

The

ROSICRUCIAN DIGEST

covers the world

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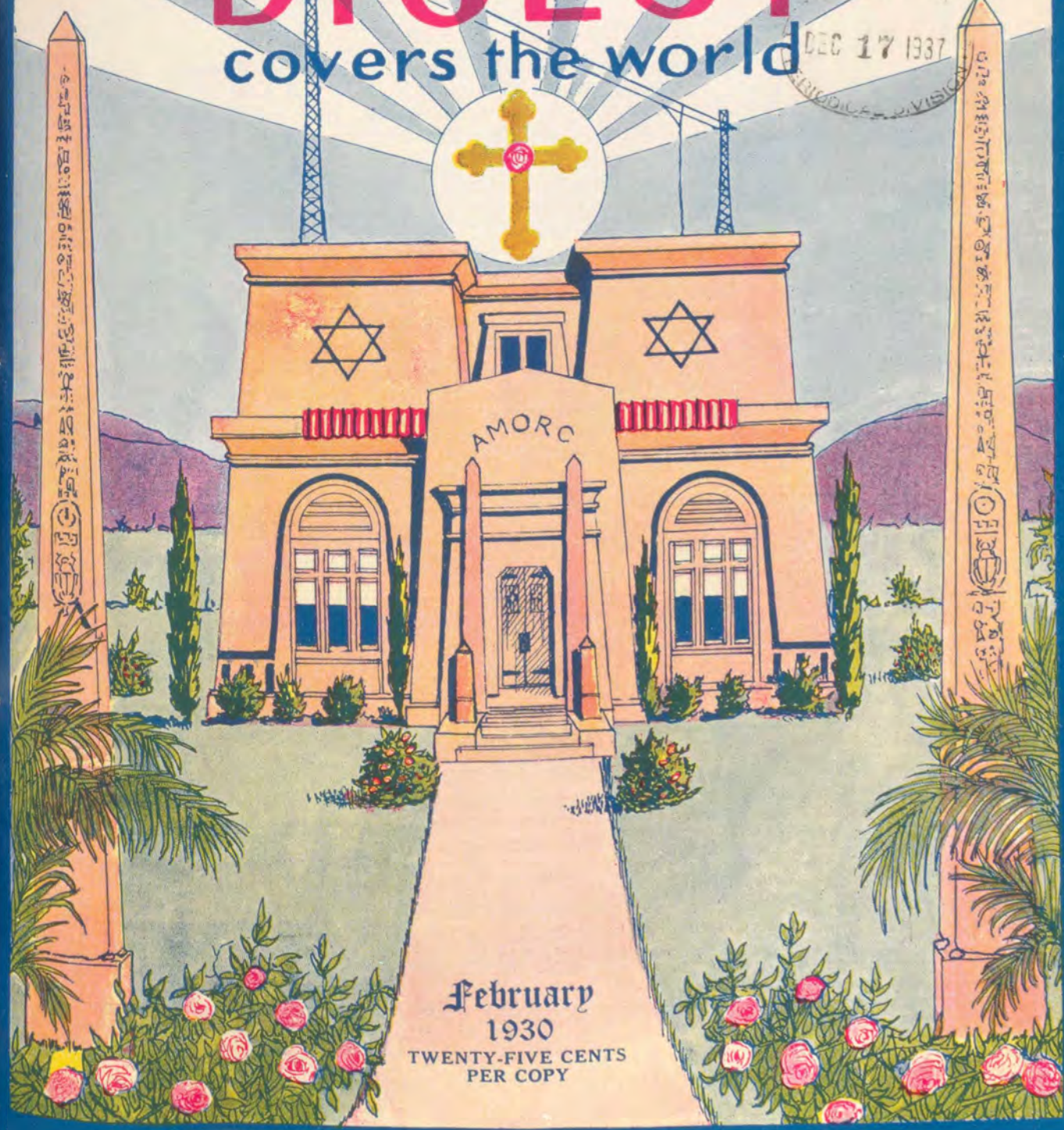
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AMORC

February
1930

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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

The Official, International Rosicrucian Magazine of the
World-Wide Rosicrucian Order

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Contents

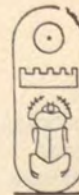
<i>The Thought of the Month</i>	By the Emperor
<i>The Transmutation of Gold</i>	By Frater Royle Thurston
<i>Success—A Mental Conception</i>	By Frater R. M. Lewis, F. R. C.
<i>What is Health and the Exact Underlying Law Controlling It?</i>	By Frater Arthur B. Bell, F. R. C.
<i>The Rationalism of Reincarnation</i>	By the Emperor
<i>The Evolutionary Force</i>	By Dr. Bernard Feldman, F. R. C.
<i>The Mystery of a Master</i>	By Dr. H. Spencer Lewis, F. R. C.
<i>The Great White Lodge</i>	By Frater L. de Armand
<i>Shadows on the Sand</i>	By Soror Verna T. Makepeace

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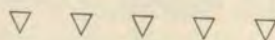
PUBLISHED MONTHLY BY THE SUPREME COUNCIL OF
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The Thought of the Month

UNDERSTANDING THE COSMIC AND ITS LAWS

By THE IMPERATOR



IN THE newspaper clippings and magazine articles which we receive from all parts of the world, there is one word, or phrase, which we find becoming quite popular, and quite generally used in connection with the attempts on the part of men and women in all lands to express their ideas regarding a spiritual mind or consciousness, and its methods of work. The phrase which seems to be the most popular is, "The Cosmic is responsible for these things.

The word *Cosmic* is used more nowadays by those who have had a little philosophical training or have read a little in books or magazines pertaining to the metaphysical things of life and is rapidly supplanting other words or terms, which were just as popular in the past. In one way, we may rejoice in the fact that an appreciation of the existence of such a universal power as the *Cosmic* implies, is becoming so universally understood; but we must not forget that along with the wide-spread use of such a term there is sure to be a very popular misunderstanding of its real meaning and of the laws and principles used by the *Cosmic* in its manifestations.

Perhaps one of the most erroneous and most serious conceptions held by the average Christian today is that which is embodied in the statement so often heard, "God has willed it, it is God's will, through God it has been done!" If there is going to be a tendency on the part of men and women generally throughout the world to use the word, "Cosmic," in place of the word, *God*, and with the same thought in mind as when they have used the word *God* in expressions like that given above, then we must immediately begin

an educational campaign to prevent this, and make the public better acquainted with what the *Cosmic* really is and how it manifests.

The error connected with the statements regarding God's *Will* and God's *manifestations* is based upon a misconception of the theological fact that God created all things and all things are of Him. This theological principle, or truth, includes the understanding that not only did God create good and evil, but in Him we have our life and our being eternally. Theologically, it means that God is the *cause of all causes*. But a misunderstanding of this theological principle has evolved in the Christian religion a *fear of God*, inasmuch as God is conceived of as being a person or an intelligence ruling the universe and all of the manifestations of the universe, and directing, controlling, and influencing every incident, every affair, every problem, trial, blessing, reward, or benefit that constitutes the experience of this life.

Such an idea is easily elaborated upon by the unthinking and non-analytical minds to such an extent as to bring into their consciousness what is now a fairly universal belief regarding God and His relationship to the incidents of our everyday life.

Thus, we find the average Christian of a few years ago firmly believing that God in His high position and with His Omnipotent power, arbitrarily pointed His fingers toward any one of us, and in an instant caused us to have an experience good or bad, to suffer disease, accident, pain, want, or misery, or to enjoy an expected or anticipated pleasure, blessing, reward, compensation, or material benefit of some kind; and every hour of our lives was subject to the arbitrary intervention, the

The
Rosicrucian
Digest
February
1930

personal volition, and immediate action of God's mind; that we, as humans, were subjects to His moods and fancies, His impulsive decisions, and His arbitrary decrees. Because of the varying impulsive decisions, and His arbitrary decrees; because of the varying nature of the incidents of our lives for which God was responsible, we were told that God was *just* and *merciful*, *kind* and *loving*, and yet *stern* and *rigid*, *unrelenting* and *jealous*, *revengeful* and the last court and the last judge in our appeals.

This belief was sure to foster a *fear* of God, rather than a *love* of God; for it was quite apparent that with our earthly, incompetent, finite, humble, comprehension, we could never understand the reason for any of God's *sudden* decisions and Divine decrees, and, therefore, we could make no provision to protect ourselves against them, and could most certainly discover no manner in which to insure ourselves of only the blessings and only the good things in life. If God caused a blessing or happiness to be our lot for a few minutes, it was due to His *mercy* and not to any act on our part that either justified it or warranted it. We could not demand a blessing in exchange for a good deed, for that would be a presumption upon the intelligence and infinite laws and workings of the mind of God, which we *could not* comprehend. We could not be sure that through proper living, proper thinking, and proper treatment of our fellowman, we would be free from pain and suffering, accident, poverty, and want, for this would reduce part of the activities of the God consciousness to a system of *give and take*, equivalent to a law of compensation, and this would be inconsistent with the idea that God was all powerful, infinite in His understanding, superior to any laws or rules of automatic action, and supreme in His right to set aside any law, any principle, and arbitrarily intervene.

Thus, there was nothing left for the Christian to do but strive as best he could to obey God's dictates and injunctions by *always living in fear of God's sudden wrath, sudden determina-*

tion, to teach us a lesson or impress us with His omnipotent power.

Was it not quite common a few years ago for the so-called *good* Christians and the so-called devout Christian churchman to publicly proclaim that he was "living in the *fear* of God?" Was it not quite a common expression to hear Christians say that they were "walking in the *fear* of God?" Was not the word, "fear," the most dominating factor in the life of every sincere Christian? Death was feared, the darkness of space was feared, the silence of night and the unconsciousness of natural sleep were feared, the coming of another day was feared, the unknown events of the future were feared, and everything about our lives as Christians was feared, because of the fundamental belief that God intervened *arbitrarily* in the things of this life, and in accordance with a system purely *optional* on His part and far beyond our human comprehension.

Gradually, a host of Christians have come to learn that God is neither *revengeful* nor *jealous*, nor even *merciful*, but merely *just* and *true* in accordance with a *law of compensation* decreed by Him in the beginning of time, and by which all things are judged *impartially*, and, therefore, fairly, and in a manner which we *can* comprehend; and Christians have come to learn that God is not to be feared, but to be understood, and through the understanding develop a realization in our lives that by living in accordance with His laws, we may properly anticipate that reaction, that compensation, that adjustment, either in sorrow, grief, or pain, or in joy, and rich rewards of happiness and benefits, as automatically result from our own actions. This leads us to understand that while we are here we must look into our own actions, into the events of our own lives, and discover wherein we have been wilfully or unconsciously in error to have brought upon ourselves a manifestation of God's laws, instead of holding ourselves blameless, and, with regret, admit that God arbitrarily visited His powers upon us for no reason within our understanding, and for no act of our doing.

