

THE INCA EMPIRE



at leaving. Never anywhere in our journeys had a great city so depressed us as did our stay in Panama City. Panama City is the Singapore of the Western World—a water crossroads. In the main it consists of a polyglot population of West Indian negroes, Panamanian Indians, Spanish descendants, and the flotsam and jetsam of the white and yellow races, which vessels from every port of the world regurgitate at its docks.

These whites, who have visited Panama City while their war or freight vessels were enroute through the Canal, have not been exactly representative of the highest types of their race, and their intermarriage or sexual promiscuity has brought forth a population mixture that has become a living substantiation of

the claims made by advocates of the doctrine of eugenics. Miscegenation, or its results, is everywhere apparent. It becomes extremely difficult to tell by the hue of the complexion whether the individual is the offspring of white and negro parents, or Oriental and Occidental. It is not that racial intermarriage is morally wrong, but it apparently degenerates the noble characteristics of each of the bloods.

Panama City is quite devoid of culture, or interest in the beautiful, the arts, or esthetics. One can hardly imagine a City with such a teeming population not displaying an interest in such things. There are numerous churches and cathedrals, but they are not patronized to any extent by the educated or cultured classes, but by the great superstitious masses who turn to them in fear, when money and other temporal things fail to protect or aid them in time of need—a sort of court of last appeal.

The people, as a whole, are apparently moved principally by their passions and appetites. Immorality runs high, with its companions filth and disease. The narrow cobblestone streets in the old portion of the city, which is still by far the largest section, with its cubical-like homes consisting of one small room—out of which animals freely come and go—their gloominess and lack of venti-

*The
Rosicrucian
Digest
February
1942*

lation and proper sanitation cause one to marvel that epidemics are not widespread. One can imagine the extreme efforts of the United States' Health Department to prevent plagues and fevers from spreading from here into the Canal Zone proper. The humid air and almost unbearable heat of the tropics, at an altitude of sea level, become a gigantic incubator of disease. The climate discourages initiative and encourages indolence, and from idleness crime more frequently develops.

Everywhere there are evidences of appeal only to the outer man. Restaurants, saloons, taverns, and clothing and jewelry stores dominate the shopping sections. Book and art stores are a scarcity and poorly patronized. Gambling and vice of course flourish. In fact, one of the greatest concentrated vice areas in the world exists in Panama City. Large expenditures of United States' funds for the defense of the Canal Zone has made money plentiful. It inadvertently has supported this vice, and more than ever does it dominate the lives and interests of these unfortunate people. The same money could be expended for cultural things, but culture is inert and the appeal for expenditures is along the line of mundane and physical things.

In Panama there seems to be little National pride. The economic, political, and military pressure by the United States Government inadvertently dominates their interests. Their own Government, to the Panamanian masses at least, is a superficial entity. As the United States goes, they go. In other words, their prosperity and their livelihood depend principally upon the Canal, and, of course, the Canal is synonymous with the United States.

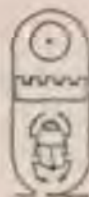
In two days, we would be in Peru, and there begin our journey by land into the interior. It was well, therefore, that we organized in our minds such knowledge as we had of the country and its ancient history. Two parallel mountain ranges extend the full length of Peru. They begin far to the north of the country, and continue well down into Chile. Their Eastern range is the Andes, and the Western, the Cordillera. The latter is divided into the Cordillera Blanca (white or snow-capped), and the Negra (black or de-

void of snow or vegetation). From these gigantic ranges, with some peaks attaining an altitude of 23,000 feet, numerous rivers and streams flow into the Amazon, Plata, and Orinoco.

Between the Coastal range and the Western Cordilleras is a highland slope, which descends into an arid land of varying width, and extending for hundreds of miles along the coast. This Coastal region receives either no rain at all or, in portions, about an inch a year, and is consequently absolute desert. As one looks out from the plane and down upon it, he sees a dry, cracked, parched land. Great fissures caused by numerous earthquakes are seen. It is a desolate and dismal region. No life of any kind exists or could exist there, as it is. It is inept to support even the cacti and reptile life common to our Arizona, Texas, and California deserts. In some regions the desert is hard surfaced with loose pebbles or natural gravel strewn about it. In still other areas, this terrain consists of rolling sand dunes, as one sees in the Sahara of North Africa. Ironically, from a moderate altitude they appear to have clear water flowing over them, stirred into ripples by the wind. These ripples are indeed caused by the winds, and give the sand dunes a corrugated appearance.

