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June, 1942

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

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THE THOUGHT OF THE MONTH

WHAT OF TOMORROW?

By THE EMPEROR

The following begins a brief series of articles by Ralph M. Lewis, F. R. C., on the changes today's International involvement will produce in the world in the near future. He will project an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he is using nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.—Editor.



WHAT will come out of the maelstrom of the present conflict of nations? How will you be affected, as one of the teeming millions of humans who are being constantly drawn closer as time and space are being annihilated?

Let us not resort to traditional systems of prognostication or to long-range predictions. We are not now concerned with the world as it may exist, politically or socially, in 2400 A. D., nor even one century hence. What may evolve or devolve in the next ten years, from out of today's circumstances, is our present interest. You have to make no preparations nor begin practicing self-abnegation for the conditions of the world 500 years from now. However, the next ten years are contiguous to the lives of most of us. The point of radical departure from the world we have known to the one it will become, begins at the peace conference table at the conclusion of the present war.

At the outstart we have one confident presumption. The United Nations will be victorious. This should be qualified by the statement that they will be as victorious as any nation can be after a

gruelling and exhausting war. In theory, each of the conferee nations will be motivated by the same idealism which they now represent in the prosecution of the war. The conferees, in their deliberations, will be influenced to move in one of two directions. One direction will be to consider the former status of the victory nations, especially the principal powers, a foundation upon which to rebuild the world. Patently, this would mean restoring the pre-war balance of economic and political power as nearly as possible to its original strength. Very little rhetorical sparring will be required to disclose to all present that this is not the direction in which the conference will move. Some of the nations, previous inferior or secondary powers, will have been equally influential in bringing about the United Nations' victory. They will not now consent to a position of inferior status, at least in the sphere of economic influence. Such nations will demand that they be evaluated on the basis of their military contributions and importance in having brought the war to a victorious conclusion.

The second direction, and the one in which the conference will move, will be to grant concessions to the former "insignificant" and lesser powers, now partners in a victory. This will give them a degree of equality without seeming to lessen the status of the pre-war big powers. This will not be a stroke

of diplomacy for the great powers, for in fact it will be the beginning of the end for some of them, at least insofar as their tremendous sphere of influence is concerned. This is apodictical. Any addition of influence or power to a previous lesser nation constitutes a *subtraction* from the efficacy of the former mighty nations. These concessions will take the form of a redistribution of the spheres of influence. What will be the nature of this allotment? Who will partially benefit, at least for the moment, and who will be required to make the greatest sacrifices?

Russia will be one of the first to raise her voice—and it will be the loudest. She will have come into a consciousness of a strength that surprised even her. She will be like a husky youth who, when he first enters into competitive sports, is amazed at his previously unrealized prowess. This awareness of her own ability, and formerly doubted national unity, will give her a confidence that will lend emphasis to her demands. Other conferee nations will be all too aware of their recent dependence upon her. Moreover, they will be aware of her potentialities, for she will have displayed, besides an unexpected, colossal, military might, an industrial ingenuity and organization which were unsuspected.

Russia's demands will take the form of insistence upon having voice and vote in any future decisions which will affect the new balance and order of things, which the victorious conferees may decide upon. She will place emphasis upon not tolerating pacts concerning the relations of any of the conferee nations in which she does not participate or have knowledge. She will arrogate and receive a slice of Eastern Rumania and Bulgaria. These portions will constitute the eastern end of the Black Sea. If she is accused of seeking spoils, she will consent to a mandate of those territories which will amount to the same thing. This will assure Russian domination of the Black Sea on three sides. It is necessary to her for an easy access to the Dardanelles, important gateway to the Mediterranean, and the Suez waterway to the Indian Ocean. In light of her precarious position in the Black Sea during the war, the victorious conferees will be at a dis-

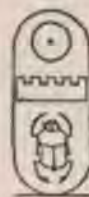
advantage in offering any objection. She will also demand and receive a voice in the future *actual international* control of the Suez Canal.

A further concession which she will relegate to herself will be a *mandate* in Manchukuo. This will permit the Soviets to come further south, *behind* Japan. This will give protection to Russia's Siberian port of Vladivostok, and prevent possible future invasion through her Siberian back door by any power. Next, what she once attempted through conquest, she will now have transmitted to her by agreement. She will demand and receive the occupation of such territory as will be equivalent to a corridor southward through the little Baltic States of Estonia, Latvia, Lithuania, and that part of Germany which now projects into the Baltic. This will give her unquestioned domination of the Baltic Sea. It will also provide an all-year ice-free course to the North Sea and the Atlantic.

By fortifying her position in the Baltic States and in that part of Germany which juts into the Baltic Sea, she will put a ring of steel around three sides of Poland. She cannot occupy or in any way oppose the sovereignty of Poland, who will also be one of the Allies of the United Nations, without reflecting upon the motives by which the conferees will be said to be actuated. This move, however, will accomplish the desired effects—and over the protests of Poland. It will make it possible to throttle the free port of Danzig through which Poland has access to the sea for her exports and imports to and from distant lands.

Russia will further demand and eventually receive a corridor across the northernmost tip of Finland, which adjoins her Kola Peninsula. This will have the desired effect of pushing the Russian frontier to Norway. It will leave but a comparative strip of territory, the width of Norway at that point, between the North Sea and her own frontier. It will accomplish preventing a wedge being driven between her—Soviet Russia—and Norway. It will be further beneficial to her, in that it will likewise surround Finland on nearly three sides.

China's voice, for the first time in modern history, will carry weight at a



conference of world powers. There will be an ever-growing *national spirit* among the millions of Chinese people capable of being influenced by signs of progress. The great majority of the teeming millions of the Chinese populace will not be concerned with the government — their own or others. These millions of humble human beings have one constant daily master to whom they must pay homage — *sustenance*. Their sole task and forced interest is in securing the very bare necessities of life. Until a system or individual will not just promise but *actually provide* some means of securing their lives against starvation and pestilence, they will not be interested in political systems or theories. Who rules the country, so long as their miserable living is not improved, cannot possibly interest them. They have nothing to fear by indifference to the waves of political systems that sweep over China, for they have but one thing left to sacrifice—life itself. The basic demands of life give them no time to indulge in idealism or ideologies.

However, the Chinese national element will insist at the conference on *complete sovereignty* for China. No voice of protestation will be raised against this demand. Any attempt to oppose it might fan the dangerous spark of racial rivalry between the Asiatic and Western powers into a flame. This recognition of China's sovereignty will abolish the deplorable foreign settlements of Hong Kong and Shanghai, for example. Foreign powers will be permitted to have their nationals reside in China and to have financial and land interests there. However, they will not be allowed areas in China wherein they may set up their own governments, as, for example, did England, United States, Japan, and France. China will rule China. China will make plain that a mandate over Thailand is of value to her national sovereignty. She will propose and eventually receive a corridor through Burma or French Indo-China, to have better supervision over her back door. She will likewise oppose, but fail in preventing Russia from establishing a sphere of influence deep in Manchukuo.

India will again demand absolute, unconditional, national independence through her national party. China will

support India in this, for she will foresee the inter-dependence between the two great Asiatic powers. With the concurrence of China, India in return for such sovereignty will concede England certain advantageous military bases on Ceylon, the Andaman Islands, and islands off the west coast of India. China will urge India to agree to this, to assure the sovereignty of India. China will do this because she will realize that the internal weakness of the Indian Government will be even more than her own, because of great religious disunity.

Australia and New Zealand in a broad sense will become commonwealths of Britain. Politically they will insist upon becoming absolutely independent of England. This will be inspired by the realization that they can no longer place their future security in the hands of England. They will desire to be free in every respect in making the alliances they consider essential to their welfare. Trade relations with the former mother country will become no more favorable or binding than with any other power with which they have similar covenants. They will shift dependency from England to United States, fully realizing that their future will be more bound up with that power. Both Australia and New Zealand will look most warily upon the new Asiatic alliance of China and India to their north and west. Their relations with those nations will be most favorable, but the cheap labor and modernization of the latter will augur future economic problems of trade competition.

Holland will gain the restoration of her sovereignty which was lost during the war. She will also regain her wealthy East Indies possessions upon which she depends as a power, the East Indies being far more important in world trade than the mother country herself, and being nearly the whole subsistence of Holland. Holland will dispute with China the latter's right of mandate over Thailand, the former Siam. She, Holland, will represent that she should exercise a mandate over Siam because its capitulation during the war was a greater menace to her than to China. China will assume the mandate, however.

The Philippines will gain a *negative* sovereignty. That is, they will concede United States naval and air bases on the islands amounting to a United States protectorate which even the most extreme Filipino nationals will not protest for several decades.

As for the United States of America, she will make no large territorial demands, but insist upon receiving mandates over nearly all of the most strategic islands in the South Pacific— islands now occupied by or which were mandated to Japan after World War I. England will weakly protest this plan, but will be definitely overruled by all the other United Nations. The countries of the Archipelago, principally Australia and New Zealand, will support the claims of the United States. This will mark the end of England's being first power in the South Pacific.

Likewise, the then newly organized French Government will concede the United States permanent naval and air bases, and extensive fortifications in French Guiana and on Martinique, Guadeloupe, and other French possessions adjacent to the approaches of the Panama Canal. There are other strategic points equally near the Canal which are the territory of other powers. However, for the United States to insist upon establishing bases upon them might cause certain Central and South American nations to point a finger at her and cry "imperialism." The United States, for reasons of trade and harmony in the Western Hemisphere, will wish to avoid such an accusation which might disrupt a hard attained, at least, partial, Pan-American friendship.

The position of France, however, will be different. She will finally agree to the United States' demands for bases as a kind of retribution for the acts of the Vichy Government during the war. Thus United States will have accomplished what she has long wanted to secure—an absolute sphere of influence in the Caribbean and in the immediate region of the Panama Canal.

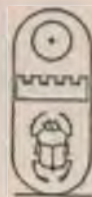
What will be meted out to the losers—the conquered nations? On the disposition of this matter, the future of the world will very much depend. In the light of Italy's striking lack of spirit in her military campaigns, it will be as-

sumed to have been a reluctance on the part of the Italian populace to participate in the war. In other words, it will affirm that the Italian people were not sympathetic to the war, into which their government precipitated them. At least, this reasoning will have a tendency at the conference table to mitigate the otherwise harsh discipline several of the conferee nations will be disposed to impose on Italy.

The boundaries of Italy proper will remain intact. She will be obliged to sacrifice her African possessions, and will forfeit her empire. Britain will demand and establish a *protectorate over Libia*. The proximity of Libia to Egypt and to the Suez Canal and the ability of a power holding the former to menace the latter will motivate England. It will also make the defense of Egypt from the west more easily accomplished. The Italian East African empire will completely disappear. Ethiopia will assume a self-rule—and pseudo sovereignty under a British sphere of influence—for Britain will no longer risk the seizure of those headwaters which feed the Nile, life-blood of Egypt.

Italian Somaliland will also become a British mandated territory, its proximity to the Gulf of Aden and the Red Sea causing Britain to insist upon this domination, which will be approved by the victorious conferees. England, France, and Russia will require the demobilizing of the military strength of Sicily, that stepping-stone between Italy and the North African coast. This demobilization will mitigate, according to these conferees, the possibility of the island being used by Italy in the future as an air base to strike at Gibraltar and to obstruct passage through the Mediterranean. With concurrence to this plan by the United States, Italy will be kept an ineffectual sea and air power in the Mediterranean, which, however, will not affect her commerce in the region.

What of Germany, toward whom the principal invectives will be directed? The Versailles Treaty will appear innocuous by comparison to the new protocol which will be drawn concerning this nation. The preponderance of proposals will be not to make her future position a puerile one, but to *completely abolish* her existence as a state. In



other words, a spirit of attrition toward her will prevail. This attitude will not only be manifest by several of the victorious conferees, but also by her former allies. Several of these allies will assume an air of contriteness, hoping to minimize their own penalties.

The first act will consist of the restoration of the sovereign and territorial rights of those nations invaded by Germany. This will include the liberation and independence of Czecho-Slovakia, for example, even with the realization that Czecho-Slovakia has a tremendous German population who are, as a whole, bound in spirit to their mother country, and whose lands were once part of it. The same will apply to Austria. Germany's African empire, lost to her after World War I, will remain lost to her—remaining in the hands of British and other powers. To allow Germany to remain intact as a sovereign state, as after World War I, and to be policed by armies of occupation, it will be argued, will be a repetition of what will be called "a fatal mistake." The victorious conferees will expound that Germany must be *immunized* to the germs of aggression.

