

The
ROSI CRUCIAN
DIGEST

FEBRUARY

1931

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The Rosicrucian Digest



Covers the World

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

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Contents

| | |
|--------------------------------------|---------------------------------|
| The Thought of the Month..... | By The Emperor |
| Superstition..... | By The Supreme Secretary |
| An Important Announcement..... | By The Emperor |
| The Duality of Jesus the Christ..... | By Frater Paul Beckett |
| Lodge Masters..... | By Raymund Andrea |
| Raising Your Vibrations..... | By Frater Gamui |
| What is Real?..... | By Frater P. B. |
| Creating Your Future..... | By H. Spencer Lewis, F. R. C. |
| Thinking and Living..... | By Frater John R. Carter, M. D. |
| What is the Cosmic?..... | |
| Cathedral Notes..... | |

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The THOUGHT OF THE MONTH OUR HEAVEN ON EARTH

By THE EMPEROR



JESUS constantly reminded His disciples and those who listened attentively to Him that the kingdom of Heaven was not only close at hand and might be contacted sooner than the multitude had expected but that the real entrance-way to this kingdom was within.

However, we may view the preachments of Jesus in this regard and laying aside all of the symbolism that He may have used, the outstanding fact is that He made Heaven eminent and a kingdom which those here upon the earth might enjoy. Certainly He was not the father of the idea that the greatest or most intimate joys of Heaven were to be realized only after transition.

Those who have been inclined toward the spiritual life are often under the impression that with the coming of spiritual attainment and the consequent contact with the kingdom of Heaven brings naught but spiritual joy having its reflex in earthly joy. Such persons become disappointed and discouraged in their journey on the path toward spiritual heights by the sorrows and griefs they continue to experience and especially by the great sadness that seems to be a part of the spiritual light that gradually illumines their consciousness.

To the mystic this is easily understood and the kingdom of Heaven means to him a contact with all of the hearts and minds of the universe and with all of the joys and sorrows of

human experience. Heaven cannot be a place of continuous joy for there must be sorrow and sadness as a result of the sins and errors, the griefs and pains, of the multitudes who live either in darkness or sin or who are slowly evolving to spiritual perfection.

It is true that the key-note of mystical life is joy and that this joy is hidden from those who do not enter into the mystical life and is therefore deep and pure. But this joy does not preclude a sensitiveness to all of the sorrows and grief of mankind.

It is said that Jesus was a man of great sorrow and He was often seen to weep and to express in His countenance as well as in His words and attitude, the suffering He felt from those around Him. Yet Jesus often rejoiced and His joy was profound on many occasions. No great master can be wholly happy all the time nor is he always sorrowful. The way of the spiritual life and of the mystical life is the way of abundant living, a certain fullness of living that brings to the consciousness of each individual a keen appreciation of the heartaches as well as the joys and ambitions, the disappointments and sorrows of all living creatures.

While the mystical life is filled with these impressions of sorrow and grief the sadness is not like unto that of the sadness of one who is steeped in sin. The key-note of the sinful life is sadness and not joy. But the sadness of the sinner is different from the sadness and sorrow of the mystic or the spiritual being. The sadness of the sinner is a secret sadness which is constantly eat-

ing its way relentlessly into the core of a sinner's heart, as the mystics tell us. He is ever conscious of the fact that he is out of harmony not only with the higher nature of himself but with the higher principles of the entire universe. Most of his sins must remain secret in order that he may enjoy life and liberty and the association of men.

The sinner is a coward at heart in most instances, inasmuch as he fears above everything else the possible facing of his own sin and the consequent results. He not only fears to face his fellow beings and admit to them the sins he has committed but he fears to face his own reflection in the mirror and to admit unto himself the evil of his ways. How could it be otherwise with one who has wilfully chosen to be an enemy of mankind and a disobedient child of his Father? The sinner is always an enemy of civilization, an enemy of righteousness and an enemy of better instincts in the human race; therefore, his sins torment him and enslave him and in their bitter mockery force him to suffer as no other sorrows in life can cause him to suffer.

It is fortunate also for the human race that sin administers its own chastisement and if there is any vengeance resulting from sin it is the automatic action of its own discord. God the Father of all beings is merciful and even the average human is merciful to the sinner but sin is unmerciful in its own condemnation and in the punishment it constantly wreaks upon the individual. There is no sadder heart, no heart more heavy with grief and pain than the heart of the conscious sinner. It causes mental as well as moral and physical anguish and disorder and is the cause of disease and destruction. Truly the sinner is in sorrow constantly and eternally until he finds salvation.

The mystic, on the other hand, is sensitive not only to the joys and blessings, the gladness and the songs of merriment that are in the hearts of the good and righteous but to the grief, remorse, regret, and heartaches of the sinful. For this reason the mystic finds his hours of thoughtfulness divided between the ecstasy of sublime spiritual joy and the bitterness of the earthly

cup of life as represented in the heart of the sinful. The mystic becomes conscious of the fact that the sinner may be redeemed and may be saved, and through grace and spiritual light he may be saved from himself and from the torments of the evil within him and yet because he refuses the Way to salvation he wilfully prolongs his suffering.

The Father of us all is saddened by this wilful attitude and the host of angels and the holy assembly of masters in the Cosmic bow their heads in grief as they realize that sinful man holds himself enslaved in grief and pain because he refuses to see the Light or to venture upon the Way to salvation. The mystic, ever attuned to the consciousness of God and the Heavenly hosts, senses what they sense and shares to some degree in their sorrow and grief. Thus the mystic passes his time in moving from great joy to great sorrow and he feels the pulse of the universe, the heart of man, and the spirit of God working in all things and moving in all beings.