The desert, by a gentle upward slope, sometimes attains a height of 200 feet above the beach. Such desert plateaus are transversed by irregular narrow valleys, more properly called gullies, reaching far into the highlands. Most of them are parched, and a few have their lower slopes covered with verdure, in which small pathetic Indian villages are situated. The vegetation indicates that the little valley was caused by an erosion of some river, which forced its way to the sea from the distant Andes, or the comparatively near Cordillera Range. The current green is caused by a periodic stream from the mountains, following the old course, and watering the lower slopes of the desert plateau, or the walls of the valley canyon. One cannot help but be impressed with the idea of how tenaciously life, both animal and human, clings to these patches of green, and how it follows the waterways.

The beach from the air is superb, as it actually is at the surface, and is al-



most continuous for hundreds of miles. As far as the eye can see North and South, even at an altitude of 12,000 feet, there is a ceaseless roll of breakers. The beach at places is sometimes nearly a half mile wide, and never less than several hundred feet. Here in the calm tropical sun the water is an intense blue, which mirrors the whiteness of the beach and breakers. It is sufficient to accommodate all peoples in the world who love bathing; a great natural playground resort, and yet for hundreds of miles, or nearly its entire extent, not a living thing may be seen, for behind it is the ever foreboding, merciless, and trackless desert. Only from the air could such topographical relationship be discerned, and such a vista unfolded.

All of this coast, the Coastal range, the great Andes, and in fact, that land comprising the Andean area, or what are now the countries of Ecuador, Peru, Bolivia, and most of Chile, was once *The Inca Empire*. It was one of the greatest Empires of all times, and especially of what might be termed a barbarian people, or early civilization, and, of course, the most extensive Empire of the Western World. All we know of the Peruvians before the Incas, or the prehistoric Indians, is to be found in their megalithic remains, in other words, the great stone cities, which remain as mute evidence of their existence and culture. Two outstanding examples of this culture are to be found in the ruins of Tiahuanaco, high in the Andes, bordering Bolivia; and those comprising the fortress of Sacsahuaman.

It is theorized that the Incas conquered these two megalithic peoples, those who were established at Tiahuanaco and those located in the Urubamba Valley region. Later the two cultures were joined, or absorbed into the Empire of the superior Incas. This conclusion is reached by a study of their pottery in the regions referred to above and comparing it with that found in the later Inca ruins. The latter pottery bears inscriptions and designs of the two pre-Incaic peoples. It is concluded that the Coastal Indians of Northern Peru were undoubtedly brought under Inca dominion about the year 1400 A. D. This was only about 132 years before the Spanish conquistadors, under Pizarro, in turn conquered them.

The religion of the Incas is one of the most important aspects of their civilization. In fact, we know that the religious and theurgical practices of the early civilizations fashioned and influenced almost all of their cultures, and was often the paramount motivating force of the peoples' lives. It must be understood at the outset that all we know of the Inca's religion is determined only from two sources—conclusions borne out by archeological research and studies of their art, weaving, pottery making, painting, and architecture, on the one hand; and the accounts of early chroniclers, on the other. These early chroniclers were Roman Catholic priests, who accompanied Pizarro and those who later undertook to convert the Incas to Christianity.