In the heat of the conference, it will be made to appear as though only one nation or people was subject to this contagion. Certain conferees at the table will propose the absorption of parts of her territory by themselves. They will attempt to justify this inconsistent policy by an illogical tracing into the past, the origin of their own nations, and showing that such areas as they would acquire are rightfully theirs. It will appear that such an action would be too much of a travesty on the whole effort put forth by the United Nations during the war, and thus it will be discarded with great reluctance by some of the influential powers. Tremendous indemnities will not be exacted from Germany, as occurred after World War I. Such a method, it will be reasoned, unites a people by their common plight—and makes them bitter and vengeful. The following will eventually be proposed and acted upon:

Germany will be *decentralized*. Each of the states which compose the German Reich, such as Bavaria, Saxony, and Silesia, will be politically severed, util-

izing its own name exclusively as when it was a separate kingdom. Prussia will be the exception. To the world, Prussia will seem to symbolize German military might and spirit. It will, therefore, be subject to a division of its territory between the other states, such as Bavaria and Saxony. In this manner, its name and existence will be abolished. Each of these states, then, will have provincial governments. In other words, each will be organized as a separate province governing itself under the supervision of a *United Nations Commission*. England will desire to exercise the greatest control in this commission but this will be renounced.

To further decentralize Germany, these provinces will have border and immigration restrictions as if each were truly a sovereign nation. Each of these provinces or former states of Germany will be set up in competition with each other. Thus one province which was formerly principally agricultural, will likewise now need to manufacture many of its own commodities and compete with its former sisters, who have always *manufactured the same articles*. Further, in shipping raw materials and finished products to one another, they will be obliged to levy duty on each other's commodities. These export and import restrictions will constitute a great economic disadvantage to the provinces. Mills, for example, which formerly secured raw materials from what once was a region in the same nation, will have to pay import levies, making it extremely difficult to compete in outside markets.

All of this will be said to be done to prevent Germany again rising to a point of military might and menacing the world. It will, however, also very greatly gladden the avaricious spirit of certain European powers, for it will dissect Germany industrially and commercially, and remove her as a great competitor in the world trade.

England will receive a further concession to fortify and occupy certain zones on the coast of former Northern Germany. England will see in this the need and opportunity to push Central Europe further from her shores and to ameliorate Russia's sphere of influence on the Baltic.

(To be continued)



Polarity and Its Field of Force

By ERWIN WATERMEYER, F. R. C.

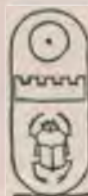
PART II



IN THE article of last month's *Rosicrucian Digest* I summarized the fundamental laws of polarity. It was stated in that article that any object in a polarized condition is able to affect another object, likewise polarized, without the necessity of an intermediate substance, and that the nature of the manifestation of this effect depends upon the polarity (positive or negative) of both objects under consideration. In the same article the fundamental principles governing the behavior of polarized objects were summarized in seven laws. It will be of advantage to the student of this article to review these seven laws before commencing to read the present discussion.

The fact that apparently no material substance is necessary through which an electric or magnetic force may act has been a great puzzle to mundane science. For many years science postulated the existence of a hypothetical substance, called the "ether," which was assumed to be the carrier of the electric and magnetic forces. Just as in the case of sound it is the air or any other elastic substance which is carry-

ing the sound waves, so it was assumed that it was the "ether" which served as the carrier of the electric and magnetic waves. But when mundane science investigated the properties which such an "ether" would have to possess if it actually existed, it was found that in such an event this "ether" would by necessity be required to possess a number of contradictory properties. For instance it would have to be infinitely rigid and infinitely elastic at the same time. In addition to such mutually exclusive properties all material experiments designed to detect the presence of this "ether" have completely failed. For reasons such as these mundane science has abandoned the postulation of the existence of an "ether" and has substituted in its place the postulate that any free, empty space itself is the carrier of electric and magnetic forces. But this new postulate introduced an entirely new mental picture of the objective conception of space. Heretofore men had been taught to conceive of an empty space as being an entirely negative condition. "Space" was the condition in the objective world which you obtained when every piece of matter and substance was removed from it. Space had been defined as being the absence of matter. Thus its existence had been visualized as being entirely negative. Now, suddenly, "space" was no longer a negative condition. It was suddenly



assumed to possess a positive property: namely, it served as the carrier of electric and magnetic forces. Science gradually began to realize that the negative conception of space, previously adopted, was due to the limitations of man's objective senses. Our objective senses can perceive only two properties of space: extension and separation. Any other property of space our objective senses are not capable of perceiving. In other words mundane science tacitly began to admit that there exist certain phenomena in nature which are not material and which cannot be perceived by the objective senses. It dimly began to sense that there exist other phenomena outside the domain of time and space, of which the material events are just reflections.

It is the reflections of the laws of nature upon the material plane of time and of space which are the domain of investigation of material science. The question which science asks of nature is the question, "How?", and not the question, "Why?". For instance, science is only interested in discovering what electricity "does." It is not interested, except in a minor way, in discovering what electricity "is." Science desires to discover the precise relationships between phenomena which can be observed in time and space. Once such relationships have been accurately determined and their results have been systematized the scientific investigation of a particular phenomenon has ended.

The progress and advance of science until the beginning of the present century was greatly influenced by the success of the science of mechanics. It attempted to explain all physical events in terms of mechanical pushes and pulls between objects and substances. In fact such material and mechanical pushes and pulls were the only types of forces with which the objective mind of man was familiar. Any other type of force, such as the force of gravitation or the forces of electricity and magnetism, either provided an inscrutable mystery to man, or man attempted to devise some artifice by means of which he would be able to use his mechanical concepts of pushes and pulls. From this attitude of mind arose the "mechanistic" picture of the universe, which has domi-

nated human consciousness for so many centuries.

Perhaps the greatest progress in scientific thought of our time has been the realization that a mechanical model of the universe is insufficient to account for observable phenomena, and that there exist forces in nature which are beyond the objective conceptions of time and space. It is being gradually realized that the origin of many forces the effects of which we observe in nature might possibly be of an immaterial nature, beyond the limitations of the straight-jacket of our objective senses, being situated beyond and at the same time within space and time. Abandoning the concept of a material "ether" and substituting in its place the concept that an immaterial "empty" space serves as the carrier of electric and magnetic forces is a striking example of such evolution of scientific thought.

Returning now to the discussion commenced in the previous article, we realize that a "field of force" is an immaterial condition, which is able to produce certain manifestations in the material world which can be interpreted in terms of mechanical forces. A polarized object, polarized by material methods—such as friction in the case of electrostatics—is able to serve as the originator of this immaterial condition.

We must keep in mind that we have the analogous situation in our Rosicrucian experiments. By certain exercises and definite procedures we are creating certain polarized conditions within ourselves. These polarized conditions are able to create an immaterial "field of force" or an "aura" which, pervading all space, is able to affect others, similarly polarized. There are two processes of polarization which we use in our experiments, namely the process necessary to transmit certain immaterial structures and also the process of polarization required to perceive the existence of such immaterial structures. If both processes are examined very closely it will be found that they are related. A detailed discussion of this matter, however, cannot be the subject of a public article.

The laws of polarity, illustrated by means of the special case of electricity, which were enumerated in the previous

article in the *Rosicrucian Digest*, applied to polarized objects in a state of rest. An electrically polarized object, at rest, was able to exert a force upon another electrically polarized object, which was likewise at rest.

The question arises whether the nature of this force changes in any manner if the polarized object is suddenly made to move. Naturally, if an electrically charged object is suddenly set into motion, then the electric field (aura) which it creates moves along with it. But there is one additional effect produced which is of importance, and which casts light upon certain principles in our Rosicrucian studies. In order to discuss these new, additional laws we shall next discuss the Laws of Electrodynamics.

The fundamental experiment in Electrodynamics is Oersted's experiment. The scientist Oersted, in the year 1819, discovered that whenever an electric current was allowed to flow through a wire, then such a current was able to affect a magnetic compass needle placed nearby. This experiment may be readily performed by connecting an ordinary dry-cell, an electric switch, and a wire into a closed series circuit. If a compass needle is placed above or below the wire and the switch is suddenly closed so that an electric current can flow, then the compass needle will be forced to move. The importance of this simple experiment cannot be overestimated, if we analyze it carefully. An electric current through a wire consists of moving electrical charges. Each individual charge is surrounded by an electric field (aura). Hence, surrounding the wire which carries a current, is located a changing electric field, an aura in motion, so to speak. This moving electric field is able to produce an effect upon a magnet placed within the region of its action. But a magnetic object can only be affected by other magnetized objects. A non-magnetized object has no effect upon a magnet. Hence it follows from Oersted's Experiment that an electrically polarized object, which has been set into motion produces an entirely new type of field: a magnetic field. In other words, when an aura is set into motion then it creates a new aura, of a higher order. In this

particular case, a moving electric field produces a magnetic field, which is at rest.

Oersted's experiment demonstrates that the phenomena of electricity and magnetism are interlinked and related. It shows that Magnetism is caused by moving electrical charges. To us, as Rosicrucian students, it points out that the aura created by a "stationary" polarized object differs from the aura created by a "moving" polarized object, and that it is possible to create new types of auras by changing the state of existing auras.

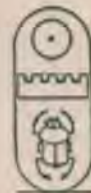
There also exists a converse of Oersted's experiment. This experiment was first performed by the scientist Faraday and is also known as Faraday's Law of Electromagnetic Current induction. This experiment is as follows: If a magnet is rapidly moved across a conductor so that its magnetic field cuts the conductor then an electrical current will be produced within the conductor. Inasmuch as an electrical current consists of moving electrical charges this law asserts that a moving magnetic field is able to create a moving electric field. Again we note that the change in the condition of one type of field creates a new, different type of field. Thus the two laws of electromagnetism are as follows:

(1) A moving electric field is able to create a stationary magnetic field.

(2) A moving magnetic field is able to create a moving electric field.

We note that these two laws are not quite symmetrical. In the first law the field which is created is stationary (at rest). In the second law the new field which is created is in motion. This asymmetry is an indication that the magnetic field is of higher "order" than the electric field.

There is, however, a third law of electromagnetism which we must discuss in order to make our discussion of the laws of polarity complete. Our previous two laws have dealt with electric currents. The simplest type of an electric current is a "direct" current, also abbreviated by the symbols "D.C." In such a current the electrical charges are flowing in a steady stream at an absolutely uniform speed. They neither slow up nor speed up, but flow along at



the same rate. It is such a steady electric current which produces the steady magnetic field.

However, if an electric charge is suddenly accelerated, that is, when it is suddenly speeded up or slowed down, then another effect takes place. Any accelerated polarized object produces a wave. A wave is a rhythmic disturbance, travelling out into space with a definite velocity or speed. One might visualize this condition by assuming that when a moving polarized object is suddenly stopped, then the moving aura is "thrown off" by the object and on account of its inertia continues to move out into space. In a similar manner if a moving polarized object is suddenly speeded up then its field is momentarily left behind. In both events the fields (electric and magnetic) of the moving polarized object are suddenly detached from the polarized object itself and travel out into the surrounding space, thus being able to produce a manifestation. The wave produced by an accelerated electric charge is of a dual nature. It consists of a wave of electric nature accompanied by a wave of a magnetic nature. For this reason the wave generated by an accelerated electric charge is also called an electromagnetic wave. Radio waves are common examples of such waves. The student will recall that in the early lectures of the Temple Degrees he is provided with a chart which clearly indicates the properties of the various waves created by accelerated electric polarities.

We thus have a third law of electromagnetism:

(3) Whenever an electrically polarized object is accelerated, then it creates an electro-magnetic wave.

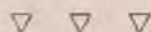
Electromagnetic waves travel through space with a definite speed; namely, the velocity of light, which is approximately 186,000 miles during one second. All electromagnetic waves travel with the same speed, whether they are Radio, Heat, Light, X-Ray, Gamma, or other types of waves. All these waves obey the same fundamental laws. These laws

are discussed in detail in the course in Physical Science at our Rose-Croix University.

The electrical laws discussed in this and also in the previous article in the *Rosicrucian Digest* are a summary of all the fundamental laws of polarized objects. Any discussion and research into the nature of polarity must commence with these laws as a foundation.