What we must guard against, however, at the present time, is a wide

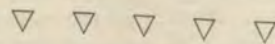


spread substitution of the word, "Cosmic," for the word, "God," in connection with the old ideas regarding God's intervention as explained above. Now we hear that the *Cosmic visits its wrath upon us*, or arbitrarily and without apparent reason or cause, rewards us or punishes us, blesses us or condemns us. This belief will lead to a *fear of the Cosmic* like unto the fear that many had of God. We must prevent this by acquainting the Neophyte, or the casual student of the metaphysical principles, with the fact that the Cosmic does not act *arbitrarily*, that it does not act *impulsively, spontaneously*, and without *law or reason* when it seems to intervene in the affairs of our lives.

The Cosmic is the Divine Intelligence and Consciousness of God, and it is just, impartial, and absolutely fair. Its tendency is always constructive, its ambition is to *recreate* and be *beneficent* in all its manifestations. But, whatever may be the lot of our lives, whatever may be the incident of the hour or the day that changes our status or brings to us a manifestation of the higher laws, whether it be through illness, accident, or suffering, through a joyous blessing, a rich reward of goodness, or a happy moment of laughter, we are ex-

periencing *from the Cosmic* that which we have *earned or deserved*, or *created and caused*, through our own actions past or present, and are now finding the *reaction, the reflection* from the Cosmic *without personal or impersonal intervention, and without revenge, retribution, jealousy, hatred, or partiality.*

In our own lives it behooves us, therefore, to have *faith*, rather than fear, to give *obedience* rather than disobedience to the Cosmic laws and principles established by God and eternally active, *automatically*, in the lives of every human being. Let us adore God and the Cosmic for His sublime and transcendental wisdom and attempt in every way to cooperate with the Cosmic principle with a joyous heart. With the knowledge that by lifting our consciousness up to the Cosmic and into the *Cathedral of the Soul* we will come to understand the Cosmic laws and principles, and thereby attune ourselves with their constructive operations so that *reactions* in our own lives will be what we would have them and what we are *earning and deserving* by our way of living and thinking. This, then, will bring us closer to God and make us as intimate with the Cosmic as the Cosmic is intimate with us.



THIS MAY INTEREST YOU

Several of our members have suggested a very interesting way in which to help spread the light of our teachings and our work, and yet at the same time have the expense of such work cared for in a proper manner. The plan suggested is that members in each community may bring some of our recent books before attention of readers who do not wish to join our organization at once, by writing to us and making arrangements to become representatives of the AMORC Supply Bureau. A proper commission on whatever books are sold in this manner will be given to the members in order to compensate for the extra time that they may give to this good work. If this matter interests you, write a letter to the Secretary of the AMORC Supply Bureau, AMORC Temple, San Jose, California, and ask him to send more details of the plan whereby you may bring our books before the attention of many seekers for just such reading matter.

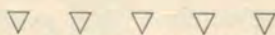
Those who have tested the plan say that they find hundreds of persons in every community who are delighted to come in contact with such books as "The Mystical Life of Jesus," "Self Mastery and Fate," "A Thousand Years of Yesterdays," "Unto Thee I Grant," and others. Readers of such books thank our members for bringing this matter to their attention. Therefore, it is a happy and congenial form of good work for the Order.

The
Rosicrucian
Digest
February
1930

The Transmutation of Gold

SOME COMMENTS ON THE ACHIEVEMENTS OF
ROSICRUCIANS, PAST AND PRESENT

By FRATER ROYLE THURSTON, F. R. C.



VERY now and then some extraordinarily learned scientist attempts to convince similar minded members of his profession that he is a very superior person by indulging in a diatribe directed against the "scientific" minds of the day, and nothing delights his peculiar mentality so much as to find an opportunity to criticize and ridicule an alchemist. When the alchemist appears to be a Rosicrucian, it is a more serious thing because we realize then how little the learned scientist knows about the history of alchemy and the contributions that Rosicrucian alchemists have made to the modern science of chemistry and in fact to all of the branches of science.

The foregoing remarks are called forth by an article appearing in a scientific magazine entitled "The Philosophers Stone." It is seemingly an editorial comment and presumably written by the master scientific mind of the publication. As one will note from the comments to be made, the writer of the criticism does not even know what is meant by "The Philosopher's Stone" for he associates it with the work of transmutation of metal and the real philosopher's stone of the alchemists had nothing to do with the transmutation of metals but with another and higher form of transmutation which was part of the secret work of the Rosicrucians. The editor seems to think that the philosopher's stone of the alchemists was an actual stone of some kind or substance of a stony nature "which would convert base metals into gold." Continuing the editor says:

Five

"Since his time many men have attempted to make gold by chemical processes. The latest name on the list is that of M. Jollivet-Castelot, president of the Alchemist Society of France, who announces that he has found a process for manufacturing gold in the laboratory. Many savants, he says, have endorsed his process, which he desires to have investigated officially."

Here the editor quotes a brief outline of the process used by Castelot showing that he had been able to transmute gold estimated to weigh ten milligrams using some tin as the base metal.

Continuing the editor says: "But it is claimed that if a successful commercial process for the manufacture of gold was discovered, it would wreck our entire financial fabric. Gold would immediately be eliminated as the basis of money, but the public need have no fear. We published the Frenchman's announcements merely to illustrate how the alchemists are still at their old game. They fooled nobody quite so completely as they fooled themselves. No more will be heard of Jollivet-Castelot's "process," in all probability, unless it is an announcement that somebody has organized a company for the industrial manufacture of gold and is selling stock to those, one of whom is 'born every minute.' When a successful way to manufacture gold is discovered, the chemists will be the first to know about it. We will not have to obtain our information from the alchemists."

Let us remind our readers of the fact that M. Castelot is not only president of the Alchemist Society of France, which is a very old and reputable organization, but an officer of the Rosicrucian Order



in France, and an honorary member of AMORC in America. We must also remind our readers of the fact that this man is not only an alchemist but a chemist, if we are to make the distinction in process and methods of experimentation, which the scientific world of today wishes to make, and, therefore, should be given as much credence and recognition in the scientific world as in the alchemist world. And this is not his first announcement regarding the results of his experiments in transmutation; he has labored in a very wonderfully equipped alchemist laboratory for many years and made his first successful demonstration years ago under test conditions and received the recognition for his work of the entire world. In the July, 1926, edition of this magazine, we published a very large picture of Brother Castelot in his laboratory at Douai, France, which picture also appears in the "Rosicrucian Manual," and likewise a photograph of a vial containing the transmuted gold. Two months previously, we had announced in our magazine the success of his transmutation experiments and had taken extracts from the 1926 winter quarterly of the *Rose-Croix* magazine published in France. A very complete outline of a process was given in our July issue referred to, and our good brother has continued to improve the process since then and has never had any thought of forming a stock company or selling shares of stock, as the scientific editor insinuates, in fact, every alchemist, who has ever experimented with transmutation, as has the Emperor of our AMORC here in America, has freely admitted that the cost in time, chemicals, equipment, and labor involved in making even a few milligrams of gold is so tremendous that the manufacture of gold as a commercial process or commercial produce is not only out of the question but a very silly contemplation. If it costs approximately one thousand times the value of a gram of gold to make it, how could such gold be sold and how could a company be organized or formed to manufacture it, and in what way would the making of such gold affect the basic value of gold and wreck the gold standard of the world?

*The
Rosicrucian
Digest
February
1930*

Rosicrucians and alchemists are not the only ones who have transmuted gold in recent years. The process has been tested by our governments and by other, foreign, governments, especially in Germany and similar tests have been made in the metallurgical department of the various universities throughout the world. Each of these has learned that the cost involved is tremendous and that and that the only benefit to be gained from such experiments is to test and prove the fundamental laws of vibrations as involved in nature's process of making gold in the body of the earth. Our Rosicrucian records are filled with the examples of Rosicrucian alchemists who have devoted their entire lives to laboring with the transmutation process and laws until at last they achieved the making of one microscopic piece of gold, and then in their old age, worn out and suffering from privation and want, have rested and gone to spiritual sleep with the satisfaction of having achieved in their own laboratory the grand demonstration of nature's laws. To them, there never was any idea or conceivable method of manufacturing gold in any commercial degree, and certainly they would not have parted with the little piece of gold they made for any price, but that they contributed to the archives of the Order. It is in this way that hundreds of modern scientific discoveries in chemistry or in processes involving some degree of chemistry have been contributed to our worldly benefit by the unselfish labors of those who had a higher ideal to work for than the making of money.

The editor of the scientific magazine most certainly knows all of this, and when he says that these men have fooled nobody quite so completely as themselves, he was not revealing his ignorance of facts but his willful attempt to deride and ridicule the great brotherhood of workers who have given the world so many wonderful revelations of nature's processes.

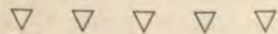
In our last issue there appeared an article by the Emperor dealing with the scientific achievements of that famous mystic, Leonardo da Vinci, who was also famous as a painter, a musician, and an unquestioned and universally recognized scientist. We know

from the manuscripts this man left and which are only now being translated because of his request that the information in them be held until certain years after his transition, that in his day he was looked upon by the so-called austere and conservative scientists as a foolish dabbler in things that were none of his business and as a dreamer, a visionary, a mystic, a Rosicrucian of theoretical ideas, and a painter who should have held fast to his brushes and left scientific matters alone. The editor who wrote the foregoing diatribe against Brother Castelot would have sharpened his pen and dipped it in vitriolic ink if he had lived in da Vinci's day. Yet at the present time, we find in the encyclopedias and in the records of the austere scientific bodies the belated recognition of da Vinci as a real scientist who accomplished more in his secret private alchemistic labors than any other scientist that ever lived for he is now freely admitted to be one of the world's greatest scientists, if not the greatest of all. And what da Vinci contributed to the various branches of science were fundamental discoveries of world-wide importance, and present day science has based and is still continuing to base most of its evolved successes on the sound, rational, true principles worked out and revealed by da Vinci.

The science of astronomy owes all of its fundamental principles, all of the enthusiasm, profound interest, and exacting demands and facts to the unselfish labors of the mystics and astrologers of the secret brotherhoods of the past. Chemistry by its very symbols, which it still uses to denote the nature of the chemical element it uses pays tribute to the fact that it was the mystics and the alchemists who laid the foundation for their present day science and gave them the laws and principles, mathematics, and other tools, which they still use. The science of physiology owes to such men as da Vinci and others of the mystic brotherhood the fundamental facts which made possible the evolved science of physiology of today. When we stop and consider the revelations

that were made in the marvelous manuscripts of such men as Roger Bacon, the old friar and monk who was a devout Rosicrucian and an alchemist, we realize that it is from the labors and deep studies of these Rosicrucians that have come the scientific achievements of this day. It is easy now for the modern scientist to take the formulas, processes, laws, and principles of the mystics of the past who labored in incomplete and inexpensive laboratories, equipped with the most crude and homely of utensils, and denied the assistance of marts where materials and supplies could be easily purchased, and unaided by the thousands of books and manuscripts contributed by hundreds who preceded them in such work, and with this mass of information and with every modern facility appropriation of funds and utmost convenience, build up, revise, and reclothe the ancient discoveries and present them in a newer form for newer and more modern application.