With all of their remarkable achievements and high degree of civilization, *the Incas did not develop any system of writing*. Unfortunately, therefore, unlike the Egyptians and Assyrians, they left no direct personal record of their activities. Their religion quite patently was a highly complex system of mysticism and philosophy. Their ceremonies were elaborate, well organized, and having a cogent purpose. The performance of these religious rites and offices necessitated an extensive priesthood. Most of our knowledge of their concepts, supported by archeological artifacts, comes from such early chroniclers as Cieza de Leon. The principal deity of the Incas was a solar god (or sun god). This parallels a conception of many earlier peoples and religions. To the ancient Egyptians during the time of Amenhotep IV, the sun, or Ra, was not conceived as a personal deity, but a symbol of the Divine creative force. The Incas, however, conceived the sun as a personalized god, and the first cause of all. There were a number of minor deities as well. For example, the moon, whom they called *Quilla* and whom they thought to be the sister-wife of the sun. Also Venus who was the page of the parent god, or the Sun, and thunder and lightning who were his dread ministers.

Though the Incas were worshippers of natural phenomena, they cannot be called thoroughgoing naturalists or pantheists. Only certain of the Cosmic bodies were apotheosized and all nature

was not held to be imbued with the spirit of God. In other words, the Divine Powers were personalized and limited to certain natural phenomena. These gods as in the religion of the early Greeks, composed a kind of theogony. There was a veneration as well of many of the lesser gods, that amounted to a system of phylactery worship. For example, since maize was the principal source of food, each home had some pottery vessels made in the form of an ear of corn, to which prayers were offered, in the hope of bringing forth an abundant crop. It was believed that this amulet or vase contained the spiritual essence of the maize. These objects were called *Sara Mana*. Homes also had their *Llama Mana* pottery. These were fashioned in the form of a llama, in the top or back of which was an aperture into which coins could be deposited, like a small bank. This constituted an offering to the spirit of the llamas, with the hope that their flock would increase. This practice corresponds to the Babylonian custom of having household gods which were also made of baked clay in a great variety of forms. A number of the latter odd-shaped little objects now repose in the Rosicrucian Egyptian Oriental Museum.

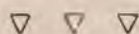
Opposing the Divine and beneficent solar god known as "Yuti", was the personification of evil or sin, referred to as "Supay." There were also many holy amulets which were purely the product of superstition, and were not related to the elaborate religious system. Thus, any bright or odd-shaped object, such as a pebble, which might attract the attention of the individual, might become one of the "Conopas," or fortunate pieces. If an Inca came across such an object, he would immediately consult a priest to determine whether it was "Huaca" or holy. If it was declared to be, it was kept in the home of the finder, or worn upon his person as a sacred object.

Not much is known about the religion of the early prehistoric peoples, but it is known that the Coastal Indians wor-

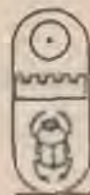
shipped the fish, upon which they personally depended for sustenance, since extensive agriculture in their region was practically impossible. As the great expanse of the Pacific was ever before them and fish were plentiful, they became an object to be deified. Their influence on Inca art is seen in the pottery and weaving, where the outstanding element or motif of design is forms of marine life.

One of the impressive religious customs of the Incas was the selection of virgins of the sun. These virgins were girls of tender age, selected from families of the higher caste. They dedicated themselves to the service of the solar deity. They had to be chaste and exceptionally intelligent. They were housed in special edifices, under the care of an elderly matron, known as the "*Mamaconas*." Their conduct at all times typified *purity* and *morality*, and they were secluded from such worldly contacts as might profane or contaminate them. Since their religious duties occupied but a portion of their time, they were taught the arts and crafts of spinning, weaving, and painting, in which they excelled. In fact, some of the finest examples of Inca basketry and weaving are the products of these virgins of the sun. Their lives, and their religious purpose may be compared to the Roman Vestals or "Vestal Virgins." Since the Inca, the title of the great chieftain and leader of the peoples, and from whom they derived their name, was believed to be the son of the sun, these virgins of the sun were permitted to marry him—and no other mortal. Those whom he did not select as brides were eventually retired to their native village, on what amounted to a religious pension provided directly by the Inca. They lived the remainder of their lives in ease, and were venerated by their villagers. It was forbidden that they ever marry. Any indiscreet youth who became their lover, if detected, would be burned to death and his village razed. The virgin of the sun would herself be buried alive.

(To be continued)



A life is lived in a moment of ecstasy.—Validivar.





In Thy Right Hand

IS WORLDLY SUCCESS CONTRARY TO SPIRITUAL
ATTAINMENT?