Naturally it is impossible to present the various ramifications of the laws of polarity within the short space of this article. It is also not expected that upon reading these two articles the student will have an immediate grasp of all the laws which have been discussed. The acquisition of any law progresses in various steps. First the meaning of a particular law must be memorized and clearly understood. The following step is that the law must be visualized so that it forms a mental picture. Finally the law must be applied to every possible case within the range of the experience so that its full extent will impress itself upon the student's consciousness.

The development of many students and their efforts stop at the first step. They believe that by memorizing the words in which a law is expressed is sufficient for its complete acquisition. But this is really only the preliminary step. It simply fixes the law within the structure of the objective consciousness. The processes of visualization and extension, which project the law within the realm of the psychic consciousness are even more important. But these steps are difficult, and many students feel exhausted even after the preliminary steps. But it is these later steps which are most important. As has been pointed out in these articles time and time again: the laws of the material universe are simply the building blocks and guides for the student to use in aiding his own development. In these articles some of the more important laws and principles have been selected for discussion to help and aid the student who has patiently learned to open the eyes of his inner sight and to see.



We are rich in worldly attainments and poor in inner comprehension and self-discipline. This kind of economy makes for moral bankruptcy.—*Validar*.



The Modern Artist As Mystic

By SOROR ELOISE MYRUP OLSEN



WE HAVE come a long way from the philosophy of the materialistic scientist of the latter part of the century just passed. It is most gratifying to see the breaking down of the barriers of dogma, prejudice, and worldliness, which, in the past,

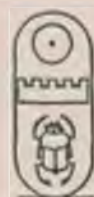
have discredited spiritual values. It is always thrilling to learn that science has accepted some Law long recognized in mystical teachings; or that a renowned scientist or philosopher has admitted the existence of the noumenal world lying beyond the phenomenal world of objective sense "reality." But there is another kind of evidence for mystical truth which is too often overlooked: that of artistic expression, which, because it speaks through the emotions, can be a more potent influence than intellectual discourse.

Ouspensky, the eminent writer and occultist, declares, in his book, *Tertium Organum*, that in art we must study occultism, the hidden side of life; that the artist is clairvoyant, seeing what others do not; and that he is a magician, making others see *what they do not see*: "Art sees further than we. . . Art is the beginning of Vision." Today we find artists openly declaring themselves as mystics and striving for an intuitional method of creation rather than intellectual. As Picasso told his biographer:

"Whilst I work, I take no stock of what I am painting. Every time I begin a picture I feel as though I were throwing myself into a void." In fact, whenever great art has been created in any age it has been as a result of the artist's attunement, whether purposeful or accidental, with the source of all Creation.

As students of mysticism, we are accustomed to the fact that objective "reality" does not constitute ultimate Truth. Yet when we observe a work of art we often miss its true meaning because, like most people, we are looking too earnestly for objective subject-matter. If we do not find it we are confused, perhaps even displeased. A picture is not good because of a realistic imitation of nature, or a clever or sentimental depiction of some incident from life. These things have nothing to do with art and do not make it either good or bad. Neither do they have anything to do with mysticism; they are objective "realities" gained from the mind's store of experience in an objective world. If they are what we really want we can find them just as well, if not better, in a sentimental calendar or humorous magazine cover; it is plainly something more than this that makes art great.

Perhaps we see a picture which has been termed "mystical." It may depict some scene or event having to do with mysticism, but it is not mystical, in the truest sense, unless it also produces in the observer the *mystical experience*, however noble and thought-provoking its subject-matter may be. For the mystical experience, like the esthetic experience, cannot be given in objective, in-



tellectual terms, but must be lived and felt subjectively.

"It is said that God put a piece of clay in His hand and created all that you know. The artist, in his turn, if he wishes to create a really divine work must not imitate nature but must use the elements of nature to create a new element."—Paul Gauguin, artist. But if we are not to look for an imitation of nature in art, if we do not get true meaning or mystical or esthetic experience through the objective subject-matter in a picture, to what then shall we turn our attention? First we can become more aware of those abstract elements out of which an artist fashions his paintings: lines, planes and volumes, and textures and colors; apart from anything that they may represent. Then we will become more sensitive to that still more abstract element, the something "plus" in art, which cannot be defined in words but must be felt to be understood. Ralph Pearson, in his book *How To See Modern Pictures*, calls it the "felt-nature," which he says is "born of the artist's attempt to express the force underlying all things—the push of the sap upward in spring, the heave and give of muscles, the urge of love to the fusion that means birth of new life, the pull of the love that protects age and infancy." Sheldon Cheney, in his *Expressionism In Art*, uses the terms "soul of an object," "deeper reality," "hidden values, or essence." He explains that "what the camera sees can be imitated, depicted: the illusion of it given. The essence can be expressed in other terms."

Here, in these words, is the clue to much of the abstraction and distortion in modern art. The artist is beginning to feel that the ignoring of realism is actually an aid to the communication of the inner truth, or essence. It is as if he says, "If you are to appreciate my picture at all it will have to be for its abstract qualities rather than its realism." And he creates pictures resembling nothing we have ever seen before, or in which familiar objects are hardly recognizable; bewildered, we ask, "What does it represent? What is the meaning?" Our mistake is in expecting art to speak to the objective mind through images, concepts or sentiments. Not that abstract painting is meaningless;

its meaning is a thing of feeling, not of the intellect. *Abstract*, or *abstraction*, is defined as the *essence* of a thing; *essence*, in turn, is that in which the true character of a thing exists. Because this true character is immaterial it can only be sensed by an inner perception or emotion.

Total abstraction is not usual, however, even in modern painting. More often there is still some suggestion of the natural object or event by which the artist's creative faculty has been stimulated. And here is where we get distortion: that greatest source of all the protests and criticism directed toward modern art. Of course, if we want photographic exactness, distortion is abominable; but remembering that outer appearance is not inner truth, distortion is not important and *may even be necessary* to a more artistic creation in an abstract sense, or to a more vivid expression of hidden essences. How can we expect to comprehend either true art qualities or this mystical thing, the essence, in a picture, if we fret because we do not see the "realities" of the material plane, or because, in the words of an old friend of the writer, "'Taint plumb."

Once rid of this obsession for objective-reality we will discover surprising beauty and meaning in even totally abstract paintings. As a matter of fact, in some cases, the artist seems actually to have become clairvoyant, so well do his creations suggest the "visions" of very early childhood before the faculty of inner sight has been discouraged by materialistic standards. The distinguishing thing about these perceptions into the noumenal, or immaterial world, is that they are so far removed from anything seen on the material plane that it is impossible to describe them; it is thus a double thrill to discover in an abstract painting some quality, not of the coloring or the form but of something more subtle and quite inexpressible, which is strongly reminiscent of these childhood "visions." For example, Georgia O'Keeffe's two lovely abstractions of the White Iris contain this quality, whether or not the artist so intended. (It is of interest to note here that very young children, far from being dismayed by distortion in art, accept it as a

delightful flight, fanciful or humorous, away from the realities of the objective world. In the work of some artists this whimsical attitude seems to be plainly indicated; perhaps the artist has simply affected a grateful return to the simple unworldliness of the little child.)

Two other artists should be mentioned here because of their clearly stated intention to approach mysticism through abstract art, as well as for the quality of their work. Joseph Sheridan speaks the language of the mystic when he says: "Man the microcosm is endowed with the attributes of that, all that, which lives; the pulsing of the macrocosm, the oneness with the universe, that which makes man the part of the whole; and so sensing that there is a whole — and so endowed, he has no choice, would he move upward, but to seek to create, for creation is the activity of the macrocosm." And another artist, Vasily Kandinsky, who is a Theosophist, as well as a mystic, states emphatically that creative painting comes direct from the soul, and he strives to throw light upon the unseen realm by his art, which is indeed strangely suggestive of fourth-dimensional qualities, and seems to have come closer to pure *Creation* than the work of any other living artist.

But now to come to the negative side of the matter: abstraction and distortion do not necessarily always infer mystical meaning any more than they always produce great art. When the artist merely imitates these more obvious, easily copied, characteristics the result is neither great nor mystical. Yet this is the case with much modern art; only through experience and a receptive attitude can we learn to distinguish the good from the bad, and recognize the presence of mystical meaning in art.

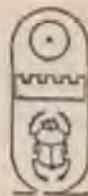
Another kind of art which is not mystical, and which must be mentioned because it is so often taken as such, is that known as Impressionism. (Not Expressionism: it is among the Expressionists that we find our best examples of mystic-art.) Impressionism was the first attempt to break away from exact imitation of nature by art, but it still deals almost entirely with objective nature, though depicting it through a haze of suggestion, or a

poetic mistiness. Thus veiling objective "truth" is *not* mysticism, as we already know; and though some Impressionistic art is great art it is not mystical in the sense of which we speak here.

One word of caution against any possible inference from all this that art in which the meaning is objectively or humanly stirring is inferior to that which is predominantly abstract or mystical. We all know that some of the greatest art of the past was created in the service of religion and that as a result subject matter entered largely into its creation. This is not the place for a discussion as to what is the true purpose of art. That it should be made to serve religious and social causes is inevitable because of its emotional driving power, but let us remember that it takes more than an ideal, moral or sentiment to make a great painting and that art which carries a social or idealistic message may yet free itself from slavish imitation of nature and incorporate the abstract esthetic elements, in a truly creative way.

According to Ouspensky, the interpretation of emotional feeling and understanding is a problem for art, because it can not be wholly, exactly, expressed in words. Considering the natural tendency of the emotions to bring us into attunement with the Cosmic, it seems that here is evidence that mysticism is a proper concern of art. Again, Ouspensky speaks of the hidden differences, which do not appear as material; "a poet knows the cross, the ship, the church altar, are all of different wood. He hears the voice of the silence and knows that one silence differs from another"; it is only by this poetic understanding of the world that we come in contact with true reality. "Art is the perception and representation of these differences. . . . Only by that fine apparatus known as the soul of an artist can the noumenal be known from the phenomenal." Add to this the fact that the esthetic experience, which accompanies true appreciation of art, is essentially mystical, by its very nature, and it seems that mysticism shall come to be recognized as the highest aim and accomplishment for the artist. So far only one way in which art can be mystical

(Concluded on Page 181)





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.)

STRENGTH FOR THE PRESENT



IT IS an acknowledged fact that strength resists any attack from the outside. Strength of the physical body makes it possible to use that body when necessary to avoid or to direct otherwise a force that might harm us. Strength of resistance within the body equally protects the organism, as it makes possible the throwing off of the invasions of disease and poor health. Strength of mind makes it possible to see all things in broad perspective. It enables us to face conditions such as adversity, uncertainty and grief with an attitude that

fortifies the individual to literally accept the law of compensation. Strength of character gives us the ability to at all times uphold the ideals to which we subscribe. It makes it possible for us to proceed on a path directed toward an ultimate purpose which we have selected without being misdirected or without swerving from this selected path because of those incidents which may come to our attention that hold temporary appeal. Considered as a whole, strength is that attribute of the individual which makes it possible for the individual to be a bulwark against all that would bring him physical harm or in any way cause him to lose his ideals.

It is true that we all cannot share equally in strength of body, mind and character, and it is also true that regardless of the development of strength in each of these categories, from time to

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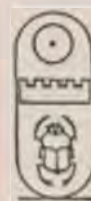
time there will be tests, trials, temptations and indispositions that will constitute a real test of our strength. However, anything which is built or provided for the purpose of upholding something else must be subject to test. The steel girders which carry a bridge across the stream, the important parts of an automobile or an airplane have work to do, and should their strength not be equal to the support which they must provide, the whole mechanism or construction would fail to serve its purpose or its usefulness. Therefore, each item must be tested; it must be tested by being put under considerably more strain and stress than it will have to bear in the ordinary fulfillment of its purpose. Steel girders are frequently subjected to many times the weight they will have to carry in order that it will be absolutely assured that what is essential for them to do can be done easily. There is no exception to the strength of mind and character in the human being. We are placed in the universe to fulfill a purpose, a purpose which requires the full use of all our abilities. It requires all the strength that can possibly be rallied to be able to continue through life until a point of perfection is reached.

All strength that man has also meets a test — a test which is frequently far beyond what apparently are the ultimate forces with which he must contend. In other words, just as the physical structure must be tested for strength which will exceed the pressure that will be placed upon it, so man in his mental and character makeup must pass through those experiences which will place a strain upon the strength of these abilities which will exceed that with which he will ordinarily have to cope in the usual situations of life. Every test adds to our strength. It makes it possible for us to face the next with less fear, less uncertainty and more assurance of the ability of our strength to meet the demands.