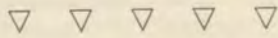
We realize then why the last words in the editor's foregoing criticism are bitter and written with a pen poisoned with ridicule and self-conceit. Read these words again: "When a successful way to manufacture gold is discovered, the chemists will be the first to know about it. We will not have to obtain our information from the alchemists." So far every process that has been worked out by government or college in the modernly equipped laboratories to show that transmutation of base metals, is a natural process or a process of nature that can be imitated at great expense and great labor as being a duplication of the processes evolved and used by the alchemists. When science once shows to the world a process of transmutation or a process of duplication of any one of nature's great laws that has not heretofore been evolved in its primary principles by some alchemist of the past or present, then we will give credence to the editor's prophecy that out of the modern chemist's laboratories will come the great light instead of coming from the sanctuaries and sanctums of our unselfish and devoted brethren.



Success – A Mental Conception

A NEW ANALYSIS OF THIS PRINCIPLE

By FRATER R. M. LEWIS, F. R. C.



EACH of us is an aspirant to success. Aside from the performance of those duties imposed upon us by the apparent necessity of living, our greatest efforts are toward the acquisition of success. Success has always been erroneously associated with a creative enterprise. We, too, often believe that success, as a reward, is the impetus given only to noble, constructive, and unselfish forms of mental and physical activity. Many pretentious and learned writings both from a moral and ethical viewpoint have endeavored to show that if certain standard rules were abided by, by us, success would inevitably be the reward.

There are hundreds of systems of study, presented throughout the world, whose sole purpose and object of existence is to outline in either a simple or complex form, the road to success. As a matter of reason, it would appear that with so much concentrated effort toward one goal—that is, success for man—most every individual should be possessed with it. It would also appear that those who are not so fortunate as to be successful at the moment, need only fall in line with some established principles and they, also, will become one of the many successes; however, we all know too well that such are not the circumstances and that a casual observer can note the absence of success in any given number of individuals. Why is this so? Let us take the negative position now and say that it is not so.

*The
Rosicrucian
Digest
February
1930*

There are thousands in your community who are phenomenal successes. The world today is teeming with them, but they are not measured by the traditional standard that we like to measure success by. Do you realize that there are

those in your immediate acquaintance whom you consider failures or at least far removed from the plane of success, that are really successes? This is not as confusing as it may appear to you. We have been led to believe through implication, that success is a tangible thing. From early childhood through school and business, we have been taught to weave a certain pattern of success. Are we at fault? I think not. Certain threads have been given to us to use in weaving our pattern. We have been instructed that we must limit our pattern to a certain, definite design of a formal nature. There are, at this very moment, at least a half a hundred names of so-called prominent successes that you could recall. Without further effort you could profoundly declaim the well-known procedure by which it is declared they attained it. The constant repetition of these same examples and the inevitable citing of the same rules has given us an apparently well-arranged catechism of success. So tangible does it appear to us from the procedure constantly outlined that it is almost mathematical in its development. It would seem that one need only add a certain number of regulations to his affairs and subtract from his habits of living a few denials and multiply the remainder by conformance for a number of years, months, and days; and the answer is—success.

Who has not attempted to attain it in this manner and failed, failed miserably? Still, as stated above, the world is full of successes not recognized by any but themselves. They are a success unto themselves. They have not measured it by a theoretical yardstick. They have come to realize that success is not a material, fixed thing. It cannot be known by its procedure, but by its re-

sult. We come to know that success is not a uniform manifestation to each alike. Knowing this, we must not expect an inflexible code which all can follow irrespective of personal conditions. Consideration of the general definition of success will give you some working illustrations. A favorable issue, or an advantageous one, is termed success. Thus one may have an idea, which he pursues with determination, methodically planning event by event, step by step until it reaches the perfection of his dreams. At last he realizes on his idea. He has terminated favorably, or to his advantage, an issue. Do you call it success? You would perhaps if the result were creative, if it were constructive, if it were considered morally and ethically good; but suppose the result were an infamous crime, a violation of the absolute duty owed society; *it nevertheless is a success*. If we agree that success is not a concrete thing, but rather a result of a process, then the above is an illustration of it. To think of success as the finish of a chain of noble, just, and creative events is to wrongly define it. Success may be destructive; it may be cruel, ignoble; it may be in direct opposition to every acceptable religious creed and dogma, and still be a favorable issue. Thus there are those among us, those who have committed diabolical atrocities and are indisputably successes. Realize that to terminate an issue favorably, which is known as success, means to conclude it in your own favor. The result of a definite plan, conceived in an individual's mind and nursed through its embryonic stages to final maturity, can be a success to the creator and still not be recognized as such by others. If we are to have a true conception of what it really is, we must shatter our traditional belief that success means a noble result, a creative enterprise in every instance. We must also understand that no certain things, or combination of things, represent success; that it is not definite like the letters in our alphabet.

Another paramount point to keep in mind is that success is not an external condition. It is not like the proverbial pot of gold toward which you must constantly climb, but never grasp. Success is a state of mind—a mental concep-

tion. Most of us are definitely conscious of the state which we would call ideal, for ourselves alone. Most of us could describe in a few words the acquisitions of those things or the favorable conclusion of some acts which would mean success to us, alone. Success is visionary. It is idealistic. You conceive in your mind a definite state which you believe is that which you most desire above all things. That state of mind which you seek may be one of the multitude of states of mind. It may mean the realization of political power, great financial power, prominence in social or professional life. To you it may mean glory, revenge, health, travel, knowledge, happiness, or any phase of human life. That state of success you seek may be either selfish or unselfish, just or unjust. It exists, however, only within the realm of your own mind. If you begin to realize your conception; that is, if in yourself you become conscious of that state which you think is success, then you are a success. It is of no matter whether in actuality you are a success or not. Of what importance is it whether the world calls you a success, if you are a success unto yourself? No man is a success unless he, himself, realizes it. As success is born first in the mind, there first it must reach maturity. If another's visions are not also yours, why try to realize them? In other words, if what the world formally holds as success is not your conception of it, why try for a standard which is not your own. If you wish to know success, follow your own concept first.

Allow me to say that we cannot be the holders or possessors of success. We can only *know* it. When we become conscious of certain conditions about us which are in harmony with our mental conception of what success is to us, then we know success. An illustration: If our ideal is power in the business world and we diligently apply ourselves and acquire that power, then we come to know success. We don't possess it. We don't have it. It is not a thing, but a state of mind. As a point of logic, we say two things which are alike unto each other, are the same; therefore, if your conception of what is success and my conception of it are not identical, we cannot both realize it the

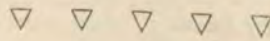


same. It is then of little value for me to attempt to outline to you any procedure by which I expect to attain success or for you to tell me of your method. We must learn not to look outside of ourselves for success.

Let me come back to an original point: We have said that success may be destructive. That is true as we have seen; but success which is realized in defiance of natural laws, is not lasting. It is transient only. Possibly, one may attain the state he has in mind in opposition to the general rules of natural justice; but as inevitable as time, itself, those immutable laws, governing all things, will adjust events and success will be wiped away, bringing in its wake the penalty for the original violation; therefore, if you wish your success to be permanent, build it upon the rock of justice. Make your conception of success in accordance with the dictates of your conscience. Your conscience within is a divine intelligence which will read-

ily inform you when your mental conception of success is in accord with the divine decree of what is right.

Come to realize that since you, alone, must be the creator of your personal success, others cannot build it for you. Whatever you may conceive it to be, you must be the prime factor in manifesting it. You must plan it, determine whether it should be or not, and start to bring it about. The most that any suggestions or rules or principles or studies can do for you is to supply you with adequate working tools and sound materials. If you expect some individual or organization to make you a success, you will come to realize that in the process of attempting to make you a success, the teacher will know success, *not you*, because he is building according to his idea of what success is, and not according to yours. Success is neither here nor there. It lies in the mould of your mind. As you think so you shape it.



What Is Health and the Exact Underlying Law Controlling It?

By ARTHUR B. BELL, F. R. C.



HE law of health is also the law of sickness. Both of these qualities are interpretations of the same law. This seems a bit paradoxical so let us analyze the matter and get down to a clear understanding. Let us take a street, a thoroughfare which for sake of convenient reference, we will call "Wisdom" Street, running north and south through any community. This street is intersected by another which we will designate as "Center" Street, running east and west. Now Wisdom Street runs in a direct line from north to south without a single break or offset but at the point where Center Street crosses,

an arbitrary division is made and one part is called *North Wisdom* and the other *South Wisdom*.

On the north section of our street we find attractive homes, well kept lawns, smoothly paved roadways, and clean, white cement sidewalks, making it an altogether charming district in which to live.

We will now examine the southern section of this street. The homes are old, shabby, and many of them quite dilapidated. Only here and there do we find a lawn at all. The street is rough, with many chuck-holes and the sidewalk consists of a dusty pathway strewn with various sorts of rubbish. The whole aspect of the district is run

*The
Rosicrucian
Digest
February
1930*

down, and the pervading atmosphere denotes carelessness, disappointment, discouragement, lack of refinement, and culture. A very distressing and unhappy picture is it not?

North and south represent two parts of the *one* street. The north portion may be said to represent health, happiness, and comfort, while the south portion reflects sickness, discouragement, and even despair.

You have been told that all laws are dual and we shall now proceed to show what this means. We find two vastly differing sets of conditions on the *one* street, "*charming*" and "*shabby*." Could you not say that the north portion is *well* and the south section *sick*? There are a number of reasons why those residing in the tumble-down district find themselves where they are and the following explanations will about fit the case of each and every resident:

They are satisfied with their surroundings.

They are firm believers in ill-luck, chance, misfortune, and have allowed fear of these things to rule.

They do not know that law governs every activity of life and, therefore, have no knowledge of these laws.

They are unwilling to make any effort for the betterment of their conditions because they lack *confidence* in themselves and believe such efforts useless.

They are indolent of mind and body.

Some have the ambition to rise and escape from their unhappy environment but do not know how and further, are unwilling to take the proper steps to acquaint themselves with the process. They have never realized that the supply of everything they may need is fully equal to the demand.

Every law with which we have to deal has two parts, or more correctly speaking, two phases. The law of health has these phases, one being interpreted as *good* and the other *bad*, yet it is all the same law just as "*Wisdom*" Street is one street, having two parts or phases. One is high in the scale and the other low. If you wish to gravitate from the lower portion to the upper, you must do it deliberately. First

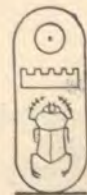
Eleven

you must *will* to improve your position and then take the necessary action which will tend to relate you to the object of your desire. If you are ill, you must take the following steps:

1. Realize that illness is but the lower portion or phase of the law of health and that health and sickness are but manifestations of the same law.
2. Realize that there is a cause for the manifestation and that the illness is the effect.
3. Realize that the cause is within yourself—due to the processes of thinking in which you have indulged or are indulging.
4. Come into agreement with yourself that you will change or correct any thought processes, acts, or attitudes which could in any way contribute to the illness you now propose to master and eliminate. Willingness to take this step is the most important of all.
5. Examine minutely your dominant mental attitude on the many subjects which come before you daily and be firm in your determination to change each one you find is not *good* and then make a persistent and unswerving effort to adjust each attitude, act, or method of thinking that you find to be contrary to *positive, good*.
6. Realize that all things are governed by law and *believe* in the principles you apply.
7. Eliminate from your consciousness all belief in chance and *know* that the laws and principles you are now using are potent and powerful and that exact results *must* be attained which will be in accordance with your sincerity and the correctness of your application.