By ROYLE THURSTON

(The Mystic Triangle, December, 1927)

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



OW far worldly success and wealth have interfered with the spiritual development of men and women is a much mooted question. There are sound arguments, or shall we say, examples, presented to us from both sides. At times it

would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where even enormous wealth has enabled some to pursue their course of attainment with things spiritual with more concentrated satisfaction.

We believe the most important point is overlooked in many of the arguments touching upon this question—and it is a very important question with those who are starting upon the Path of Mys-

ticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit* and of lowly station in life to reach any high degree of spirituality. The fact that the argument, as retold, is old and generally accepted, does not make it true; and in fact it is not retold in its original form nor with its original meaning.

It is true that the ancients contended that great wealth and great political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of the ancient times. But these eminent persons under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual, and from the first days of consciousness were inhibited by the idea that political power and the power of material wealth were the only powers to depend upon—and fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to

The
Rosicrucian
Digest
February
1942

know of the spiritual side of life, or having acquired such a desire, did not lose it, nor set it aside, as material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics and truly sincere religious thinkers, who attained wealth and worldly success along with eminent success in their spiritual campaigns. In many cases these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied, either in ignorance or through preference, with the pleasures of life as he can buy them or command them, and the man who, having contacted the higher things of life in hours when they, alone, brought joy to him, now in prosperity still clings to the sublimer things of life. In the one case we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other case we have examples of those who refute the misunderstood injunctions of the ancients.

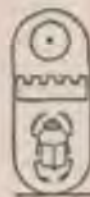
The world of nature is bountiful, giving freely of every form of material wealth as well as spiritual wealth. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment, but must not delve into the bowels of the earth or into the mountainsides to secure the minerals—gold, silver, copper, iron, platinum—is to present an unsound argument. Or that man should labor diligently to earn just enough to maintain his physical being without devising ways and means of securing enough from physical and mental exertion to obtain a surplus to put aside against emergencies or the proverbial rainy day.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, Cosmic Consciousness and mental alertness leading to attunement with God and Peace. But, can man be truly healthy, alert, and peaceful without the necessities of life? And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth in the life of one person may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions. The miser living upon five cents a day would be considered as having suddenly attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions where influence and social standing enable them to carry on properly, would be too small an amount to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as spiritually minded. Take the example of Claude St. Martin, the famous Rosicrucian of France. After he was initiated he believed that he should give up his titles in nobility, his great palaces and wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants and rich environments. He entered into the gayeties and frivolities of the social circles of England, France, Russia and Germany. He even exaggerated his interest in everything that interested the shallow minded members of Royalty. And, as he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts and set an example of action at times. For years he carried on in this way, then suddenly he disappeared and they found that St. Martin had passed to the beyond. It was then that they discovered the good he had done, the help he had been and the fruit of his quiet and dis-

(Concluded on Page 36)





SANCTUM MUSINGS

THE ARTISTRY OF LIVING

By THOR KIIMALEHTO, *Sovereign Grand Master*



LIVING is an art that few of us successfully achieve. To most human beings living is a hum-drum existence, a satisfying of the simple corporeal needs—of eating, sleeping and acquiring the necessities of sustenance. But a mere

existence is not living the life properly. Man is a dual being — material and spiritual — and it is Spiritually that he *lives*, and materially that he *exists*.

From childhood man is taught to recognize only outward manifestations and to satisfy animal cravings and urges. He is blinded to the inner life he soon discovers in himself. He gradually becomes aware of an inner consciousness and the ability to think—and he lives in a domain of his own making. He realizes that his life is in his inner being, something no outsider ever sees or knows. It is in contemplation of the inner life we become conscious of that which is the only real life. Therein is where we see ourselves as we really are. There is where no deception or sham is possible. In the outside world we show only those parts of ourselves that we find advantageous to the impression we want to create, or the opinion we want others to have of us. Therefore, the outside world, the material world, is nothing but

a chimera, a thing of make-believe, an illusion. The only real life where facts are not camouflaged or distorted is in each individual's inner consciousness.