These are times when many points of mind and character are meeting the fullest demands of our ability to cope with them. We are forced to make per-

sonal sacrifices for the ideals to which we subscribe. These sacrifices go as far as affecting our very lives and those of our loved ones. Wherein will we find strength to meet these tests? Can we find it in the accumulation of wealth, by surrounding ourselves with the property which we have, or should we turn to pleasure in the form of entertainment or even to the point of trying to subordinate our difficulties, subordinate the demands of the present time by dulling them through the use of drugs? Such would be the path of a weak man or woman. He who is truly strong and has the abilities for added strength will face the situations of the present regardless of what that present may be. We should take heart in the fact that those things which are the most valuable are not to be found in the material world, or in possessions and property, but in the immaterial. Regardless of what may be the trend of circumstances in our immediate environment and in our personal lives, they will always remain as valuable and as complete as we choose to have them. It is in the immaterial that we will find support and assets of which we cannot be deprived.

In the contemplation of the philosophy of life as evidenced in the great who have lived before, we will gain strength of mind and character. We will build our own understanding of life's principles from which we will not waver, because the present moment will be to us but a segment of the whole of life. Our realization will be that we also can find in our own mind power the abilities to face whatever demands are placed upon us. The cooperation of others who will also place ultimate value upon the intangible things of life will be found to lend sympathetic support, and so they can turn to the Cathedral of the Soul in which all are invited to participate when faced by those decisions that require the greatest of strength. A copy of the book, "Liber 777," which explains the activities and purposes of the Cathedral of the Soul, will be provided without obligation upon request.





The Practical Application of Mysticism

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

(The Mystic Triangle, November, 1926)

Many of the articles written by our late Imperator, 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 Imperator, 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.



UR members, and students of modern applied Mysticism generally in the new world, can hardly appreciate the real value of Mysticism as it is being taught by the AMORC until they have made many practical applications of

the laws and rules.

Not so many years have passed since Mysticism was little known in this country other than as a form of mystery or magic dealing with Arcane subjects delighting the intellectual side of man more than affording him any real help in the material world. There are many today in all walks of life, and we regret to say in those stations in life where we would least expect it, who still have the same view in regard to things mystical or that knowledge which we claim lies within the field of mystical comprehension.

It is not uncommon for us to hear through our correspondence with those who have gone into the higher grades of the work, that we should almost eliminate the word "Mystical" from our literature, if not from our Ritualistic and lesson papers. These persons claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of all our lessons and instructions is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being. Through this men and women become attuned to higher impressions, to a broader understanding and to a more correct interpretation of the emotions and sensations to which they become more and more sensitive by such development. Naturally we who know, claim that the mystical side of man, or that which eventually delights in the Mysticism of the universe, is the higher side of man and makes the successful man or woman a more dominant figure in the world.

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Religion has always had for its end the development of the higher side of man. When religion, in any of its extreme forms, tends to develop man's comprehension solely along the lines of the spiritual expression in nature, and ignores the practical matters of life, we find that it fails in its real purpose; and the success of the churches of today lies along the path that demonstrates the truth of our contention, namely: that man must be guided and directed so that his higher development and his understanding of all things divine and material assist him in living a better life, in having health, happiness and success.

One need only leave this new world of the West and go to the older countries of Europe and of the East to discover what modern Mysticism, and especially that exemplified by the AMORC, has done in contributing to the great advancement of the Western Hemisphere. In these older countries, bound by traditions, limited by conventions, lacking in some way in the spirit of progressiveness, hampered by legislation, laws, principles and doctrines unknown to us, Mysticism and Occultism are classified by a great many as delightful subjects for investigation and sincere study, but not as practical helps in the daily affairs of the people. This may seem strange to those who know that in these older countries Occultism, Mysticism and the Rosicrucian movement, to be specific, had their greatest development and permanent foundation. But it is because of this fact and because of the great reverence they have for traditions and early foundations that the subject of Mysticism, and the Rosicrucian studies especially, have made little progress.

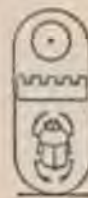
Speaking of our work in foreign countries, one finds in every land and in every city the thought expressed that America and its people have some secret method, some unusual knowledge or possibly some mysterious key to success and prosperity. When one ventures to explain that in the Rosicrucian teachings, as presented in the new world, the allegorical, veiled and symbolic principles are applied to the practical needs of our daily lives, they are astounded to think that we can so adjust our daily affairs as to meet the principles and

laws contained in the teachings or, what seems like a more impossible thing, to so adjust, translate and interpret the Rosicrucian teachings that they will fit and apply to our very advanced and material interests in this new world.

At once the inquirer asks: "What, do you even actually use the alchemical principles and transmute metals into gold?" That would seem to be one answer explaining the prosperity of America. Another asks: "Do you mean to say that you take the Divine Principles contained in the teachings and apply them in some strange way to your business affairs and in your homes and for your health and happiness?" This would appear to the tradition-bound mind to be adventuresome and a daring journey into an unknown field.

When it is explained to those of India, Egypt, and even of Spain, Italy and Germany that a modern Rosicrucian in the new world looks behind all of the allegories, the Metaphysical symbols and the alchemical processes, and sees in them laws and principles that he can use daily and almost hourly in all the affairs of his life, at once the question is asked as to how this has been done and in what manner the American mind or the mind of the new world makes such interesting and important translations of principles.

The Occult and mystical books most common in the private or secret libraries of the mystical and Rosicrucian movements of Europe are those which were popular hundreds of years ago and they are read today from the same viewpoint and with the same interpretation as when they were offered by the authors in their veiled expressions. There are thousands to be found in every country of the old world who still believe that the oft-repeated reference in the Rosicrucian writings to the transmutation of "base metals into the purest gold" refers exclusively to a chemical process to be performed in a laboratory with crucibles, vials and instruments familiar to the chemists and alchemists. In devoting themselves to a study and test of the formulas thus symbolically presented, and wasting years in an attempt to prove to their own satisfaction that base metals can be transmuted into higher and purer forms, they pass from



youth and vigor into old age without having accomplished anything new for mankind or for themselves. It does not seem to dawn upon the minds of most of them, even unto this day, that the ancient writers used the chemical expressions to indicate that through the fire of test and trial and through the purifying process of time, suffering, devotion and study, the baser elements of man's nature might be transmuted into pure gold, into a higher expression. This is what the Mystics of the new world have done and this accounts for their great advancement, their success, their prosperity and happiness, while those in the old countries still hoped and prayed for the discovery of the great Elixir, the Philosopher's Stone, the secret of transmutation and the sudden revelation of the key of life.

It is no reflection upon their intelligence and there can be no denial of the great good that has come to the world through the devotion to the allegorical and symbolic teachings of the ancient mystics. But centuries have passed, years have marched by in rapid progress, and the consciousness of man today and his entire environment, his necessities, his vision and his creative powers have taken him beyond the point in the advancement of civilization existing when these ancient writings typified the problems, desires and needs of the people.

When disease was little understood, when perfect health was considered an unusual prize, possessed only by the fortunate or starry-blessed, it was natural for man to think that there must be one specific mineral, one combination of elements, one drink of life fluid which, if discovered or evolved, might become the key to health and a protector from disease. Today man knows that health is not a special gift, that it is not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind in the new world knows that by living properly health will result in a natural way and that there is no one remedy, no one specific, no one secret formula which will guarantee health in the face of the violation of natural laws. Just this change in one viewpoint is, to a great extent, responsi-

ble for the higher understanding of the mystical or seemingly mysterious laws of nature. Everywhere in Europe and the Orient the AMORC of North America, with its revised and modernized presentation of the ancient teachings, is highly praised. The lectures and lessons of AMORC have been read and translated in the Forums of most of the European branches of the Rosicrucian Order and commendation, as well as surprise, is universal. Requests are received constantly from European points for copies of our lectures, and reports are sent showing that when the minds of the people permit them to test the principles and laws in a modern way without prejudice or bias, very unusual results have been found by them as they have been found by our members in North America.

Another comment made most frequently and with enthusiastic emphasis is that of all the so-called Rosicrucian literature issued in the world today (most of which emanates from America or through American channels) the AMORC Rosicrucian teachings offer the most practical benefits and contain the only practical experiments and applications of value to men and women who wish to succeed in life and become living examples of their natural birthrights. Members of the AMORC who have gone abroad and who have visited some of the foreign Lodges and demonstrated some of the laws and principles in a modern way have appeared to be miracle workers to the minds of those who have never ventured to apply the principles in this way.

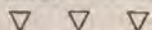
America today represents the most powerful, successful, advanced civilization in the world. This is conceded in a political way, and by the Mystics and Occultists it is conceded in the way of light and knowledge. Yet we have thousands — millions — in this country who believe that self-appointed teachers and avatars coming here from some Oriental country may possess that rare knowledge or those secret methods by which health and happiness and prosperity may be attained in a few days or a few hours.

And there are millions in the new world today who believe that there can be found in some popular book, or in a

book with some bombastic and alluring title, those secrets, those rules and principles which have been preserved for the sincere and the studious and which may be rapidly converted into a modern Philosopher's Stone or a new draught of the Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastership secondly, and conscientious leadership thirdly. Let us be broad and tol-

erant, never jealous of the knowledge we possess, but always guarding it carefully for those who are sincere in their seeking and honest in their desire to study and attain wisdom. But also let us always be mindful of the fact that we must lead those who are in darkness into the light and make it possible for the seekers to find that which will prove to be the goal of their search.



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has been discussed; that is, by expressing the inner truth or essence of a thing. In a coming article we shall see how the artist may go even further; how he may create a little world, complete in itself, while echoing the rhythm and architecture of the universe, and proceeding as a direct manifestation from the great well of truth lying beyond all things.

In conclusion: let us not become so absorbed in the pressing problems of the day that we lose perspective and perhaps question the place of art in a world at war; rather let us look to art for the much needed assurance that all is not what it seems, that beyond the

mundane world of defense, inflation and war there is another "world" more lasting and more Real. The present world-wide conflict is the inevitable culmination of destructive forces of the past, while art, as Ouspensky says, is the first experiment in the language of the *future*, anticipating a psychic evolution of Humanity and divining its future forms. Moreover, art can and should be made an active agent in bringing about this evolution by increasing Man's inner perception and bringing him into greater attunement with the Cosmic.

LIFE BEGINS WITH HEALTH

No one is fully alive whose natural functions are restricted by illness. The farther you slip below normalcy, the more enjoyments of living are lost to you. Aches, pains, and disorders utilize energy that could and *should* be used for accomplishment, for doing, and for getting the utmost from life.

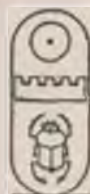
When your consciousness and mind are continually chained to your *self-concern*, your *physical distress*, those activities which make for real living are denied you. Make up your mind—there is no compromise with ill health. Plan an out-and-out assault upon your condition. Consult the reputable staff of the Rose-Croix Institute and Sanitarium. Write for full particulars.

Spend some time under their competent direction, and you will ultimately *save* many hours, possibly weeks of future concern or discomfort. The excellent facilities of the Rose-Croix Institute and Sanitarium for diagnosis combined with a *sincere desire* of the staff to assist you to recover assures you frank facts about your case. If you can be helped, they will tell you so—if not, they will also so advise you.

The Rose-Croix Institute and Sanitarium is *not* a commercial institution. Its rates and fees are most economical. Health doesn't wait, so write today for full explanatory literature. Address your letter: Rose-Croix Research Institute and Sanitarium, Bascom and Forrest Avenues, San Jose, California.

AWAY FROM THE MUNDANE WORLD

We cannot deny the demands upon our time and attention that current events make the obligation of every upright citizen. No less should we remember that those who serve best are those who are best prepared. Ideals and aspirations stand behind the successful accomplishment of every worthwhile cause. You will have a better perspective if you devote some time to the cultivating of those ideals and principles which endure regardless of physical change. A most interesting book, which has helped many to gain a better insight into life, is "Cosmic Consciousness," by Dr. Bucke. This subject is presented by many illustrations of the lives of those of the past who have attained this state. This large book may be obtained from the Rosicrucian Supply Bureau for five dollars (\$5.00) postpaid.





Sacred Cities of the Andes

By THE EMPEROR

The following is the eighth 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.