In seeking out the cause of your difficulty let your analysis be careful and deliberate. For your convenience I shall list below many of the negative, destructive phases which you will either have to correct now or at some later time and immediately following, I shall set down the positive, constructive opposite which should be used:

Fear of disease }
Fear of failure } Courage
Fear of anything }



Worry
(an element of fear) { *Confidence*
 Criticism of others *Tolerance*
 Doubt, dread, uncertainty }
 (all are elements of fear) } *Courage*

Love } Hate, malice, antagon-
Good-will } ism, bitterness, resent-
Friendliness } ment, animosity, enmity,
Consideration } ill-will, rancor, anger,
Tolerance } envy, jealousy.

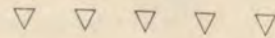
Selfishness *Unselfishness*
Cruelty, Brutality *Mercy, Tenderness*
Intolerance *Tolerance*
Dishonesty *Honesty*

There are many others, of course, but the foregoing are, perhaps the most important. Negative, destructive thoughts must always be replaced or overcome by positive, constructive ones.

Every thought, act, or attitude possesses power in exact accordance with its period or rate of vibration in the scale and the physical self must correspond to the vibratory rate thereof for this is the law.

When one stops to think the matter over, doesn't it seem silly to think that an All-wise, Loving, Merciful Creator would put His children here to learn how to hate, fear, and criticise his fellows and to be inconsiderate, selfish, cruel, intolerant, and dishonest? But these are the things many of us are doing merely because we have never realized that our purpose on earth is to learn just the opposite of these things.

If you want to live on North Wisdom Street, be healthful, happy, and comfortable, then you will have to take all of the steps necessary to get you there.



The Rationalism of Reincarnation

SOME INTERESTING POINTS REGARDING A
 VERY ANCIENT DOCTRINE

By THE IMPERATOR



SOONER or later the seeker for mystical truth and a rational solution of some of life's problems comes face to face with the very old doctrine of reincarnation. Usually it is at this point in his search that he either becomes initiated into the more secret doctrines of the mystic philosophers of all lands or ends his quest and forever closes the book of mystical revelation. In other words, it is the one bridge, the crossing of which with confidence and trust brings illumination and convincing evidence of many higher principles or the hesitancy of crossing brings an abrupt ending to the search for greater light.

Truly, it is not necessary for the seeker for higher knowledge to accept the doctrine of reincarnation and make it a part of his beliefs or convictions in

order to prosper in his search and attain higher knowledge. The true seeker may reject with logic and rational sentiment the doctrine in its entirety and proceed to great heights, but he must reject the doctrine not with a bias conclusion that it is false and untrue but rather with that open mind that says: "I do not understand; I cannot comprehend, so I will pass it by and wait until I am convinced of its truthfulness or of its falsity." It is seldom, however, that he who refuses to accept the doctrine does so with such an attitude, and, therefore, it brings the sudden close to his future enlightenment.

After all, what is there about the doctrine of reincarnation in its true principles that is so difficult for the minds of the western world to accept? We may get to the answer to this question if we ask another: "What is there about

*The
 Rosicrucian
 Digest
 February
 1930*

the religious training and convictions of the minds of the western world that leaves no place for the acceptance of the doctrine of reincarnation?" Nearly three-fourths of the earth's population have accepted the doctrine for many centuries, and a careful analysis shows that practically only the modern Jewish religion and the Christian religion are devoid of principles that permit of the acceptance of the true doctrine of reincarnation, and strange to say, both of these religions originally contained the acceptance of reincarnation as is proved by the early scriptural writings of these religions still accessible and even still accepted. Before touching further on this point, let us examine the rationalism of the doctrine of reincarnation.

Is it inconsistent with every other manifestation in life with which we are familiar to say that nothing dies, but simply changes, and is reborn again in a similar though slightly higher form? Science tells us that both matter and energy are indestructible and that no matter how we change the nature of matter, it still remains an element in its gross domain and reveals itself progressively again in other forms. If we believe that the human personality or soul or spiritual character within each human body ceases to exist at the end of its cycle of expression on this earth plane and never again manifests itself in a similar physical form or in a similar earthly expression, we have then the only exception to a great universal law. To the minds of even the ancient philosophers and to the minds of every student of natural and spiritual law, such an exception seems incongruous and impossible.

I am not unmindful of the fact that there is a very serious and general misunderstanding of the doctrine of reincarnation in the western world. For some unexplainable reason, even enlightened minds in the western world have confused reincarnation with an ancient superstitious doctrine called metempsychosis. That doctrine was itself a misconception of the doctrine of reincarnation held by the illiterate, impious, and non-inquiring minds of ancient times, which were given to all sorts of superstitious and mythological be-

liefs. These persons were prone to believe, and in fact, found some form of satisfaction in believing that not only was rebirth on earth a law of the human soul, but that the rebirth would occur in lower forms of physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their heathen religions. To find thinking men and women of today, and especially physicians and clergymen scoffing at the idea of reincarnation on the basis that they did not "believe that the human soul would be born again in a dog or cat" is one of the astonishing things of our present day understanding of natural and spiritual laws.

The average orthodox Christian is perhaps the most strenuous objector to the acceptance of the doctrine of reincarnation on the basis that it refutes or contradicts the doctrines of the Christian belief. I wonder how many of these who may read this article of mine will be tolerant enough for a few minutes to analytically examine their own thoughts in this regard and permit a few questions to reach their unbiased reasoning. Do these Christian persons realize that there is nothing in the Bible in either the standard or revised versions that actually contradicts the doctrine of reincarnation or makes that doctrine inconsistent with the religious principles revealed in the scriptures? I will admit that the doctrine of reincarnation appears to be inconsistent with certain creeds and certain theological principles sponsored by the Christian churches, but may I call attention to the fact that these creeds and doctrines are elements composed by church councils and church fathers in years more recent than the writing of the Holy Bible. Such creeds and doctrines are, therefore, theological postulations and not fundamental Christian principles either revealed by Jesus or taught by His disciples. From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that stands at a disadvantage, but those church creeds and doctrines, which do not have their exact counterpart in anything established by or revealed through the statements of Jesus or His disciples. In other words, if the devout Christian



wishes to argue his faith on a basis of strict orthodoxy, he will find that it is more easy to accept the doctrine of reincarnation on the basis of scriptural authority than it is to reject the doctrine of reincarnation on the basis of theological doctrine.

The same remarks apply to the devout Jew in regard to the modern form of his religion.

For the sake of those who may ask where one may find any intimation in the Holy Bible to support the statement that the early Christians and the Jews preceding the Christian era believed in the doctrine of reincarnation, I would call attention to just a few salient points and quotations for that same careful consideration and analytical study that both Jew and Christian give to their theological doctrines when they attempt to interpret them as being inconsistent with the doctrine of reincarnation. In other words, if the Jew and Christian will be as tolerant and as analytical in his study of the few following scriptural quotations as he is in his attempts to contradict the doctrine of reincarnation, he will find that nothing but the doctrine of reincarnation can explain the Biblical quotations given here with a correct interpretation of the veiled mystical meaning.

Take for instance in the pre-Christian writings, we find in the book of Job, chapter 14, a number of proverbs or comments upon man's life, his birth, his living, and his passing away. We find in the twelfth verse of that chapter a very definite statement regarding the physical body of man and the fact that at so-called death the body goes into the grave and lies there until "the heavens be no more," and that that this body shall never awake from its sleep. But we find in the fourteenth verse another definite statement regarding the real man, the part of man that actually lives, and here the statement is made that the real man waits for the days of his appointed time after transition until his change comes. That entire chapter of Job must be studied carefully and read analytically, as are so many of the Christian scriptures, in order to sense the divine message that is contained in it, and most certainly, the twelfth verse

does not permit of any interpretation that would be consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. And verse fourteen permits of no other interpretation than that the soul of man awaits its appointed time for the change that will come. Now let us progress to the thirty-third chapter of Job. The whole chapter is extremely illuminating, especially in the latter half. In verse twenty-eight, we read that God will deliver the soul of man from the pit of the grave and his life, his soul shall see light again, and in the twenty-ninth verse we read that these things God worketh oftentimes with man. In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of the living again and this happens often, surely we need search for no other definite statement to support the fundamental doctrines of reincarnation.

Bear in mind that these passages are taken from the Jewish writings and no elaborate emphasis is given to them and no attempt is made to make them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life, simply because the doctrine of reincarnation was so universally held and understood and was a scientific, a biological, a natural, physical law of the universe separated from religious creeds.

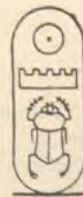
To show how universal was the belief in reincarnation among the Jews even during the days of the mission of Jesus, the Christ, we may turn now to the Christian gospels and find one of a number of incidents that reveal the very thorough understanding and belief in reincarnation, and call your attention to the incident where Jesus turned to His disciples and asked that question which would be very strange indeed if we knew nothing of the doctrine of reincarnation, "and whom do they say I am?" What was Jesus asking of His disciples in this case, just what was it that he wanted to know that could be of no importance to him unless it related to some point that would reveal the spiritual perception for understand-

ing that he hoped to find developing in the populace of the country. Jesus did not ask this question to solicit words of compliment and praise. He did not intend to solicit an answer that was complimentary to His majesty, His healing power, His great wisdom, or His divine mission. His disciples understood well what He meant, and that Jesus wanted to determine whether the populace had rightly or wrongly related Him with the great work of the prophets who had preceded Him, and whether they realized that He, the Christ, spirit incarnate, was one of their former prophets come to earth again, as had been predicted and expected. That such was His intention in asking the question is plainly indicated by the answers given by the disciples. They said that the populace believed that He was this one or that one or another one that lived before. Then when He asked His disciples as to what they understood about Him, the answer given again shows that they understood the reason for His questioning and that Jesus was anxious to determine whether His intimate association with the disciples had revealed to them that He was not only the reincarnation of a past great prophet but now the ultimate, infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John, the Baptist, and other prophets regarding the one who was yet to come and the one who was yet to be born, we realize, if we have an open mind, that nothing but the doctrine of reincarnation can make understandable these passages.

And what can be found in the true and exact statements of the Gospels or of the Christian scriptures which if spiritually true make impossible the doctrine of reincarnation? Some unthinking persons have argued with me that the Christian doctrines maintain that at the time of transition, one's soul passes into a period of suspended consciousness to await the ultimate judgment day when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They further maintain that this doctrine, this fundamental belief of the Christian creed con-

tradicts the possibility of rebirth and the doctrine of reincarnation. But does it do so? Is there anything about that Christian doctrine, which by the way is not the precise doctrine taught by Jesus, that precludes what changes that might take place oftentimes, as referred to in the book of Job referred to above? The true doctrine of reincarnation assures us that we shall have many changes of birth and many incarnations on earth, but that ultimately, after having had many opportunities to learn the lessons of life and to compensate for our evil acts and purge ourselves of our sinful natures, we shall ultimately and finally come to the judgment day when there shall be determined whether we have become pure of spirit and pure in heart, and Godlike and worthy of eternal dwelling in the consciousness and sight of God or be condemned to eternal suffering and pain; the time of birth and the time of transition. Each night when a day is done and we close the eyes in unconscious sleep, we close a period of life filled with opportunities for good or evil, and fraught with lessons that fill our souls and spirits with sin or purge us of our evil ways. And each awakening in the morning is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job with a new period of incarnated existence in which to correct the evils and sins of the preceding period and redeem and save ourselves before the judgment comes. If, therefore, we compare each period of incarnation on this earth like unto a day of our lives, we will see that the fact that there is an ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and period of preparation and purging in anticipation of the ultimate judgment day.