Often this inner life is strangled, or prevented expression, by relatives, associates, and environment, and the result is an introvert existence—a day-dreamer—seeking a retreat from actual life and material activity. On the other hand many seek to escape from the consciousness of their inner lives; they try to still the inner voice by mixing in crowds and participating in noise. They try to get away from themselves. The dinner-dance, cocktail parties and night clubs, are expressions of this desire. Their main purpose is to stay cheerful, to keep their minds occupied, to avoid depression.

They live in constant fear that an idle moment will force them to self-contemplation, to self-examination, and to justify to themselves their actions and thoughts. High personal ideals or sentiments or any ennobling enthusiasm for the welfare of others have no room in their consciousness. They are concentrated upon themselves and the gaining of material possessions—in a mistaken understanding of life.

In an age such as ours, can we not be true to our ideals and also be a force for good among our fellowmen? Shall we be content to set an example, or shall we actually labor to raise the standards? We must confess that as a nation we are still too self-centered, with a few exceptions here and there, of course.

*The
Rosicrucian
Digest
February
1942*

People whose patriotism is of a lofty, spiritual kind, such as that of Thomas Jefferson, Benjamin Franklin, Abraham Lincoln, Ralph Waldo Emerson, Walt Whitman, and Woodrow Wilson are the exceptions rather than the rule. Most people are still limited by their personal interests, their personal pleasures, and their personal experiences. Religion strives to correct this limited point-of-view, but rationalism and materialism have undermined for many people their confidence in the teachings of religion.

As emergencies have demonstrated, the average man is capable of a nobler point-of-view, a more heroic type of action. The divine spark within him must be aroused into a flame. The great qualities latent within him must be stimulated to life and action. Universal public education and the first world war should also have corrected this limited outlook. Somehow or other they failed. The average citizen does not understand how his welfare is linked to that of all mankind, and how the welfare of his country is bound up with the welfare of all the world.

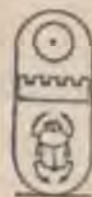
We all await the dawn of the new age that is to arise with healing in its wings. The new age can arise only when the men and women of the world are ready to be citizens of a new age. When brotherhood reigns supreme in the hearts of all, then the new age will be here. It is our sublime privilege to let the new age dawn first in our own hearts. We who understand must be the harbingers, the pioneers, the workers. We must help prepare others. We must be vigilant in speech and pen. Wherever we recognize the vibration of the new age, we must stimulate it and strengthen it. Whatever makes for a noble idealism, for a true fraternity of mankind, for world-mindedness, we must encourage and support.

The Rosicrucian Order, brothers and sisters, is not a local, nor even a merely national, institution. It is a world organization. It is a reflection of the genuine brotherhood of dedicated souls and workers on both the earthly and the spiritual planes. As the rays of the sun shine upon all and in the course of a day reach every corner of our sphere, so the inner guardians of the world look

upon all mankind as one unit. Every problem is regarded in the light of the welfare of all mankind. Every movement is regarded in the light of the greatest number, and in the light of the divine Plan of Evolution for the whole earth and all mankind. Man must not live for himself alone, nor for his family alone, nor even for his country alone. Even though it is necessary and desirable for him to develop his potentialities, to make the most of his opportunities, to be faithful to his personal relationships, and to be loyal to his country, at the same time his first duty is to the world. Being faithful to the light within him, doing his utmost to do his share in the scheme of things, can never mean neglect of personal responsibilities and obligations. It does mean, however, a different outlook, a revaluation, and a different sense of proportion.

One of the great purposes of the spiritual hierarchy is to set an example to mankind, particularly to such as are ready to take their own development in hand. One of the first duties of the aspirant is to seek to emulate the great teachers in his small way, in a growing interest in the welfare of all mankind, in a world point-of-view in regard to economic and political problems, in a growing appreciation of differences, and in an all-compassing impersonality. Impersonality means detachment. It means the ability to look at our personal concerns and at national affairs in the light of world needs. It does not mean less interest. It means a greater interest and a wider interest in more people and in world problems. It means interest in the animal world. It means interest in nature. It means interest in science and in music and in art. It means interest in everything that is beneficial to man, in everything that is for his spiritual welfare, whether of immediate personal concern to us or not, whether it is our field of speciality or not, whether it is our way of earning a living or not.