WHERE DEATH REIGNS



THE September morning was pleasantly cool. The air was refreshing with that delightful fragrance of growing things which makes one so conscious of the great motivating force of life in the spring. Here in the Andes, in the

Southern Hemisphere, the seasons are reversed—a condition to which we found it difficult to adjust ourselves, since but a few weeks before we had left North America in mid-summer. At this hour we had little time to contemplate upon these things, for we had to hasten to gather our paraphernalia for an extended stay in the hinterlands. We were to depart for Machu Picchu. For some enigmatic reason it seemed like the Mecca of our journey. The very utterance of the word stimulated our imagination and aroused an exciting spirit of adventure.

Conditions there would be much more primitive. The journey, we knew, would be fraught with health dangers if one became at all negligent in his choice of diet and drink. We had been compelled to submit to inoculations for small pox before entering the country, and it had

been advised that we receive as well inoculation for typhoid. To the latter we did not agree, and it was not a compulsory requirement. Water was a principal menace, as it is in most primitive sections of the world or in those areas where there is a paucity of sanitation, and particularly is this so in the tropics. No matter one's craving, with thirst aggravated by great heat, it may prove disastrous to drink from a stream. The fact that water is cold, clear, and fast-flowing is no assurance that it is not contaminated.

Likewise, even in eating establishments where a sparkling glass of cold water is an extreme temptation, one must refrain or possibly contract a serious malady. The reservoirs adjacent to the cities and the aqueducts through which the water is brought to them are often filthy. The same precautions to keep them free of refuse does not exist as in the United States of America, for example. This does not connote that the authorities are ignorant of the need of healthful water, but rather that the great masses of the peoples of Peru, for example, are ignorant of bacteriology. As with most primitive or illiterate peoples, clear, pleasant, tasteless water is to them an assurance that it is innocuous. Further, it must be realized that of the some seven million people of Peru, at least half of them are Indians, descendants of the Incas and the pre-

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Incaic aborigines. Further, the more one dwells in the tropics or subtropics adjacent to the jungles, the more one is inclined to malaria and other fevers unless ideal conditions prevail in that region. We were to contend with such regions.

The distance in miles from Cuzco to Machu Picchu was about one hundred and twenty-five. The means of transportation were to require at least eight hours before we finally reached our destination. The major portion of the distance would be covered by the *ferrocarril*. This railroad consists of a narrow gauge track on which, at this time, there was operated a motor bus to which there had been attached standard railroad iron wheels. On the top of this bus, rather precariously perched, was strapped our equipment, which gave us some concern.

Cuzco has to its north, as we have described, a range of hills upon the near summit of which is located the old fortress of Sacsahuaman. These hills must be traversed before the floor of the plateau is again reached. To avoid extensive tunneling and a prohibitive grade there is a series of switchbacks, one paralleling the other, but each slightly higher. Thus, for nearly an hour this single car travels several miles back and forth, each time attaining a slightly higher elevation. The method is most crude, but where time is not a factor of importance, it does not distract the passengers.

Finally we are away. At no time do we travel in excess of thirty miles an hour. This is partly due to the many sharp curves and comparatively short straightaways. For many miles across the plateau north and east of Cuzco the immediate terrain and surrounding country is not unlike our approach to the sacred city.

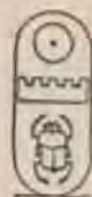
Spring planting is underway; oxen slowly trudge along — animals so patient that they seem completely devoid of spirit. The rustic plow, its shear and beam both of unfashioned timber, turn up a small furrow. The Indian brings the oxen to a halt, stops and rests against their side, gazing after us as long as we are visible, perhaps an excuse for the temporary stay of his labors. The passing of our vehicle is a

daily event, and most certainly could not invoke such great interest. Here and there an obese Indian woman with a colorful, wide-brimmed hat, and with voluminous, coarse llama wool skirt would excitedly drive off the rails ahead of us several llamas. These llamas were being herded along the track, for it was the only road of any kind in the vicinity. There was a bond of amity between these indigenous Indians and the crew men of this railroad, for the latter never remonstrated with the former.

The transformation of the terrain was quite sudden. We had been rapidly descending for some time, the gasoline train-car swaying from side to side as it negotiated the turns. The little villages with their adobe huts — or hovels — and patches of cultivated land had disappeared. We now entered a series of small canyon-like gorges, and traveled precariously along roaring mountain streams to clatter over narrow trestles. At times the walls of the gorge were so close or tortuous as to shut out light except that which penetrated from directly overhead.

At one point we thrilled to see suspended from a rocky ledge upon which we traveled, and crossing a roaring stream, one of the original Inca suspension bridges about wide enough for a man to cross. It was extremely dilapidated, and we hoped in disuse. The Inca engineering skill in suspending these bridges across gorges and canyons at great height is a matter of marvel. Even though originally they were quite safe, they would test the courage of an inexperienced traveler. They swayed and bobbed up and down with each step as the traveler walked across, causing a most insecure feeling. However, without such a means this country, of canyons and gorges, could not have been linked into an empire as it was by the Incas.

We had now emerged from the series of gorges and were making a gradual yet rapid descent. The change in altitude was again noticeable. Within a space of a comparatively short time we had dropped from 11,500 feet to 6,000 feet. The air was now pressing in upon us. The sensations were about the same as that of high altitude — difficulty in breathing. It amused us that we had



become so accustomed to high altitude that 6,000 feet was now considered low and discomforting.

The transition in vegetation was also quite apparent; there was no more the bleakness of the plateau. Instead there was a tangle of verdure—palms, great ferns, trees whose leaves were brilliant in coloring, all entwining to form a matrix. High grasses, many with colorful plumes, reached up to block our vision below the virtual roof formed by the trees themselves. Here on either side was a wall of foliage so dense it seemed that no man could penetrate it. The fragrance was really intoxicating. One's nostrils were assailed by the pleasing scents.

As suddenly as it began, another change took place. The jungle growth receded on either side of the narrow road-bed upon which we coursed. To our left, like a gigantic serpent freed from the undergrowth, there broke into a view a wide stream, best described as a shallow but swiftly-flowing river. Abruptly from its opposite bank arose the steep sides of the foot-hills of one of the lesser ranges. Its sides from the water's edge to a great height were *stepped*—terraced. These terraces consisted of stone walls laid in regular courses of small rocks in sizes varying from the human fist to the head, and rising to a height of about four feet. The width of the top of each terrace was also about four feet.

These terraces had been built by the Incas *centuries ago*. On them they had cultivated their vegetables and herbs. Mile after mile we traveled by these terraces which were interrupted only for short distances. The majority were, insofar as their structure was concerned, as excellent as the day they were constructed. Narrow valleys here in the Andes compelled the Incas to utilize the steep sides of the mountains for their planting; thus the terraces. Actually throughout the former Inca empire hundreds of miles of such stone walls were erected. The task of building them must have been tremendous; the patience they required inexhaustible. Even though the country may be said to be literally a great quarry, the work of gathering these stones must have been herculean.

We were entering a small valley, and around us were towering mountain peaks. The verdure crept up their sides toward the snow line making them more appealing. These great masses of matter were literally crowding in on us. The temperature was quite warm for we were entering the downstream section of the mysterious Urubamba Valley.

Hundreds of years ago Inca Pachacutec found it necessary to make important conquests in this region. The frontiers of his empire at that time were at Ollantaytampu, which is now under archeological excavation, and which we had passed but an hour ago. The incursions of savage tribes of aborigines from the near Montanas compelled Inca Pachacutec to set forth against them. The Montanas are the great forests which slope from the Andes eastward down into the Amazon region. At their highest altitude they constitute the world's greatest stand of hardwood. Further down they merge into dense, almost impenetrable jungles in the region of the headwaters of the Amazon.

The Montanas were entered only for a short distance by the Incas, and even today only a minute portion of them has been traversed by a white man. In their tropical area, they are infested with snakes, poisonous insects, wild animals, and tribes of savage head-hunters and pigmies. Sometime in the distant future it may be worth the tremendous cost to construct a railroad into them and to haul their timber the several hundred miles over the Andes through high altitude passes to the Pacific.

At this point, also, the water was flowing eastward, away from the Pacific, down to the Amazon basin because we had now crossed the great continental divide.

It was from out of these dismal dark forests that the savages emerged to attack viciously the civilization of the Incas, so we are told by Spanish chroniclers. These aborigines burnt their captives. They kept bits of the burnt skin as trophies. Furthermore, they made drumheads out of the hides of their slain enemies. They had a strange cult of dog-worship. That worthy friend of man was, on the one hand, apotheosized, and yet, on the other hand, paradoxically, they esteemed eating its

flesh as a delicacy as well. They also had a revolting custom of making a trumpet out of a dog's skull. These trumpets were used alike for their own music and to terrify their enemies.

It was against these aborigines that Inca Pachacutec set forth with an army of thirty to forty thousand. He succeeded in pushing them back into the Montanas. Then he established Machu Picchu as a great citadel on the edge of the Montanas which was to compose his new eastern frontier. Machu Picchu rises in the heart of this region and commands a narrow canyon of the Urubamba River. It clings to the side of a precipitous mountain forming a natural fortress.

We finally had reached the end of the narrow gauge line. From here there was no further means of transportation except one's own feet, or by horse, or burro. The surroundings were spectacular. Around us was the tremendous mass of the mountains, the peaks of which seemed to scrape the azure blue of the skies. The Urubamba River rushed past, and soon lost itself in a gorge.

We discovered that we would have to carry our equipment for a mile to where the saddle and pack horses could be obtained. We secured the services of two Indian boys, and together with them we carried the heavy camera equipment, which under the hot sun seemed to increase in weight. On reaching the horses we found that only one pack animal was available. The other two were to carry us. This left for disposition two small cases which, however, were too much for one boy to carry. We engaged the two boys to pack them on foot to the summit. They were grateful for the opportunity of earning the two soles each.

The journey was straight up. From where we stood our trail was not even visible a few feet distant, lost in a tangle of brush. Machu Picchu—the lost city—was up there on top—*somewhere*. Back and forth we zigzagged as we ascended. The horses had no difficulty with the continuous ascent, being used to the altitude. Soon the Urubamba Valley River lay like a silver thread far below us—yet no sign of Machu Picchu. All about us was the

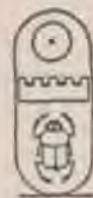
most magnificent mountain grandeur possible—the Andes at their rugged best. The sun was beginning to dip behind one of the peaks, and we knew from the purple coloring creeping up the canyon walls, that night would come quickly.

A sharp turn in the trail, and we found that we were nearly at the summit—and there was Machu Picchu! It clung, it seemed, to the peak of this mountain. Erected on the near summit, by the Peruvian government, was a small stone building, maintained by an Indian attendant who lived there in isolation. He prepared coarse but wholesome meals for us and provided army cots and bedding.

After dinner we stood looking out on the mystery of it all. The air was growing cold at this higher altitude. Like steam, clouds of vapor rose from the tropical vegetation below and slowly settled down upon the ruins covering them like a protective blanket. Above it all, however, remained just the tip of Huano Picchu like a sentinel guarding a lost world.

The form of Huano Picchu is like that of a gigantic, recumbent, prehistoric beast, giving the entire mountain an eerie appearance. To the Incas it was almost animated, and they related many strange tales about it which have come down as legends. The mists, the sun, the shadows would actually confer upon it many moods that would have an effect upon the mind. You had that inexplicable feeling that you were constantly being observed. As you looked upon Huano Picchu, you were compelled to fight the imaginative impression that the animal-like head of the formation of the mountain did not actually move and follow your very footsteps with unseen eyes. It was with suppressed excitement that we finally slept that night.

We were up early, anxious to put in a full day photographing. We had, however, not reckoned with the *mountain mists*. The sun was obscured by a deep fog which penetrated and covered all. The river far below could not be seen. Just a portion of the centuries-old city was visible at a hundred yards. The sun, so Alonosus, bright Indian lad of twelve informed us, would not disperse



the mist until about ten o'clock at least. We set out to get our bearings.

Machu Picchu was not a tumble of stones as were most of the ruined cities. It was in an excellent state of preservation even when first found. It was truly a lost city until 1912 when it was discovered by an expedition from Yale University. In comparison to other sites, not a great deal of restoration had to be done. There were the usual great stone terraces with short stairways leading from one to another, and along which we walked on a cushion of early spring grass. The Indian lad, Alonosus, frequently stopped to pick luscious wild strawberries and to point out native wild flowers. Here, also, were stone streets on either side of which were the houses of the former residents who disappeared so mysteriously. Here, too, was a magnificent carved stone tower (See photograph April, 1942, *Rosicrucian Digest*) used by Inca sentinels to command a view of the approaches to the city. Here, also, were the elaborate homes of the once great noblemen. Here, too, were the stone baths, cold spring water still running in them.