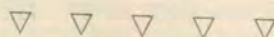
The doctrine of reincarnation teaches among many other wonderful things, too extensive and too numerous to itemize here, that the purpose of life and its various periods of incarnations is to enable us to work out our salvation and become redeemed and ready for the final judgment day, when, if we are worthy and sinless and have made compensation for all the evils we have committed, we shall at the sound of the



trumpet which will be the clarion call to the soul of the *good*, we shall be absorbed into the consciousness of God and remain eternally there, never to incarnate again. Is this inconsistent with the true mystical and spiritual principles taught by Jesus and His disciples? Again I must admit that it may appear to be inconsistent with some theological doctrines added to the Christian teach-

ings in later centuries and now a formidable part of the ritual and creeds of the Christian religion, but not essentially a part of what Jesus taught and revealed.

If our members desire to have more comments on the doctrines of reincarnation and will inform me, I shall be glad to write an article on this subject for a later issue of this magazine.



The Evolutionary Force

SECOND PART OF A SERIES OF LESSONS

By DR. BERNARD FELDMAN, F. R. C.

BY studying solely the physical manifestations in nature, Western scientists have become ingrained with a materialistic conception of nature's laws. But the ancients went one step further, and they obtained a fuller and truer knowledge of the evolutionary process by studying both its physical and psychical aspects, side by side. They never left the psychical aspect out of their calculations. To them, the One Reality had its dual aspects; Cosmic Substance was its physical, and Cosmic Energy its psychical counterpart. Both of these needed a third factor, the ether, in order that they unite, blend, and manifest in a mathematically exact, cyclic, and unchanging manner.

So we can resolve the universe into one great trinity—matter, energy, and ether; yet we cannot tell exactly what any one of these three entities is. We can explain matter away until we have nothing but electricity left. We can take energy and explain it away until we reach the same point. We find that we are going around a circle that has neither beginning nor ending. This is the Cycle of Life—the eternal mystery—which can be traced only to an eternally mysterious and infinite source. This causeless cause must be eternally

existent, absolutely perfect, and impersonal in its infinite powers. There must be some one basic principle that is dual in its unity having substance for its physical aspect and life-energy for its other psychical extreme; and it must have space for its field of operation.

THE ETHER

This space must be filled with something for we cannot conceive of empty space; and this something must be the ether. We theorize that this ether must pervade all space; it is more than a mere idle dream or a speculation because it becomes quite apparent from the observed facts which force us to admit its reality. For not only does the ether act as the transmitting medium of light from the sun but across many billions of miles from the distant stars. There is practically a unanimous agreement, whatever its nature may be, that ether is the primal substance of which all matter is formed.

The ether is indeed marvelous in its capabilities for transmitting all sorts of vibratory waves. It is commonly believed by science that through the physical sun there are sent out certain waves in the ether which we call light waves. If we analyze these waves by passing them through a glass prism, we

The
Rosicrucian
Digest
February
1930

find a great variety of waves. Only a small portion of this variety affects our eyes to cause the different color sensations. By placing a sensitive thermometer in the dark space beyond the invisible red of the spectrum, we find that there are invisible waves present which produce HEAT. At the other end of the spectrum beyond the patch of violet color, we also "see darkness." Here we find waves that will affect a photographic plate and exhibit other *chemical* action. Even if the ether transmitted only these waves it would be truly marvelous, for it is transmitting all this variety at one and the same time.

Yet the septenary ether transmits *all* energies even the highest mental and life energy.

ENERGY

Energy is the great protean actor. While it appears to us in its several distinct forms (light, heat, sound, and so forth), its changes from one form to another are instantaneous. Any kind of force is now recognized as simply the passage of a state of motion into another state of the same. Chemical energy transforms into electricity or heat, sound into heat, heat into light, and so forth. All forces are matter in one of many states. In physical nature we mark off the different varieties by which we are able to distinguish them by different names, calling one set light, another set heat, and another sound. Yet they are all of the same nature with a uniform and constant speed of 186,000 miles per second. They differ in the length of the waves.

Science claims that all is electricity, and all of the latest advances are confirming the great truth that the Universal Source or Causeless Cause caused everything to spring out of the primordial substance, energy. The view is widely held among chemists today, that from one elemental stuff arose the whole array of chemical elements. All matter, in short, is supposed to be in its final analysis essentially the same in constitution.

Seventeen

MATTER

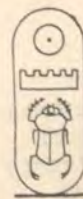
The finite mind cannot fully grasp why the one employs a propelling power to cause it to manifest as two, then three on the Cosmic plane. We can only study its manifestations and watch how the One differentiates into the many this Cosmic energy or vital power, in obedience of the Infinite Mind, brings into existence all the various states of being, thrilling and vivifying every atom in existence. Running along the seven principles of the Ether, this Cosmic electricity acts upon the one primordial element and by differentiating it into various centers of energy sets into motion the laws of cosmic evolution. Thrilling outward from its source, this force condenses while crystallizing into more and more gross types as it descends into manifestation.

Its first manifestation, viewed from the Cosmic plane, consists in attracting the tiny particles of energy called electrons to unite themselves and to form atoms and molecules. It brings together the elemental atoms of space and makes them aggregate and combine to form "matter." The more subtle the matter is, the less is its resistance to this force resulting in higher vibrations and higher states of consciousness. The life-force interpenetrates all matter and is constantly playing upon it to cause the different rates of vibrations to give us "matter" in its different densities.

There is but one matter and it possesses its seven gradations; there is but one energy, and it possesses its septenary gradations, too. The evolutionary force, like everything in the Universe, must be septenary and cyclic too.

THE LIFE WAVE

The first manifestation to us of the life-force, then, is in the atomic and molecular groupings which are determined by the polarities, number, and the arrangement of the electrons which compose it. Its invisible *energy* aspect is centered in the positive nucleus, called the proton while the visible aspect or form comprises the negative electrons. The proton is the balancing and equi-



brating part of the atom; and the third factor which is necessary for the atom-manifestation is the ether. Here we have nature's great trinity—force, ether, and matter. Therefore, there must exist in nature a *triple* within a septenary evolutionary scheme, and any theory which considers but one of these three phases can be only partially true.

The psychical and physical aspects fluctuate, and when one predominates the other appears obscured, since they are the two inherent parts of the one thing or cycle. Between these two extremes are five intervening phases to complete the septenate which is universal in nature. The life-wave, therefore, must have its seven times seven gradations of manifestation.

Sweeping down to its polar opposite, the vital force, as it radiates from its source, passes through forty-nine stages of manifestation to become finally enmeshed in matter. Matter is, therefore, but one phase of life slowed down in its vibrations in exact proportion to its mass of varying degrees of fineness. The nearer matter approaches to the source, the more ethereal does it become and the less can it be appreciated by the finite senses.

These life-waves pervade all nature and not an atom is devoid of them. Collectively, they are called cosmic energy or life which fills all space. The life-energy, therefore, is septenary to correspond with the seven conditions of matter and the seven gradations of ether. The law of vibratory harmony ordains that a harmonious balance is reached to preserve order and system throughout the universe.

THE GAMUT OF LIFE

This evolutionary force of life causes the evolution of all things to take place in a rational order which excites our wonder as we behold it. With this abundance of life, there is the quality of insurgence. Living things press up against all barriers; they fill every possible niche in the whole world. Abhorring a vacuum, nature fills all space with life. We see this life spreading everywhere, insinuating itself, adapting

itself, resisting everything, defying everything, surviving everything.

There is no stopping these currents of evolutionary force for they envelop everything in the relentless passing of time. For countless centuries, this fashioning of materials and forms has been going on. First was the life and then came the form, the two always go together. When the form changes, the life is ready to pour itself into the new forms derived from the old. As nature proceeds, she models and remodels the available material which comes to her. All evolution consists of an evolving life passing from form to form, storing up in itself the experience gained thru the forms. There is a continuous becoming, a ceaseless march or progress onwards to a higher life.

What a gamut of life there is presented from atomic life, through crystalline life, through the microscopic bacteria, through the various kingdoms of nature until it reaches *man*!

The same life which plays upon minerals and imparts its particular rate of vibrations of life to them to bring about the crystalline forms of varied designs and patterns, fructifies the seed and differentiates the rose from the sturdy oak. It is playing constantly upon the other kingdoms of nature. Life is the eternal uncreated energy which causes the endless development of the conditions.

Each created form has its place in the scale of being; everything in nature has its natural period or rate of vibration. Everything is endowed with an individual character of its own such as color, odor, touch, and so forth which has been termed the "soul of things."

HUMAN EVOLUTION

Wonderful indeed are the means supplied by nature to all living things to assure self-preservation. The enormous whale has an eye that is no larger than a cat's, because there is not much use for it; yet nature gave to the whale an enormous speed to elude its captors. In contrast, observe the visual mechanism of the fly to permit it to escape capture. Other animals have their sense of smell heightened to an extraordinary degree,

while still other have a very acute sense of hearing and still others have developed great strength. Even the minerals have their distinctive crystalline forms to be able to manifest their activities in a better manner. And so on up the ladder of creation, we can climb rung by rung until we reach man.

Analogous to all others of nature's creations, man's evolution has been going on septennially through seven cycles or seven world chains.

Man is a two-fold being, the product of two lines of descent, the one psychical and the other physical. As the one becomes prominent during the cycle, the other phase becomes obscured. The two always go together throughout the cycle, and they will continue to go together until the end of time. Starting the rounds as a psychical being, a son of God, man is destined to taste of all the material experiences of life until, billions of years hence, he returns to the source in the same purely psychical state that he started.

Man's physical body is made up of the same electrons as any other matter; but his psychical self is of the very essence of life.

The life waves have been playing upon this physical body of man since the beginning of time and have evolved his organs gradually. That changes must have taken place in man's physical body to meet the changing environments is a very apparent truism.

BUILDING OF THE BODY

When man needed a breathing apparatus to conform with the atmospheric environment, nature gradually developed and perfected his exquisitely fine mechanism called "lungs." When man needed vision to adapt himself better to his natural environment, nature built his eye to its present stage of efficiency. So with his blood stream, his nutritional organs, his excretory apparatus, and his muscular and other systems. When man needed a thinking apparatus, his brain became gradually what it is today. And when man needed a psychical apparatus, nature gave him an elaborate sympathetic nervous system as a parent stem to which it added

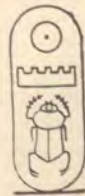
at a later date, the cerebro-spinal system. All became coordinated through appropriate groups to carry on the life in man.