For a new world an enlightened humanity is needed, a humanity of purified hearts, a humanity with a loving interest in the needs of everything that lives and breathes, as the poet Coleridge said, "both man and bird and beast." We need a humanity to whom genius is sacred and the fruits of the



spirit are precious. Great music requires those who can appreciate it. Great architecture is the visible expression of a nation's faith and ideals. Religion to be a powerful influence must be regarded sacredly and seriously. People must say what they mean, and mean what they say. Prayer must not be mere routine. Service must not cease with the lips. Service must be the cornerstone of business relationships and even international relationships. Our national constitutions must expand into international constitutions. They must express ideals that are more precious to us than life itself, ideals for which we are ready to make supreme sacrifice.

We should be ashamed to have our interests end with our stomach and our purse. We should be ashamed to regard people only as potential customers and voters. We should be ashamed to grudge the little time necessary for intellectual and spiritual improvement because it cuts into our social life or our golf game, our bridge game or our trip into the country.

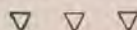
It is true that "all work and no play makes Jack a dull boy," but it all depends upon what you mean by work. There is no adventure in the world so stimulating, so exhilarating as the quest of the real Self, the quest of the Oversoul, the quest of the ultimate realities of life. There is no mission so glorious as service to the world. Nothing that we can think of, nothing that we can do is greater, more sublime than God's Plan for the world. Everything gains value and interest only in its relation to this Plan. It is wonderful to be in the grip of great ideals.

He who has had a glimpse, no matter how slight, of the great light, the larger life, can never return to the pettiness, to the limitations of a purely personal

life. He outgrows it as a chick outgrows the shell. He does not wish to be immured in the chrysalis stage. He does not wish to crawl like the caterpillar. He wishes to fly like the butterfly, like the song bird, like the eagle. He wants to face the sun. He wants to be a denizen of the air. He wants to be a citizen of the world.

He does not want to be imprisoned "in a dull and muddy vesture of decay," to quote Shakespeare's felicitous phrase. He does not want to regard people with suspicion, distrust, and hatred. He wants to help turn dreams into realities. He wants to help ideals come true. He wants to help sweep out the rubbish of this age of iron, this age of blood and sweat and tears that is slowly disappearing with so much pain and anguish. As Walt Whitman, our great American poet, so beautifully said, "Every man is my brother, my comrade, my lover, and my beloved. The whole world is my home." If I must give my life, I want to give my life for God and for humanity. I want to live in accordance with my highest ideals. I want to hitch my wagon to a star. I want to work with the angels. I want to see God in all creation. I want to feel at one with all my fellow-creatures. I want to serve an order that is dedicated to the noblest work in the world, the evolution of the human race.

No occult Order dare be merely a school of applied psychology or personal efficiency or personal self-development. It is not worthy of being an instrument of the spiritual guardians of the world if such is the case. Let us rise to the highest we are capable of. Let us dedicate our souls, our lives anew. Let us develop the divine flame within us, that we may be the lightbearers in a darkened world. So Mote It Be!



IN THY RIGHT HAND

(Continued from Page 33)

guised efforts. All of Europe paid homage to him then, and to this day his memory is honored in Europe, not only as a Rosicrucian mystic, but as a missionary of better living and thinking.

The mystic has every right, as has the student of the Path, to give thought to his or her daily needs and material

requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness and Peace in material things, as well as in spiritual things, is not inconsistent with the high ideals of the real mystics of all ages.



THE MAINSTAY OF LIFE

The arrogant, unfriendly llama of the high Andean plateaus is both food and clothing to many of the indigent Peruvian Indians. These cameloid ruminants were first domesticated centuries ago by the Incas. Their wool is long and silky, and their flesh strong but edible. The animal is incapable of carrying burdens of more than about fifty pounds, so is never ridden. It survives best at altitudes over five thousand feet. It is mean-tempered, but often beautiful in the gradation of its coloring. An Indian of the plateaus who does not own at least four or five of these beasts is indeed poor.