The edifices were of a variety of stone masonry, some very crude—and all without roofs. The original roofs, the weakest point in Inca architecture, were thatched. Machu Picchu had no regular plan for its construction as a city. It just grew from a citadel to a thriving city housing several thousands of inhabitants. Consequently, as in our cities today, side by side were representations of the various styles of architecture which developed in it throughout the years. The oldest structures were of uncut stones; the later, excellently executed works of masonry. The latter were principally occupied by the nobles and wealthy class.

The poorer types of residences, of course, originally had thatched roofs as did the most expensive ones. During the time of the Incas, these thatched roofs teemed with vermin which bred in them. Cuy-Cuna, or guinea pigs, ran in and about their earthen floors during the time of the occupancy of the Incas. Cooking at that time was done out-of-doors except in bad weather; when indoors the smoke added to the many other smells, and the preparation of

food further cluttered the small area. At night the family of those Inca peasant-like subjects and their domestic animals, the dog, for example, and uninvited rodents all slept together.

The larger dwellings for the more prosperous class often accommodated two families. The doorways were about six feet in height. The sides were not exactly perpendicular, but oblique—that is, the distance between the sides at the base or threshold was wider than at the top. A large capital stone or head-piece was fitted across the top to support the wall above. The stairways approaching the entrances were sometimes hewn out of one large rock (See photograph in back of this issue). The walls were composed of large blocks of stone perfectly fitted and laid in regular courses. The windows were fairly large and uniformly placed, each window looking out upon a scene that appeared like a magnificent painting. (See photograph in January, 1942 issue).

Let us step inside one of these homes. It all seems so bleak and uninviting within, cold monochrome stone. Originally these edifices were equally as colorful as the stone baronial manors and castles of medieval Europe. The walls of these Inca abodes were once covered with beautiful llama skins. The flooring was covered with brilliantly dyed, woven patterns of llama wool with their plant, fish, and animal designs arranged in geometrical order. Beautiful painted pottery once was situated in the different corners or suspended from the wall by cords.

Later, and for several days, we photographed the many streets, towers, homes, baths, terraces, and other points of interest concerning the lives of those peoples who had left the city centuries before. Our greatest fascination was experienced at the highest point in the city, the absolute summit of the mountain—the *great sun altar*. The summit was a sheer rock forming a circle about thirty feet in diameter. It had been leveled except for a cone that projected from the center like a shaft. It was fashioned out of the same rock, and at the base of the shaft were two ledge-like steps to kneel upon when the ancient supplicants came to offer their

prayers (See photograph, January, 1942 issue). Legend relates that the adherents would kneel before this altar just before the sun, whom the Incas called *Ynti*, would pass into the west, and they would seek to tie it fast to the shaft while they offered it their prayers.

The vista from here was *soul stirring*. From the thirty foot arena we could look straight down thousands of feet to the Urubamba River. Ahead of us, possibly five miles, was a north-eastern approach to the canyon between two great mountain walls. To the southeast, about the same distance, we could see the other small entrance into this valley from one point of vantage. Both entrances we could see in our mind's eye easily fortified by short rows of stalwart Inca warriors. If they had been forced back, they could have retreated to this mountain's sheer walls and to this city of Machu Picchu, the citadel—and here stand a siege indefinitely. Inca Pachacutec had chosen well a site for his fortress. The river below flowed from this point into the great dismal forests and the headwaters of the Amazon—a region in which no white man has ever deeply set foot—and returned.

This altar shaft before us and the others throughout the empire were also used for *time determining purposes*. The Inca year was called *Huato*. Spanish chroniclers, such as Garcilasso, say the Incas reckoned the length of the solar year and period of the solstice by noting the shadow cast by such specially constructed towers and by taking observations from them. This reminded us of the great megalithic structure at Stonehenge, England, on the Salisbury Plains with its massive slaughter stone facing the east used for a similar as well as ritualistic purpose. Such structures as these in Peru were called *Intihuantana*, which is equivalent to "the place where the sun was tied up."

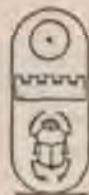
Time after time we climbed to the summit to this sun altar, and there sat, disinclined to speak, looking out upon this cathedral of nature. We would feel the grooves in the stone about the altar formed by the muffled shuffling feet of the thousands who had come there in past centuries when it was a thriving city to offer prayers. We thought of the

priests who performed their liturgies and offered libations to the Sun God himself. However, often as we visited it, something was absent; we sensed a lack of some kind. I was not quite satisfied. I was like one who sips cool water when he has a craving thirst.

One night there came the experience that quenched this thirst within. This was not a prosaic night—not just another time for early retirement. The heavens were clear; for some inexplicable reason the usual night mist was absent. *A full moon shone down* with unbelievable luminosity. Suddenly I decided to go into the ruins. We set forth. Night-time in this city of old is hazardous; darkness obscures the way. Loose stones which could be avoided during the day but not seen at night might throw one off a terrace or tumble one against a wall, causing a serious injury. Slowly we wended our way over the terraces and began our approach down one of the stone thoroughfares.

Fantastic patterns of light and shadows lay before us. They were grotesque, exciting. Quietly we passed edifices once occupied by Inca families; courtyards in which children and their pets tumbled and cried centuries ago. The inky black shadows of the windows and open portals allowed our imaginations to frame images within them.

On we walked in this city of the dead. We hesitated a moment before the great sentry tower and looked up at its truncated top. Our hearts bounded. Some sort of bond existed between it and ourselves. We felt as though eyes which we could not perceive were scrutinizing us, as though we were desecrators disturbing the peace of the night—and of the centuries. Certainly during the reign of the Incas we would not have dared to so stealthily invade Machu Picchu or to walk about unchallenged. For the moment our memory of the past and our consciousness of the oppressive silence made us feel contrite, and then the wave of hesitancy disappeared. We were here for no purpose of ridicule, no derision of the Incas and their ways of life, rather to honor them and further reveal their contributions to the progress which humanity had made. By this reasoning a



burden was lifted from us, and we walked freely along, the only sound our own heavy breathing and our footsteps.

Finally we came to the sacred way and began our ascent, for *the sun altar* was our destination. We climbed the time-worn stone steps that led to it. As though it symbolized the inner light of a people, it was bathed in white, so luminous was the moonlight. Its details, its worn parts, its crevices, and depressions were lost in the uniformity of the light. We stood in reverential silence and looked toward the ominous shadows cast by Huano Picchu, neighboring mountain sentinel.

We were but a few days from the fall equinox, a time of great occasion to the Incas. In the month of March, centuries ago, when they reaped their maize or Indian wheat, they celebrated the occasion, the harvest, with joy and festivities, as many Oriental peoples celebrate the equinox in March, and as do we Rosicrucians. However, the September equinox was also one of the four principal feasts to the sun held by the Incas. It was called *Citua Raymar*.

To denote the precise day of the equinox they would erect pillars of marble in an open area, adjacent to a temple of the sun, or an altar to the sun such as this one before which we stood. When the sun came near the line, the priests daily watched and attempted to observe what shadow the pillars cast. To make it more exact, we are told that they fixed a gnomon to a pillar, like the pin on a sun dial, so that the sun at its rising would dart a direct shadow by it! When at its height, or midday, the sun caused the pillar to cast no shade

and to be enlightened on all sides, the Inca priests considered that the sun had entered the equinoctial line.

This day in the past would have been one of great preparation for the Incas. Even at night, at this hour, the priests would have been getting the altar in readiness, and Machu Picchu would have been festooned for the coming occasion.

These thoughts placed us in attunement with the past. We felt imbued with the hopes and beliefs of the lost peoples in whose city we were now the sole occupants at this late hour at night. This altar before us was a symbol of the soul of a past people. It was at this altar they gave expression to the *higher sentiments of self*. Time may have changed what they once believed. Man has moved on in thought, but he has not altered that immanent force which motivated the Incas, and which has likewise caused the plane of human consciousness to rise century by century. That which caused the Incas to believe as they believed and to leave behind monuments to their spiritual conceptions still exists deep within man.

I felt, as I sat before this altar, not as one at worship, but as one in humility, reflecting upon the course of mankind. To me the occasion was one of *initiation*; I had crossed another threshold, a threshold of understanding, of a greater communion with my fellow man. Certainly I had been raised at the altar of my consciousness by this experience. This experience was also the climax of my journey to the sacred cities of the Andes—and another mile-stone in my life.

TRAVEL TO THE CONVENTION

Indications are that we will greet members from throughout the United States when the annual Rosicrucian Convention convenes July 12-18. To repeat a previous announcement, we wish to state that there are no existing restrictions on the Pacific Coast that will in any way interfere with Convention attendance, or participation in all of its activities. Write today to the Extension Department requesting a special bulletin of information concerning travel to the Convention and further details regarding the Convention itself. This bulletin is now being prepared and will be mailed immediately upon request.

IN OUR CHAPTERS

All members who live within traveling distance of an A. M. O. R. C. Chapter or Lodge should ask to be put on their mailing list for special announcements and bulletins. Members of Chapters and Lodges in recent months have had the special privileges of viewing interesting motion picture films prepared by, or under the supervision of the Order, and also of participating in interesting experiments by the use of special equipment sent to various Chapters. To gain additional benefit from your affiliation with this organization, support the Chapter nearest you.



The Evolution of Mind

By R. F. GAFFORD



HO can doubt the evolution of man in this age of his meteoric progress, after glancing back through the pages of the past? Who can doubt his rise from the ruck and muck of screaming beastliness to our present stage of civilization with such convincing evidence as that which glares at us from out of the musty pages of history? It is unquestionable. Its evidence is plainly seen in the last century. More! Developments are so rapid that it is cognizable even in the last half century. Our senses of feeling are more varied, and finer; our physical beauty of form and features more perfect; our brain capacity greater than ever before.

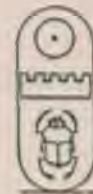
For example: A child's mind at the age of ten, a generation ago, was more sluggish and undeveloped—not so keen and active, not so receptive to knowledge, as that of the modern child of today, of the same age. The modern child is far more intellectual at the age of ten than a child of a generation ago was at fifteen! This is an indisputable fact that must be recognized by everyone who will only pause to think. And why is this? It is the self-adjustment of Nature.

Nature always makes provisions for the conditions that exist. And the conditions fifty years ago did not require

the brain capacity that is needed today. There was not half so much to learn! New inventions and scientific discoveries have added much to our language, additional branches of studies to our schools. Science has broadened out so much in the last half century that instead of having two or three branches of studies of its fundamental principles, it has been divided into countless branches of studies, prepared thus by the master minds in order to simplify the things already learned so that students can make greater speed over the things known, and have more time to spend in discovering things unknown. With all the accumulated knowledge of the ages—vast libraries, countless thousands of new discoveries and inventions—it does not take a student any longer to graduate today than it did half a century ago. Does not this fact alone go a long way in proving the theory I am trying to propound?

And yet, with all of our knowledge and the seemingly top-most pinnacles of civilization we have attained, we have barely scratched the surface with our brief endeavor; barely touched the hem of knowledge's garment. We are just beginning to glimpse faint far vistas, the vastness of the broad fields ahead that our endeavor of a few million years has scarcely touched.

Look back at the distance we have traveled in the last few years, and the acceleration of speed we have made. It is astounding, come to think of it. Then just try to imagine, if you can—at the same rate of acceleration — where we



will be a hundred years hence. It is inconceivable. Our minds are too frail to grasp it.

Suppose the people of a generation ago had been told that the people of today would be riding in airplanes at the rate of 350 miles per hour, automobiles at the rate of 75 and 80 miles per hour, talking into instruments that would convey the sound of your voice through the air at the rate of 165,000 miles per second to any part of the world, would be taking pictures of scenes thousands of miles from the camera? Do you think it would have been possible to make them believe it? Certainly not. No more than we would believe that people fifty years hence will be using chunks of fire from the sun to heat their furnaces.