It was the constant playing of the light waves in the life energy that built up the eye, the sound waves within the life-energy built the ear, and the mental energies of life built up the brain. For within the life-force, we have the whole gamut of vibrations on the Cosmic keyboard, and man's psychical self can attune itself to the whole gamut.

So with the cells of the various organs of the body. Beginning with the ovum from which all the cells of the body develop, and owing to an organic evolution which has been going on for millions of years, these cells have become modified and differentiated by environment and function, until today we find that the organism of man is composed of thirty or more species of cells, each possessing special function. It is an axiom of science that life preceded function, and that function preceded form. This will explain why the epithelial cells have their peculiar shape, and so forth, to become so perfectly adapted for secretion. The muscle cells are delegated to the duties of contraction and locomotion; the blood cells feed, cleanse, and repair the organism. And so on until the brain cells are peculiarly adapted to their highly specialized work of a mental and psychical character.

MAN'S PSYCHICAL SELF

While man's physical body has become so perfected at the expense of obscuring his psychical aspect, the life-waves or the evolutionary force cannot forget this all important entity of man, the chief engineer of the body, man's psychical "self." The self is man's psychical entity, and it alone can receive and respond to the thrills of the life force since it is of the very same essence. Because it is in vibratory attunement with the life energy, the self is able to respond to all the cosmic vibrations contained within the life force, and it can thereby carry on the multitudinous activation of the body, voluntary and involuntary, objective, and subjective.



We have dulled our subjective faculties by training ourselves from infancy to adulthood to think and live as materialists until most of us are conscious of our physical body only. However, our divine aspect is only obscured and dormant, waiting to be awakened into activity. Happy is the man whose "I" is no longer confined to his physical body but who can say, "I am a seven-fold Soul!"

We can raise ourselves to higher levels! We must weave our coarser bodily materials into finer vestures before we can attune ourselves to receive consciously life's higher vibrations; man has the power within himself to raise his vibratory rate. Gradually the self awakens man's more divine powers from latency to activity. Constant exercise with the finer things of life will transform man's coarseness of body into something finer. A harmonious all-around development will give the aspirant a healthy mind in a healthy body.

MAN'S DESTINY

The ancient sages are unanimous in asserting that the important part of man

is that divine part, the self, which is shut up within a body of clay to work its way to light and liberation through the valley of earthly experience.

We are pilgrims who are purifying this self through aeons of time in order to attain the nirvanic consciousness, to become finally reabsorbed into the absolute consciousness from whence we started on our journeys through the rounds.

We are told that we have passed through four such rounds; in our descent we have reached the middle point of the cycle with its fullness of materialism. Henceforth, for the next billions of years, we will traverse the other half of the circle in an *ascending* arc in our *upward* progress."

The inexorable law of evolution carries us from one life to another until man will once again become the "Son of God" which he originally was. This must take place at the end of the seventh round of the seventh race.

For initiation and illumination are the destiny of the human race!

THE PICTURE OF THE MASTER JESUS, THE CHRIST

Members who have purchased the photograph of the painting of the Master Jesus, as a Mystic, painted by our Imperator, and which hangs in the anteroom of the Supreme Temple, have expressed a great appreciation of the picture and have asked if it could be secured in colors resembling the original. The art photographer, who made the black and white photographs, has arranged with an artist to make duplicates of the original painting, 8x10 inches, finished in oil colors at the special price of \$1.75 each postpaid. The uncolored prints, size 8x10 inches, are still available at \$1.00 each. Address your order with remittance to AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

FOR YOUR HOME

A great many of the members have secured the attractive wall card which is 11 by 14 inches, in several colors and gold, containing the "Confessions to Maat." This is a beautiful and useful decoration for any sanctum. I am sure that those of you who secure this card will find it a beautiful addition to your sanctum. It may be had at 35c, postage prepaid by us. Send all orders to AMORC Supply Bureau, Rosicrucian Park, San Jose, California.

The Mystery of a Master

THE WONDERFUL STORY OF A BEAUTIFUL SOUL

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



(NOTE—We have received scores of letters asking that we augment the article that appeared in our last issue regarding the life of this great mystic. The present article concludes the brief presentation of the facts of his life and teachings. The demand for biographical sketches of other eminent Rosicrucians is so great that articles of this nature will appear hereafter in this magazine. —Editor.



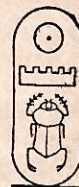
It is said in some encyclopedias dealing with the life of Leonardo da Vinci that he was the greatest of all scientists. It seems to be the common practice in biographical and historical sketches to praise a man for his scientific attainments and to accept as a mere fact his greatness in art or music. In other words, the human mind seems to look upon greatness in music and art as a gift of the gods, not necessarily implying any effort, preparation, or worthiness to receive that blessing, whereas greatness in the sciences indicates attainment through personal volition, effort, and extreme sacrifices of time and thought. For this reason, a great many writers on the life of da Vinci speak only casually of his artistic abilities, and, while they acknowledge that some of his paintings represent the highest degree of mastership, they marvel more at his achievements in science, and would lead one to think that he was more of a scientist than an artist. On the other hand, the average person is usually surprised to learn that the one whom he has learned to love and admire as the master painter of the "Mona Lisa" picture and "The Last Supper" should have known anything at all about the sciences.

In my previous article dealing with the life of da Vinci, I attempted to show that he was a master equally in art and science, and that both of these master-ships were a credit to him, because of his efforts, his thinking, and his living in a previous as well as in his last in-

arnation. I do not mean to imply by this that the last known incarnation of da Vinci is the last one of his cycles of incarnations, for there has been evidence gathered in the past few years to indicate that da Vinci is living with us again, but no definite information has been officially vouchsafed as to his present identity.

What will probably interest our members more than the fact that he attained mastership in art and mastership in the sciences is the fact that he attained mastership in mysticism. It is the latter phase of mastership that is unquestionably more responsible for his unique mastership in art and science than any other element. Granting that in a previous incarnation he had established the foundation for both his artistic talents and his scientific knowledge, we must realize that it was his further development in the fields of mysticism in his last known incarnation that enabled him to achieve the unique place he holds in both of his fields of research and study.

Looking at his achievements broadly, one may ask what it is about his art that makes his paintings so attractive, so impressive, and so distinct as to put it in a class of its own. Unquestionably it is the mystical element. The picture, "Mona Lisa" is probably the most mysterious and most difficult of analysis of any portrait that was ever made, and even those unacquainted with the technique of art are held in a spell of fascination by that picture, which they cannot explain and cannot attribute wholly to the evasive smile or the countenance of the woman, although this is



one of the points of technique, which even our modern painters are unable to duplicate or properly analyze. In the case of the famous painting in Milan, known as "The Last Supper," many thousands of persons have stood before it in awe and spiritual humility, fascinated, too, by its mystical spell and yet unable to determine what it is that makes it seem to be a thing alive with a spiritual, mystical story that tells itself to one's very soul.

Those familiar with the technique of art try to explain the mysterious elements of that great painting by pointing out that da Vinci used a new law in his composition of grouping of the characters seated at the table with Jesus, and that he has arranged them in groups of three characters to each group, and has thereby unconsciously invoked a law that has its subtle appeal to some responsive element in our spiritual natures. The mystic knows that this grouping of the characters according to the law of the triangle does have its mystical appeal, but that is not the only mystical element in that famous painting. I have analyzed it carefully for a number of years, and I have found at least seventeen mystical principles in that painting, and yet I sense that I have not discovered many, many, others far more important than the ones I have found. There is mysticism in the shades and tones of the colors he used. There is mysticism in the arrangement of the hands and the feet. There is a spiritual significance in the eyes and in the glances that are being exchanged by those seated at the table. These things are not there by chance, but because of the mystical knowledge which was the foundation of da Vinci's achievements.

And if one asks what it is in his scientific achievements that made him famous as a scientist, and, in fact the foremost revealer of nature's great laws, one must admit that it is the mysticism which he revealed in those things usually considered grossly material and purely scientific.

In my previous article I outlined some of the more important scientific achievements of his efforts, and explained how many of these were recorded in cipher manuscripts carefully consigned to the Rosicrucian archives to be revealed in

future years, even as late as the present time, in order that the knowledge contained in them might not cause revolutions in science and art, and unrest in the progress of civilization, by premature announcement. Let us now consider a few of his mystical thoughts and beautiful spiritual revelations as we find them in those manuscripts now being translated, and which explain the very peculiar references found in his writings translated and published years ago when the clues to his real mission and work in life had not been revealed.

One of the foremost contentions of da Vinci in his writings on *esthetic mysticism* is the idea, briefly expressed in a few words of his in one place, as "all knowledge is of the senses." He meant not only the objective senses but the psychic or spiritual senses as well. However, to illustrate his meaning he used the physical senses, and especially the eye, and its functioning, as one of the ideal channels for the reception of universal truths. He argued that the eye first, and the ear second, were the most important in this regard. He claimed, however, that the poet failed to reveal the great truths, which the artist could reveal, and that the musician came nearer to revealing the great truths than did the poet; although the artist, in his estimation, was the most capable of all. His explanation for this is purely mystical and truly sound and rational. He claimed that the poet was able to give us only one impression and one idea at a time, for he was limited to words which had to be seen by the eye individually and which could convey only a limited impression at one time. Therefore, the ideas suggested in words were always lacking in that harmonious grouping and relationship to other essentials which made a harmonious composition. The artist on the other hand was able to paint or depict his story in such a manner as to convey one central idea to the eye with a proper grouping of secondary essentials so related to the primary one that all of them formed a harmonious group, giving the mind a harmonious impression or a complete concept. The musician was able to do this same thing but perhaps to a more limited degree.

We will recall that da Vinci was an accomplished musician and, therefore, competent to criticize and comment upon musical compositions. I am happy in the fact that years ago I, too, learned from my mystical studies the truths which da Vinci expresses regarding artistic, musical, and literary compositions. He says that in a simple melody, consisting of one note being played at a time, we have the *one idea impression* which the poet finds as his limit. In a chord of notes we have a composition of harmonious impressions being conveyed to the ear at one time, and, therefore, giving to the spiritual and psychic natures of our beings an impression that has a central idea with its related and harmonious elements giving it a background and a more perfect picture. With the proper harmonic notes played by a second hand giving us an additional chord, we add to the complex impression on the ear; for the tone colors and details of the composition cause an impression that is no longer a simple idea but a very composite one, almost as complete as a picture. In this argument we discover some of the mystical principles which da Vinci used, *not unconsciously*, but very masterfully in his paintings, and which the technical critics of art have failed to realize, since they were not students of mysticism—but which every mystic and every spiritually attuned individual senses when he stands before da Vinci's masterpieces.

Speaking further on this principle of impressions creating proper harmonic compositions in our minds, da Vinci says: "Harmony cannot be bred otherwise than in instants in which the relative proportions of things are seen or heard." In speaking of the mystical art of his compositions, or of the compositions in art or music by any master, he says: "The outer (practical) work must be the indication of the inner understanding."