(Courtesy of the Rosicrucian Digest.)



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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 Scribner S. P. C., in care of

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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.

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

Oakland:

Oakland Chapter,* Pacific Building, 16th and Jefferson Streets. Mr. J. A. Woods, Master; Mrs. Hope A. Silsby, Secretary. Convocations 1st and 3rd Sundays, 8 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 5896.

Sacramento:

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

San Diego:

San Diego Chapter. Mr. Edgar H. Oswald, Master; Mrs. J. C. Shultz, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park. Inquirers call: Franklin 2938 or Main 6244.

San Francisco:

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

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Chapter Master. Mr. M. S. Diercks, 1234 Hancock Street; Secretary, Miss Gertrude A. McIntyre, 4537 W. 28th Avenue.

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

FLORIDA

Miami:

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

ILLINOIS

Chicago:

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

Chicago (Colored) Chapter No. 10. Mr. Robert Alston, Secretary. Inquirers call Hyde Park 5776. Meetings 1st and 3rd Fridays at 8 p. m., 12 West Garfield Blvd., Hall B.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 738 Boylston St. Convocations for members Thursday evening and Sunday afternoon. National Lodge members always welcome. Occasional public meetings from Sept. to June. For information, address Secretary.

MICHIGAN

Detroit:

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

MISSOURI

Kansas City:

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

St. Louis:

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

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New York City:

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Booker T. Washington Chapter. Mr. Clifford Richards, Master, 351 St. Nicholas Ave. Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m. Y. M. C. A. Chapel, 180 W. 135th St.

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Seattle:

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

Tacoma:

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

(Directory Continued on Next Page)

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Newark:

H. Spencer Lewis Chapter. Mrs. M. O. Angle, Master. Meetings every Monday, 8:00 p. m., 37 Washington Street.

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Milwaukee Chapter. Mr. E. H. Wehlitz, Master; Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue. Inquirers call MI-1634.

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Reading Chapter. Mr. Antonio Anastasio, Master; Mr. F. Theodore Embich, Secretary. 128 Greenwich St. Meetings every 3rd Sunday, 7:30 p. m., Berkshire Hotel, 5th and Washington Sts., Philadelphia.

Benjamin Franklin Chapter of AMORC. Edgar B. Morrison, Jr. Master, 3308 Wallace St. Miss Kitty Polye, Secretary, 431 S. Alexander Ave., Maple Shade, N. J. Meetings for all members every Sunday, 7:30 p. m. at 219 S. Broad Street.

Pittsburgh:

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

OREGON

Portland:

Portland Rose Chapter. Mr. Rex W. Rawls, Master, Phone BR-5122; Mr. H. T. Herrington, Secretary, Phone TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8:00 p. m.

UTAH

Salt Lake City:

Mr. Don B. Alder, Master, 1187 Laird Avenue; Mr. Alma N. Burt, Secretary, 565 3rd Avenue. Meetings in the Ivory Room, Newhouse Hotel, first Wednesday of each month at 8:35 p. m.

OKLAHOMA

Oklahoma City:

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

OHIO

Cleveland:

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

Cincinnati:

Mr. John K. Hartsock, Master; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 8:00 p. m. at 2132 Ingleside Pl.

Dayton:

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

TEXAS

Dallas:

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

Fort Worth:

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

Houston:

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

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA

Toronto, Ontario:

Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays of the month, 7:30 p. m., No. 10 Langdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master, 6158 Balsam St. Tel. Kerriadale 0049-L; Mrs. D. L. Bulsover, Secretary, 876 W. 13th Ave., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby St.

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Victoria Lodge. Mr. Edward Harper, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mrs. V. Burrows. Phone E 7716.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. A. G. Wyrnam, Master, 1158 Garfield Street. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

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The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary. Manegade 13th Strand.

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The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 8.

EGYPT

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Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary, 27 Rue Salmon Pacha.

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AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secretary, Surlac B. Mont Choisi, Lausanne.

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Direct inquiries regarding this division to the Spanish-American Division, Rosierucan Park, San Jose, California, U. S. A.

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Says Aged Lama

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