If we have made such great advances as from the ox-cart to the airplane in the last fifty years, to what heights will we attain in another century? The farther we go, the greater acceleration of speed we gain. Our stride will be so rapid in another century that it is inconceivable; an impossibility, to try to imagine where we will be and at what rate we will be traveling. Man's mind, at this stage, is too undeveloped to grasp very much; to reach out very far in the future. It is just in its infancy—like a new born babe—groping for something it is vaguely conscious of beyond the slats of its cradle.

The brain is a machine stimulated by thought, each thought producing another thought. With each successive thought produced, the machine becomes more active, stronger, more capable of producing a greater number of thoughts. Thoughts exercise and strengthen the brain, just as action strengthens the muscles. Although it takes a thought to produce an action, it does not require an action to produce a thought. For each action is the result of a thought, but each thought is not the result of an action.

Just *what* constitutes a thought is part of the unknowable, as electricity is, for instance: We can produce it, harness it, and control it, yet we do not know what it is. However, electricity differs from *thought* in this way: We do know what it is *the result of*, and can control it. But we do not know

what thoughts are the result of, and we cannot control them. They come with out pre-knowledge of them, and therefore we cannot prevent them. They are latent in our brains before they become "thoughts", and before we are conscious of them, so how are we going to prevent them? They are just as far beyond our individual will as birth and death.

One may say, "Oh I *could* have done this, or I *could* have done that." The only answer is: "How do you know you could have done it? You have no proof. The mere fact that you didn't, is sufficient evidence that you couldn't."

To prove this, let us examine our thoughts a little farther. As I have stated already, we cannot prevent a thought from entering our mind, because it is there, already formed, before we are aware of it; and how are we going to prevent it *before we are aware of its existence*? We cannot. So, if a certain thought enters the mind, prompting our bodies to do a certain act, a second thought will accompany it, a negative thought, "not to do." For they come in pairs, and are as inseparable as the smallest atoms of matter. But they are not of a balancing strength. One must invariably be stronger than the other or the body would never react to either of them. Therefore, the stronger must prevail. *But*, they are subject to change. That is, a condition may arise that will cause two other thoughts to replace these with a preponderance of strength on the reverse side, and naturally, we will follow the stronger.

One may say, "Oh I will overcome the strong, and make the weaker the strong in time." It may be that they will. But if they do, that third thought prompting them to make this change, must be stronger than the opposing thought that will accompany it and urges, "not to make the change." So, still the matter rests with the strongest of these two, in which we have no choice. Just in such a way an alternative current of thoughts is constantly flowing through our brain, and we, individually, have no control over them. They are fuel to the body just as gasoline is to an automobile, and our body would be just as lifeless with out them as an automobile would be without

gasoline. And the same thought cannot be used twice, no more than gasoline can. However, it can be duplicated to one ten millionth of a fraction the same, but not identical. For the brain and body are never again the same. They are constantly undergoing changes and are never, any two minutes, alike. They are just a fraction of a second older; just a fraction of a second nearer the grave. We have been dying since we were born.

As one writer has said: "We are just a flow of passing thoughts. Each thought of self, another self. Myriad thoughts, myriad selves. A continual becoming but never being. Our 'I' is both subject and predicate. It predicates things of itself, and is the things predicated. The thinker is the thought. The knower, is the thing known." In other words, this old body of ours is just a mechanical invention, and "*we*" are the thoughts utilized by it to produce the results for which it was created. Like a radio, it picks up these thoughts from out of somewhere and transmutes them into action, controlled and directed by the inventor.

In other words, the brain is a receiving set for thoughts. At each birth, a new receiving set is brought into the world, but, generally speaking, with an improvement over the old. Each generation brings new receiving sets with stronger capacity; sets capable of reaching farther out into the unknown, and exploring more of the unexplored.

Since our dim and distant ancestors — the ape man — the first crude invention of this machine, picked up the first sound-wave and transmuted it into action of self-preservation, our upward climb has been constant. With each generation, our acceleration of speed gaining, ever broadening and expanding, like the receding waves from a pebble thrown into a pond.

Though Darwin's theory of our upward climb—logical and plausible as it is—falls far short of a beginning. It leaves our feeble minds as much at sea, as trying to foresee the future. It reaches back to the smallest particle of matter that is conceivable to our frail mind, yet, it does not satisfy this subtle feeling of restlessness to know more—an

Absolute — a beginning of all. The question always remains: "*What lies beyond?*"

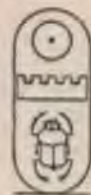
One Scientist in expounding this theory states that certain chemical processes brought about the first state of cohesion that caused these smallest particles of matter to cleave together with such rapidity, that it took only a few billion years or so for them to grow into the size of the earth. But, he failed to give a theory as to the *origin* of this atomic matter, or the *cause* of this chemical reaction that brought about this state of cohesion.

But, of course, this would all be inconceivable to our minds at this stage of their development. That is part of the unknowable. Nevertheless, it does not satisfy the desire to know what is behind it all: a beginning of the atom, and a beginning of that which created the atom. There must have been a beginning somewhere.

Some deny an Absolute. But as Spencer has said: "The mere fact of our denying an Absolute, is, in a way, admitting it." For we cannot think of something that isn't, that does not exist in some form, or some way. It must exist, or how else could it be thought of, formed in our minds? Everything must have an opposite, in order to designate an opposite from its opposite. For example: If there were no "good," there would be no "bad" also. There would be nothing from which to derive a "bad." If there were no infinite, there would be no finite. *In order to designate the boundaries of finite, there must be something beyond which has no boundaries.* We cannot think of one without the other. We have no individual choice in the matter.

To prove this farther: Can an unthinking person think? Is he an unthinking person by choice? At this stage of our development the answers to such questions, such things are beyond our conception. We cannot penetrate to such depths of reasoning. As I have stated before, the mind is just in its infancy, just beginning to see things beyond the slats of its cradle, and understands very little of what it sees. But have patience. Give it time. When we pause to think, only a few million

(Concluded on Page 193)





Man In Our Image

By SOROR ELOISE LAVRISCHEFF



IF YOU should ask a group of people, "What is Man?", some might say, "Well, Man is what was left over after the monkeys and everything else got made." Others would then say reprov- ingly, "How can you say that! Don't you know that Man is the image of God!" Then the materialists would step in and say, "How do you mean, Man is the image of God? Haven't we proved that Man is nothing but the dust of the earth? We know that all there is in that precious lump of clay he calls his body is a quarter of a pound of sugar, enough lime to whitewash a small dog-house, half a teaspoonful of soda, enough phosphorous for two thousand match heads, a heaping teaspoonful of sulphur, fat enough to make seven bars of soap, enough carbon to manufacture nine thousand lead pencils, thirty-five teaspoonsful of salt, and enough iron to make a medium sized nail — all mixed up with about ten gallons of water. That is Man!"

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After that the scientists would join in, "In other words, you mean that Man is made of the same elements as the earth. But haven't you heard the latest? We all know that elements are composed of atoms. Now in those atoms

we have found there are still smaller particles called electrons. There is a different number of electrons in one kind of atom than there is in another. But the electrons are all the same. And electrons are nothing but vibrating energy. Then you can see that the only difference between one element and another is the rate of its vibrations. So, after all, there is nothing in the earth but vibrating energy. Now, where does that leave your wonderful Man?"

Then the Rosicrucian would rise and say, "That is true — that Creation is composed of vibrating energy, which we call Spirit. And because this Spirit energy is in constant motion, passing through the processes that we know as the laws of nature, it is easy to see that the forms which we associate with the world about us, then, actually do not exist."

To this the group would respond defiantly, "Whatever are you talking about? Do you mean to say that these chairs we are sitting on, these objects we see around the room actually aren't there!"

The Rosicrucian would answer, "I didn't say there was nothing there. There is plenty there—much more than you even suspect. Those chairs, while responding to the laws of cohesion and adhesion, magnetism and repulsion, which keep the energy of the atoms from bounding wildly about, at the same time give off vibrations. These vibrations contact the sense organs in your body. Nerve impulses travelling to the

brain produce in your consciousness a pattern which you have learned to call a chair. I say, 'have learned.' We never stop to think how much habit has come to influence our thinking. For instance, if you brought a newborn infant here, would he know that that was a chair? We know he wouldn't. But gradually as he grew and was able to sit on the chair and to pronounce a few words, he would have established the habit of looking at the chair and knowing that to the world of people about him that particular object was a chair and that it was to sit on.

"Now look at other things around the room. I did not say that there are no pictures on the wall, but how do you know that they are there? You say you see them. What you mean is that light reflecting from the pictures enters the eye where its vibrations stimulate the rods and cones on the retina to send impulses over the optic nerve to the section of the brain which has learned that that particular pattern of consciousness is called a picture. It wouldn't be a picture to a baby. In other words, everything we have learned to recognize in the world about us is the result of habit patterns in our mind."

At this point a conscientious listener might interrupt, "That is all very well, and very interesting; but I don't see how it can answer the question *'what is Man?'*"

The Rosicrucian would assure him that he is approaching that answer. He would sum up his statements, "Creation is composed of the vibrating energy we call Spirit. The vibrations reflected to our senses from this energy, as it responds to the laws of nature, create patterns in our consciousness which we, through habit, have come to recognize as form. But the form is only in our realization of the reflection. And because it is the Mind of God which controls the laws of nature and thus causes the reflection, our patterns of conscious-

ness are but reflections of this Infinite Mind: *As above so below.*

"Let us go back now to the story of Creation, where God said, 'Let us make Man in our image.' For too long we have been trying unsuccessfully to fit this description into the common conception of the word "image," the first that Webster gives in his dictionary: image — an imitation of a person or thing in the solid form. And because, when the more we penetrate the mystery of the Universe, the less solid we find things to be, the more confusing this idea of Man in the image of a solid form exactly like that of his Creator becomes. But there is another meaning of the word. It is called archaic now, but it may be taken as our key. In the first days of its use an image also meant 'a picture formed by reflection.'

"All the objects in nature which we say have form are but reflections in our consciousness of the Spirit Energy as it responds to laws controlled by the Mind of God. Man in his consciousness also gives to himself form, wonderfully and fearfully made. This means that the processes of Spirit in this body are the more wondrously controlled by Divine Mind. Into Man's mind is cast the reflection he has come to know as his body.

"But there is more. There is a pattern of consciousness which separates him from the rest of the world. There is a consciousness which he calls Self. And, as his body is the reflection of Infinite Intelligence working through Spirit, which we call matter, Man himself is the reflection of the Soul or Mind of God."

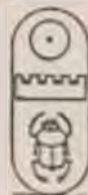
So the group would come to the realization that Man is truly the reflection or image of God. They would understand how Man who has learned this Truth and has come to know Self will humbly say with the Christ Within: *I am that I am.*



THE EVOLUTION OF MIND (Continued from Page 191)

years have elapsed since its birth, and it is to be commended for progress. From out of the atom, it developed into the jelly-fish, from the jelly-fish to the ape-man, then up from the abysmal

depths of screaming beastliness it has constantly climbed. Let us be patient for a few more million years, and perhaps we will understand, and know what it is all about.





SANCTUM MUSINGS

THE ARTISTRY OF LIVING

V.—WILL POWER

By THOR KJIMALEHTO, Sovereign Grand Master



THE common misconception is to regard will power as a dominant force possessed by a few fortunate individuals. This is a great mistake. Will power is better understood in terms of concrete action. We are constantly exert-

ing will power. We could not do anything, we could not hold a job, we could not complete a course of instruction without the use of will power. Will power is the ability to concentrate our energy on a conscious aim or object. Everyone possesses this power. It is a positive, active consciousness of desire.

Many parents take great pains in breaking the will of a child as a horse trainer breaks the animal to harness—by brute force. With the human being, this method is destructive and invariably has life-long mental consequences. We should study the proclivities of our children and instead of breaking their wills by chastisement, we should lead their thoughts and reason into the channels we wish them to acquire. Many a child has a tendency to inflict pain and to hurt an animal or pet. Such a child

should be taught kindness and love by an appeal to his emotion and reason. It will not take long to change the inclination of brutality to one of kindness. It is also well to study the actions of the average boy who has a lesson to prepare. In the first place, he has to be reminded several times that he has some homework to do. In the second place, he has to be watched until the lesson is completed. Since he is not interested in his lesson or since he is more interested in a game of ball or his supper, he cannot without great difficulty or without compulsion concentrate on his simple duty. He lacks will power as far as his homework is concerned. He may exemplify astonishing strength of will power when it comes to playing a game of ball for several hours on an afternoon or participating in a weekend hike or a swimming meet. Young folks drop out of school before completing their training because their will power is concentrated on other aims than studies. Some people change constantly from one position to another because they have not attained stability.