Da Vinci, like the true mystic, warns us, however, of the work performed by those who have merely a marvelous *imagination* as a foundation for their creations, as different from that by those who have *lived* and *experienced* the things they portray. He constantly re-

fers to the fact that *experience* is the only foundation for true understanding, and that we must come to experience the things of life, both good and bad, joyous and sorrowful, if we would develop the true understanding of life; and that no amount of imagination or impersonal logic can supplant actual experience. When he speaks of experience and understanding, he calls attention to the fact that he wishes the word "understanding" to be realized in contradistinction to *mere sense impressions*, and he makes a very definite distinction between "the whole Higher Power of recognition and *mere observation*. He also refers to *mere observation* as the Lower Power, and says that the Higher Power of recognition must be *born of experience*. Therefore, he exhorts us to put no faith in authors who have wished by the force of imagination alone to make themselves interpreters between nature and man, and warns us not to give ourselves up to those things of which the human mind is incapable, and which cannot be demonstrated by any natural example.

The whole life of da Vinci proves that he adhered to his injunction, which he proclaimed should be the law of every artist, poet, sculptor, and scientist: "You must compete with nature!" He claimed that the artist in painting must learn how to give us that harmonious arrangement of essential elements in form, perspective, and color which nature presents in her inimitable way, and that while no artist can successfully compete with nature in such compositions and portrayal of colors, he must constantly attempt to do so. So with the sculptor and the writer as well as the musician. In his scientific experiments in what must have been a marvelously equipped laboratory at one of the Rosicrucian temples or universities, he constantly sought to duplicate nature's constructive process, and, therefore, experimented with transmutation and with spontaneous generation and other processes whereby nature created and produced the marvels which we witness. It was in such experimentation that he learned the great truths outlined in my previous article and which made him the greatest of all scientists. Nat-



urally in his *esthetic mysticism*, and in the nobility and spiritual beauty of his life, he attempted to imitate the Christ Spirit, and to duplicate the spiritual, creative, processes of the Cosmic. This made da Vinci a man beloved by many, adored by those who were his intimate friends, and at the same time one who was greatly feared by the enemies of Light and Knowledge. It is a fact that, as the greatness of his career became known and the enemies of Light, as well as the admirers of his work, sought to fathom his personal history, and as years passed and the research work continued, there has been nothing found in his whole life that indicates a moral or ethical weakness, or any element of

character other than of spiritual nobility and mystic sublimity.

Well may all mystics, and especially all Rosicrucians, love da Vinci; and certainly in the library of every Rosicrucian, or in the sanctum of every mystic, there should be a picture of da Vinci or a reproduction of one of his famous paintings. When we, who are going through Europe in the spring of 1931, visit Milan we will try to secure reproductions of his famous painting, "The Last Supper;" and if those who wish a copy of such reproduction want one secured at that time, they may let their wants be known, and AMORC will attempt to supply this in a very economical manner.



The Great White Lodge

SOME INTERESTING FACTS REGARDING THIS
HOLY ASSEMBLY

By FRATER L. DE ARMAND



SEEKERS for illumination and for new Light on the Path constantly find reference to the Great White Lodge and the Great White Brotherhood. The difficulty in learning more about this Holy Assembly of advanced mystics that really constitute the Great White Lodge often leaves the seeker in doubt as to what the lodge really is and who compose the Brotherhood that seems to have earned the universal approbation intimated by the words "great" and "white."

In the earliest mystical literature still available, we find references to the *Holy Assembly* and the *Cosmic Hosts* dwelling in some part of the invisible world and directing the spiritual thoughts of men who have been illumined and prepared for such contact. Gradually, we find in the old writings that these terms were abandoned in favor of the newer terms The Great White Lodge and The Great White Brotherhood.

The word "white" in this term is highly significant. Among the earliest mystics in Egypt and India, white was considered the emblem of purity, and significant of spiritual attainment. Today, we realize this more scientifically inasmuch as we now know that the purest of white lights, the sunlight contains all known colors and is a combination of their harmonic blending, and, therefore, white contains all of the spiritual Cosmic forces and vibrations that permeate the universe. We know also that unless there is a perfect harmonic blending of these vibrations and the vibratory colors, there will be no pure white light. The ancients did not know this but they did know that white was the most difficult of all colors to obtain in any form or in any material. We are so accustomed today to white linens, white paper, and white things of many forms and natures that it seems a little difficult to realize that there was a time when perhaps the *lily* was the only white object, and, of course, we now

The
Rosicrucian
Digest
February
1930

realize that even the lily is not as pure in its whiteness as some other products of nature. Bear in mind that the early mystics lived in countries and climates where snow was unknown and where all the coloring materials used in painting or dyeing were extracts of clays and the minerals of earth, and where white in its purest form was practically unknown. A piece of linen or any other object that through bleaching and purging of its foreign elements could be made perfectly white represented the acme of cleanliness and purity. It was for this reason that a few costly and rare pieces of material could be made white and were used almost exclusively by the high priests or masters in the mystery temples when officiating at their altars. Hence the wearing of white became symbolical of purity not only in thought and spiritual nature in man but in everything else. When it became possible to obtain more clothing material in white, we find that the early mystical schools adopted it as the color for their initiated brethren and so distinct became this mark of mystical initiation that the members of the various secret schools like the Essene and therapeuti were known commonly among the populace as the Brethren in White or the White Brethren.

In many mystical writings of the period just preceding the life of Jesus, we find references to the Brethren in White and some references to the men of white clothing. Jesus always wore white, as did His followers, although the poorest of them often could afford only a small white mantle over their other multicolored costumes.

It is easy to understand then how the more secret brotherhood that was held to be an invisible one or one never to be known in public was believed to be a brotherhood in white, and hence the term White Brotherhood.

The word "great" on the other hand did not have any significance implying grandeur, superiority, or personal aggrandizement, but rather formidable in its influence and Cosmic power. Therefore, we see that the term "Great White Brotherhood" was not a term of popular adoration but really a term of symbolic distinction.

Only those who had attained the

highest degrees of self-mastery and spiritual illumination were admitted into that section of the mystical brotherhoods of the orient, the members of which wore the white robe. These members did not wear these white garments or mantles or the complete robe in public during the first centuries of the use of this distinguishing costume, but wore the white only within the temple or when performing sacred or mystic duties. When mingling among the populace or the everyday labors, the members of the White Brotherhood wore nothing that would distinguish them from other men. There were two reasons for this that are quite logical. First, the costliness of the white material and need for taking good care of whatever mantle or robe each one possessed and preserving it against unnecessary soiling; and second, the ancient injunction that the mystics should not wear anything or do anything that would make them appear to be elevating themselves above the human touch. Therefore, the White Brotherhood became a really secret organization and for many centuries it was difficult indeed for one who was not a member of the outer circle or an initiate to tell which of his neighbors, if any, were members of the White Brotherhood or which were not. It was only through the life that these highly evolved and progressive thinkers lived that gradually was revealed their association and it was in this wise that many of them became known and eventually when the wearing of white robes did not constitute a very great cost, that we find them wearing them in public and in their journeys. They continued, however, to refrain from wearing their white robes at any form of labor that would unnecessarily soil the robes, for it was considered unethical to permit anything to blemish the robe when it might be avoided, and no robe could be worn with indifference that contained a blemish. We may say in passing that it was at this time that one or two colors of a distinct nature were adopted as marks of degeneracy or evil practice as a sort of antithesis to the white robe. Purple became the color of immorality and, of course, we find many references to the wearing of purple and its significance



in many sacred writings. Today, purple and the ultra-violet have become significant of high spiritual qualities instead of lower moral and spiritual vibrations.

Perhaps, we can understand now why the meeting place or the assembly of these Brethren in White came to be known among them or especially among the Neophyte in waiting as the Great White Lodge. Many persons today do not realize the distinction between the terms Great White Lodge and Great White Brotherhood. Many make the mistake of thinking that a lodge is a group of persons united for some purpose in more or less of a secret manner and holding private sessions or convocations. In this sense, the only difference between the Great White Lodge and the Great White Brotherhood might be in the number of persons included in the body. The truth of the matter is that the word "lodge" does not mean a group of persons but a closed private protected meeting place. Contrary to what is often argued now on this point, especially, by some secret sessions, there may be a lodge without any person being present to constitute the lodge. In other words, the meeting place may be in every sense a lodge without the presence of any human being. Some argue that a lodge is composed only of a definite and secret place containing properly accredited persons so arranged as to constitute those conditions of time, place, and persons warranting the appellation of lodge. In the ancient sense, this was not true, and in the Rosicrucian understanding, a lodge or a temple is a lodge or temple so long as it continues to be the appointed sacred place for convocations whether persons are present in the place or not.

As the Great White Brotherhood increased in number and spread to many lands and no longer held its convocations in one place where it originally started, there ceased to be a physical place on earth known as the Great White Lodge, or in other words, the ancient lodge room or temple of the Great White Brotherhood. The members of the Brotherhood had their robes or meeting places eventually in many lands and these lodges and temples had convocations for the White Brethren alone, and at other times for the Neo-

phytes in waiting or the Postulants waiting for advancement to higher grades. Therefore, these temples or meeting places could not be rightly called White Lodges since they were used as often and as actively by those who were not yet given the white robes as by the White Brethren themselves.

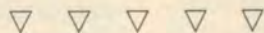
As time passed on and the members of the higher circle who wore the white robes met in various localities or often on mountain tops, or in the silence of their homes or grottoes for periodical meditation, contemplation, and projection of thought to the Cosmic the idea was evolved that the place where their thoughts and projected consciousness met in attunement with one another became their lodge or the temple, and this invisible, immaterial, and wholly unlocalized assembly place was then given the name of the *Great White Lodge*. And thus it remains today. From this, we will see that while the Great White Brotherhood is composed of several hundred men and women, who have attained high development and high initiation, and are permitted to wear a white mantle or white stole in their official capacity here on earth as well as those who have passed on and have attained the white pureness of spiritual existence, the Great White Lodge on the other hand, has no existence in a material form on the earth plane but a holy, a spiritual, or Cosmic meeting place or just those few who are qualified to reach it in their thoughts and there in psychic communion and spiritual correspondence, discuss and meditate upon the problems of mankind and the direction of the earthly activities of the Great White Brotherhood.

Therefore, we see that any references by modern metaphysical movements to the existence of the Great White Lodge as though it were an assembly of persons meeting in some temple on this earth plane is entirely erroneous and must be misleading in a wilful sense, for such persons should know better and the facts of the case are easily obtainable if desired.

On the other hand, there is that other spiritual place where all of our members may meet with their thoughts and receive spiritual illumination, consolation, encouragement, peace, and divine

happiness. This place is the Cathedral of the Soul, and although it has been known to a few for a long time, we have not been permitted to reveal all that we would like to tell about it until the present time, and during the year 1930 those

who are worthy and sincere in their desires to know how to contact this great Cathedral of the Soul will learn from articles in this magazine and in other matter that may reach them in various ways from time to time.



Shadows on the Sand

THE STORY OF ANOTHER BEAUTIFUL SOUL

By SOROR VERNA T. MAKEPEACE



HE Way to Mysticism lies beyond the Enigmatic Desert and it is beset with terrifying shapes. No pilgrim arrives at the Shining Fount who has not struggled to the very end of the Path of Tears. Lost and wandering like a waif among the Shadows on the Sand . . . baffled, maddened, thwarted! Then from out the fantastic, moving shapes . . . the Light!

Only this evening have I closed the covers of "Aerial or the Life of Shelley," by Andre Maurois, and so clearly and sympathetically has the author depicted the poet's pitiful search toward the portals of the Divine that I am questioning how he could have shown so delicately the light of a Master's life save by the illumination of his own.

If Christhood comes through suffering and waiting, then Shelley attained. All of his life was a futile struggle against existing materialism, and he died with the bulk of his work unpublished and unknown.

After rather disastrous efforts in the Catholic Emancipation in Ireland, he realized the hopelessness of ever being understood by the public. He wrote a friend:

"Never again will I address myself to the ignorant. I will content myself with being the cause of an effect which will manifest itself years after I am dust."

As a schoolboy he was misunderstood by aristocratic bullies who hooted after him, "Mad Shelley!" Then later in college began a lifelong estrangement from his father with the publication of "St. Irvyne or the Rosicrucian." Soon after this he was expelled from Oxford for his radical ideas, and his allowance was cut off. Although of noble birth and in spite of the fact that he was to inherit a fortune, he was compelled to live a life of physical poverty, and he never became reconciled with his father.

Grown to manhood, he drifted from one disharmony to another. His thought was too pure for the crude earthly machinery of civilization. The vision never became the reality. Thus it was with his first marriage, and with all of his affairs with women. He was a master of fairy edifices, but they broke like soap bubbles upon the sands of earth.

And strange as it may seem, it was through the blowing of soap bubbles that Shelley was drawn from pure logic to poetry. On account of the persecution of radicals, Shelley had come upon a unique method for the distribution and diffusion of Virtue. He would cork his Divine remedies within a flotilla of dark green bottles, or within a little box, well resined and waxed, with a little lead below, and launch them on the ocean; or he would make little fire



balloons and "having loaded them with Wisdom, set them sailing in the summer sky."

After he had worked hard in this manner, his favorite relaxation was blowing soap bubbles. Seated before the door, "churchwarden" in hand, he would blow the glassy spheres that reflected all the colors of earth and heaven, and watch them float away until they broke and vanished. Then he experienced, as Maurois says, the need of fixing in verse their intangible beauty of shimmering violets, greens and golds.

Like Byron, his life was involved with women, but unlike Byron he looked upon them as a source of exaltation. But women saw only his Shadow and the Beings he loved were not conscious of That within themselves that recognized his soul.

Maurois states that life brought him so much suffering and his good intentions were repaid with such evil results, that he came to have a horror of any sort of action.

"He felt an intense but undefined desire to withdrawn from the perilous throngs of men, men whose reactions cannot be predicted and who are swayed by such terrible gusts of passion. The regeneration of the real world now appeared so unrealizable that he no longer sought satisfaction therein for his loves and hatreds, but looked for it in the more malleable world of the imagination. Subjects for his poems, vague and shadow-like, floated round him, which, feeding upon his sorrowful thoughts, gradually took form at the expense of his powers of action."

"These aerial edifices, these crystalline palaces, which with their filmy vapours had so long hidden from him the actual world, seemed to detach themselves from earth and to float up as though drawn by an invisible force. They did not melt away but swaying with a gentle movement rose in all their translucent glory to the high realms of pure poetry. In the place they now occupied, Shelley saw the world as it

is, the brown earth, arduous to cultivate, the harsh faces of men, women full of nerves and hysteria, the cruel objective society from which he longed to escape."

Thus did Shelley make his way across the Desert and find the Substance behind the Shadows. We may visualize him through this description of Maurois':

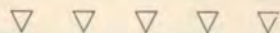
"The Master worked in the pine woods outside of Pisa. There the sea winds had thrown down one of the pines which now hung suspended over a deep pool of glimmering water. Under the lea of the trunk and nearly hidden sat the Poet, like some wild thing, the way to his retreat pointed out by the quantities of scattered papers, covered with the scrawls of unfinished poems."

Thus did he labor, his work misunderstood and unappreciated like himself, until his tragic death caused by the capsizing of his fragile craft aptly named "The Aerial."

Somewhere in the pages of Count Herman Keyserling I read that three relationships exist about every man. The idea he has of himself, the opinions of other people concerning him, and his meaning before God. Shelley blotted the first two from his life, and through doubt and darkness he struggled to maintain his bond with the Cosmic. And as he toiled the terrifying Shadows were lost behind him and he was bathed in the soft light of Peace.

"He walked again among the splendid visions, the crystalline palaces, iridescent vapours, which during so long a time had appeared the sole reality. He knew today that there existed another universe, a harsh inflexible one, but in these high regions that were animated only by the liquid undulating sweetness of song, by the invisible movement of luminous spheres, in these regions the jealousy of women, money worry, political quarrels appeared so infinitely petty that they could not touch his wild, sweet, incommunicable happiness."

Important Announcements



First of all, the Emperor, the Supreme Secretary, and every officer and employee of the staff at headquarters wishes to thank the members throughout the North American jurisdiction and the many members in foreign lands who sent to them birthday and Christmas cards, gifts, and tokens of esteem, and words of appreciation during the holiday Season. There were so many hundreds of messages, letters, cards, telegrams, and cablegrams that it was impossible to answer each one individually, and so we must take this opportunity of expressing our appreciation and thankfulness. It truly was an avalanche of love and good will, and it made all of us very happy.

Will our members please remember and make a note again of the fact that when they move from one address to another they should leave a change of address at the post office or with the carrier of the mail. Lectures are being returned to us constantly because members have moved and left no change of address. And remember, that the post office will not forward the magazines to your new address unless you leave with the post office a few stamps to cover this extra expense. Your lectures will be forwarded, however. Please keep this in mind.

We would like to have those of our members who bought copies of the book, "Self Mastery and Fate," to please note this: Take a pencil and make the following corrections in your copies of "Self Mastery and Fate." On page 140, on the tenth line from the top of the page change the words to read "at eight minutes after 5:00 in the afternoon." On page 152, on the eleventh line from the top of the page, change the last words to read "from 6:51 to 10:17 a. m." On page 155 on the second line, change the letter "D" to the letter "C." These are unimportant errors which in no way affected the working out of periods or cycles or the interpretation of them, but should be corrected in your book merely for the sake of proper reading.

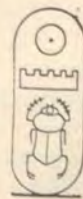
Twenty-nine

It has been suggested that more of our members might like to know of the plan that is helping a great many "shut-ins." Members have called at one or two of the hospitals in their cities and have asked whether a subscription to the "Rosicrucian Digest" would be acceptable to them for the patients to read. These members have then sent in a paid subscription to AMORC for such hospitals. In order to help this plan, we will make a special subscription price to our members for this purpose at a liberal discount from the regular rates. If you want to help the "shut-ins" in this manner, write to us about it. AMORC, itself, has donated free subscriptions to hundreds of hospitals and libraries throughout the country, but we cannot reach every hospital in every community.

Some members have inquired regarding copies of the constitution of the Order. We have a few copies of a very attractive small book containing the complete constitution of the Order and with a place in the front of it for the member's individual record of membership and initiation into the various grades. These books can be secured from the AMORC Supply Bureau at 35 cents per copy.

We have back numbers of many issues of the magazines containing very interesting articles and these may be secured at 50 cents per copy. If you would like to buy some back numbers to use for propaganda purposes or to give to friends or for your own library, write to the Supply Bureau for a list of the issues still on hand.

Those who want to go with the Emperor next January on the trip to Egypt still have time to make reservations by addressing a letter to the Trip Secretary, % AMORC, Rosicrucian Park, San Jose, California. If you are seriously interested in going on this tour, beautiful literature will be sent to you by the first of February.



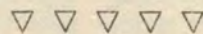
SPECIAL ANNOUNCEMENT

Just Off the Press!

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA



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The book contains many mystical symbols, fully explained, original photographs, and a new portrait of Jesus. There are over three hundred pages, with seventeen large chapters, beautifully printed, bound in purple silk, and stamped in gold.

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Special Announcement

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To the seeker it opens up the sealed chambers of the traditional and actual history, and presents a picture that is alluring enticing, fascinating, and instructive. To the member of the Order the book is a joy, because it brings to him a proper pride in the origin and great accomplishments of his brotherhood, and enables him to show the high ideals, purposes, and attainments of this very old brotherhood.

SCORES OF QUESTIONS ANSWERED

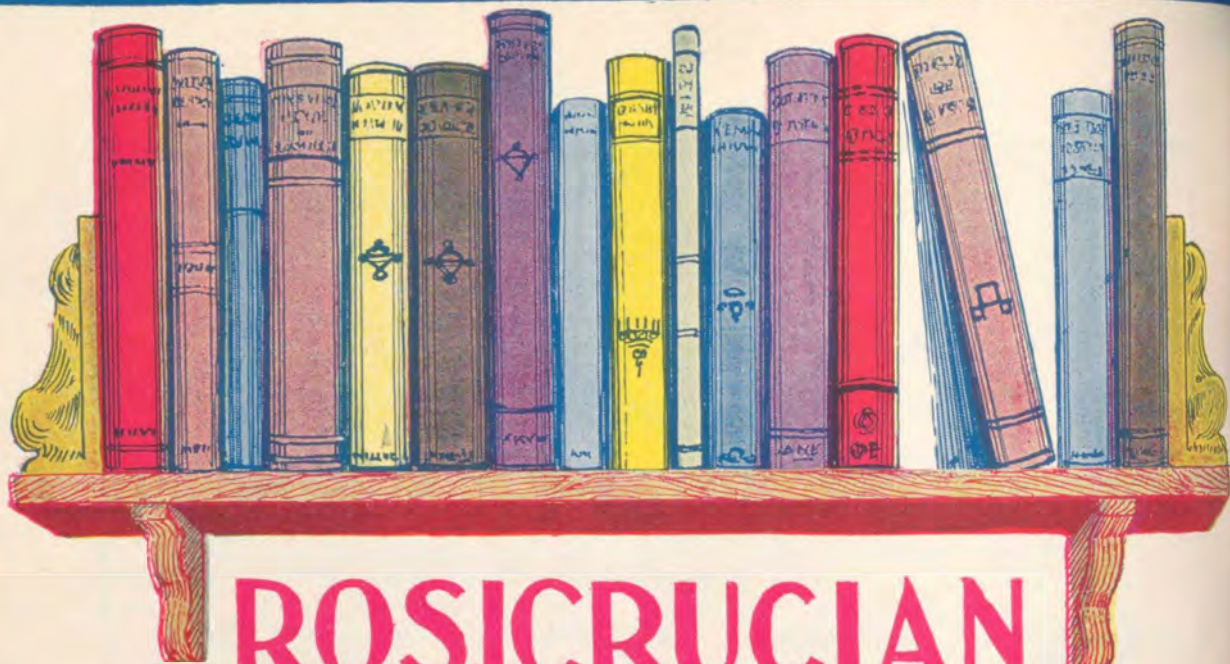
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