The average human being is guided solely by his immediate reactions—a sort of reflex action. If the subject proves a little difficult, he drops it. If the immediate benefits of a relationship are not apparent, he wants to terminate it. A correspondence school executive

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said once that the income that paid the high salaries of their officers came from those students who dropped out in the early stages of the studies.

The average human being finds it difficult to think in terms of ultimate benefit. If disadvantages are connected with a job, he wants to change it. For example, some people prefer to undergo an operation and spend a month or two in a hospital rather than to spend a year in overcoming an ailment through some natural method—a planned routine of living and eating. That the latter course is definitely better in the end makes no appeal. They think it is too difficult to follow a plan for any length of time.

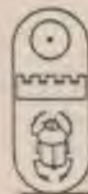
The exercise of will power, therefore, like attention, follows the line of strongest conscious interest. Psychology tells us that when imagination and will come into conflict, imagination usually wins. The remedy, then, is to pursue our course with all the emotional interest possible. Life trains us by compelling us to follow certain courses of action. If we do not work and produce, we starve, or, what to most of us is far worse, our families starve. We may not like our job but necessity forces us to stick to it. Most people are chained by necessity to jobs in which they have very little or no interest. I have known men who have spent their lifetime in a trade doing one certain specialty from day to day without having a vestige of interest in, or thinking about, the finished product they are contributing to produce. It is true that a certain strength of character is gained by completing a task under great difficulties. To be faithful to a task, to complete a project are exercises of will power. To do only what we like, is to follow the path of least resistance. The point is to be interested in and to like whatever we do or have to do. To plan a long-term course of action is a sign of maturity. To follow a definite program over a number of years means that many sacrifices must be made. One quality of character is linked with another. If you wish to go to evening school, for example, to complete an interrupted education, you must give up many things. You must give up social engagements and change your plan of life. You must travel on stormy nights, you must go to

the library or do themes on your holidays. If an education means everything to you, the sacrifices will be no deterrent. If you enjoy your studies, your contact with teachers and your fellow students will more than repay you for your efforts.

That firmness of will is necessary in life is axiomatic. A pitiable object is the man who is like a driven leaf, who fails to make an independent decision in even the smallest matter in life, and who is constantly dependent upon the judgment of others. There is a stage in our spiritual development when tradition or moral convenience having lost its hold upon us, we become seekers. We experiment with one set of ideas and then with another. Eventually we come to rest within some fold. Here again some paradox appears. While we should be firm in adhering to principle and firm in being guided by our intuition, at the same time we must ever be open to new revelations, of new horizons.

Irresoluteness is a failing just as much as stubbornness. Bullheadedness, prejudice, narrowmindedness, egotism, ignorance and refusal to think and reason logically should never be regarded as expressions of great will power. While consistency, as Emerson maintains, may be "the hobgoblin of little minds," at the same time consistency with the highest of which one is capable is necessary. The nearer we approach the divine, the more absolute and, therefore, more predictable and more controllable law becomes. With the Divine, word and action are one. Word goes forth and creation proceeds. "In the beginning was the Word," states the Gospel. Goethe has Faust interpret it, "In the beginning was the deed."

All teachers of metaphysics and occult knowledge agree that steadfastness in carrying out a resolution—the expression of a strong will—is a necessity. Nothing should induce the student to deviate from a resolution once taken save only the admission that he was in error. Every resolution is a force, and if this force does not produce an immediate effect at the point to which it was applied, it still works on in its own ineffective way. Success is only decisive when an action arises from a burning desire and an inner urge that must



find expression. We should never become dismayed by failure or grow weary of endeavoring repeatedly to translate some resolution into action. You will often find when you have decided upon a certain course of activity that forces seem to distract your attention and to tear you away from your planned decision. This is a natural reaction, and your will and determination must be sufficiently strong to keep you steadfast to your purpose.

You may map out for yourself a program of infinite riches. You may spend your leisure time, as much of it as you have, in music, in gardening, in scientific research, and in invention. You may dedicate your spare time, your life, and your powers to your Rosicrucian studies and the Rosicrucian Order. There is no subject that can rival in interest and fascination the Ancient Wisdom. In fact, the Ancient Wisdom includes all interests. It is as broad and as comprehensive as life itself. It includes all interests. There is no field of study and research that does not have its nook in the Ancient Wisdom. Applied psychology is linked with philosophy on the one hand, and comparative religion on the other. It includes the art of healing, medicine, diet, and even cooking. Naturally everything links up with literature, poetry, drama, music, art, sculpture, architecture and design. So many flower-covered fields still beckon, so many mountain heights still call, that the mind is bewildered with the dazzling beauty. What a tremendous field of research is that of occult chemistry, for example! What wonders clairvoyant research has yet to reveal! Esoteric astronomy alone can prove the work of a lifetime. What can be more practical and important than to trace the occult forces at work in the world today, to interpret current events in the light of the Ancient Wisdom, and to

plan remedies for man's innumerable ills in accordance with occult principles. No philosophy impresses on one so emphatically the basic fact of the unity of all that lives, and the unity of all knowledge, as the Ancient Wisdom which is a tree of many branches.

One of the purposes of life is the development of a firm will so that what love and wisdom dictate we have the strength to do. Our souls evolve, our inner strength and beauty unfold that we may fill our preordained place in the orchestra of mankind. Our real task lies within the divine Plan, the Plan for evolution. The real wisdom is only the Ancient Wisdom. Therefore, to love the Ancient Wisdom, to pursue it, to dedicate oneself to it is to gain not only wisdom but firmness of will. In this stage of the evolution of the race, to make every effort to apply this wisdom to one's daily affairs, to live the life that the Ancient Wisdom implies, in fact, dictates, is to acquire firmness of will.

The Ancient Wisdom can be the central fact of one's life. Every detail, every event can in some way link this study that embraces the worlds of both men and gods. Imagination and will need not come in conflict. The imagination is taken by storm. To pursue one's studies is to follow the line of least resistance, to do what one supremely wants to do. It is the interest of not only a lifetime but many lifetimes. It is an interest not only for life on earth, but for life between incarnations. It is an interest that links us not only to humanity, but to the kingdom of nature and the spiritual forces. How beautiful and simple when one adopts the divine Plan with all one's heart and soul, when one longs only to be a force working for evolution, when one longs to know only the Ancient Wisdom, when one enrolls under the banner of Light, Life, and Love.

A KEY TO THE SECRET SYMBOLS

To those members who have copies of "The Secret Symbols of the Rosicrucians," this announcement is particularly directed. A large and interesting discourse explaining from the standpoint of the modern Rosicrucian the full significance and meaning of these symbols together with a history of the compilation of this book has been prepared by the Rosicrucian Research Librarian. This large discourse in two parts can be secured from the Rosicrucian Supply Bureau by members of A. M. O. R. C. for one dollar. While all members will find this discourse interesting, it is suggested that the most benefit will be found by those who have access to the book. This discourse is available only to members of A. M. O. R. C.

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A PORTAL OF THE PAST

One of the principal entrances to Machu Picchu—a city of the vanquished Incan Empire. The steps are hewn from living rock and are worn by the shuffling of the thousands of bare and sandaled feet who made this a sacred way to the Sun Altar atop the mountain. The oblique portal with its large capital or headstone, and the wall to the right, with its regular courses of masonry, are excellent examples of early architecture—the renowned accomplishment of the Incas.

(Courtesy of AMORC Camera Expedition.)



Faith Healing ?

DOES the pouring forth of the soul in silent prayer or anguished wail elicit the divine curative powers? Will the act of throwing oneself in humble faith upon the mercy of the Omnipotent effect a cure or relieve an ailment? Is faith the means of placing man in attunement with the higher forces, and is it all that is necessary to insure health, vitality, and longevity. Do you know how far man may go in exposing his body and mind to disease without suffering disaster by merely having FAITH in the goodness of Divinity? Is faith in divine healing a delusion, a state of self-deception that blinds the mind to the dangers of neglect? Millions today are followers of faith healing. Are they misinformed or is it a subtle method of right living little understood?

Facing The Facts

THIS subject is daringly and forcefully presented in the book, *Rosicrucian Essays*, by the celebrated author, H. Spencer Lewis, Ph. D. Each aspect of this matter is dealt with as a separate and complete article rounding out the thought. Devoid of technical terms, the articles will hold your interest, and yet present you with useful facts discovered in the varied experiences of this noted writer. Look at the titles of these articles:

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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 Scribe S. P. C., in care of

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

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Oakland Chapter,* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

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Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 3:30 p. m., at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

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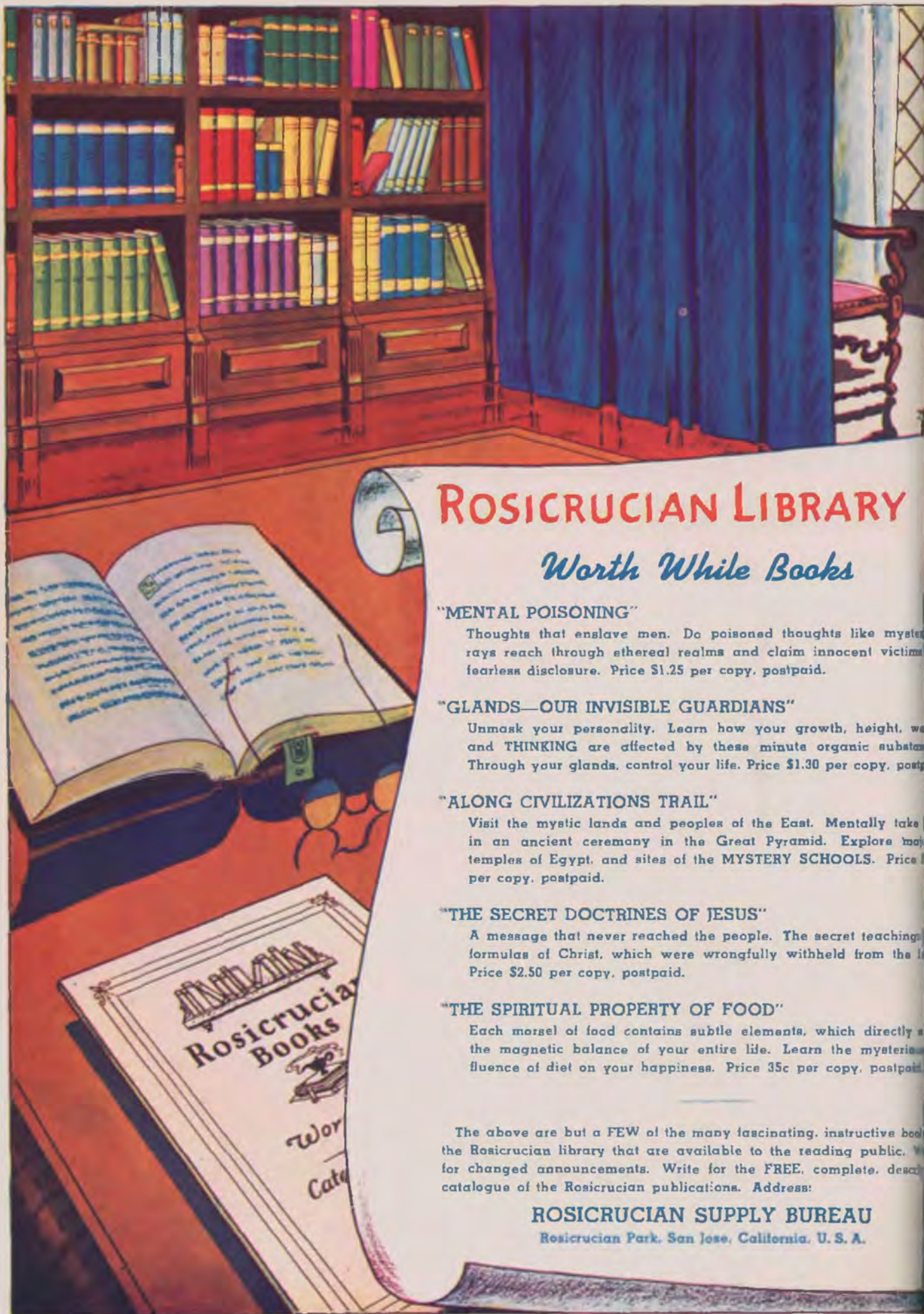
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