It is this complete attunement with all of the constructive and operative forces of the universe and with the combined consciousness of all beings that makes the mystic's life an abundant life, a life of fullness and supreme effulgence. It makes life not only more complex but more complete and more interesting. It robs the idle hours of the shadows and it takes from our earthly existence all sense of isolation and separateness from our kith and kin and from our Heavenly Father. It makes the horizon of sunrise tinted with the most magnificent colors of human experience and paints the sky of mid-day with a splendour of life that can only come through living life in all its fullness. It makes the golden sunset at the close of day a panorama of human contact and an expression of spiritual and worldly interests combined to manifest God and His magnificent powers.

The mystic sees in every human being a real brother and sister, a close kin through every human and spiritual association. The interests of his human relatives are his interests, for the interests of mankind are united and



constitute one grand experience for the evolution of the soul. The mystical life opens wide the portals of human understanding, human sympathy, and human attunement, and through this comes a closer attunement with the spiritual consciousness that pervades all beings. This is the key-note of the power that comes into the very being of every mystic and enables him to wield an influence for good in the lives of others. Through his attunement and contact with the soul in each individual around him he becomes closer attuned with God and God's view-point and in this manner the mystic becomes a channel of divine comprehension, is not only a servant unto God but a servant unto man and one of God's chosen workers.

The sinner or the one who chooses to dwell in darkness and who refrains from stepping on the narrow path that leads to spiritual power is constantly separated from the human heart of all beings and like unto a prisoner held in his own prison by his own choosing and through his own commandment. He does not ostracize society but he ostracizes himself. He does not push his human kin from him but tears himself away from them so that in his sin and remorse he may abide in secrecy and

avoid the fearful Light of condemnation. He refuses to listen to the voice of mercy and he hesitates to accept the Grace of God and save himself from the sorrow of his own making. He does not know or else he wills not to understand that the grace of forgiveness and the mercy of God's love can cleanse him and wipe away his sins and purify his heart and bring joy and peace in the twinkling of an eye. He convicts himself and chastizes his flesh while tormenting his heart and destroying his mind in the evil of his ways. No real joy can come to him since the joy that the sinner experiences is spurious and in every sense fictitious and unreal. Eternal life is withheld from him for he separates himself from all contact with it.

The mystic, on the other hand, has placed himself in communion with the eternally constructive forces and is enjoying the influx of new life and new power every moment that he lives. It is a joyous living, with all of the sorrows and griefs, for the end is always a beautiful one and the spiritual goal at the end of the journey is ever a magnificent picture, inspiring and filled with love and mercy begetting a new life and a life eternal.



"SEVEN MINUTES IN ETERNITY"

It is our pleasure to again announce that we have, at a nominal price, the wonderful articles entitled, "Seven Minutes in Eternity," with their Aftermath, in book form. This article appeared in the American Magazine, and caused unusual comment among the occult and metaphysical students and persons of every trend of mind. It deals with the actual experience which the author had, and which he terms as his "Seven Minutes in Eternity."

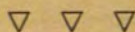
The author, William Dudley Pelley, has been well known in the literary and editorial world, having written many articles for leading publications. His experience substantiates many of the profound principles which Rosicrucian students receive in their studies. It is a book which you will be proud to have in your library; when the article appeared in the American Magazine it brought comments from every part of the world. Mr. Pelley is an experienced writer, and writes in an interesting and fascinating way. This book may be secured from the AMORC Supply Bureau, postage paid, at the very nominal price of 35c.

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February
1931*



Superstition

BY THE SUPREME SECRETARY



IT HAS been said that superstition is what holds man in bondage, that the natural sense of human discernment is limited by the grotesque fancies born of the fear of the unknown. It is quite evident when analyzing those who are subjects of superstition that ignorance can not always be attributed to them. The popular concept is that with knowledge, light, and understanding, the clouds of superstition are dispelled as fog before the piercing sunbeams.

However, persons of intellect, learned in the arts and sciences of the day, are slaves to superstition and as fettered by its dictates as the most primitive bushman. If superstition were only of an external nature, if it were the product of circumstances or environment it could be classified, explained, exploded, and left to die as rapidly as its fallacy became known.

But, incidentally, superstition is not tangible, not external, but a condition within, subject to the disposition, nature, and temperament of the individual. The figments of superstition are not gained from hearsay nor custom from a misplaced confidence. Superstition is but a relative condition whose nature and character change and alter as frequently as does the mental processes of the individual.

First permit me to illustrate its relativity. It is commonly known that among certain aboriginals the custom has been adopted of eating the heart of the most ferocious of the animals known to exist to them. It is believed that by eating the heart of the most ferocious animal the eater will assume to a great degree the ferociousness and bravery of the animal eaten.

The primitive mind reasons deductively thusly. The animal is recognized by all in its tribe or community as one to be feared because of its terrifying antics and its great evident bravery, as well as its display of hatred for man; therefore, its spirit, its inner being must be as fierce as its outer counterpart, the body.

As most aboriginals adhering to the earliest form of religion are animistic, they believe that the heart is the spirit part of man or beast or, in other words, the ethereal entity; and, therefore, by consuming all of its attributes, that is, the attributes of the inner spirit, will be absorbed into the being of the eater. The eater of the heart of the animal would in this way acquire the same ferocity as the animal itself.

It might appear amusing to us, perhaps, and an absurdity, but why does it appear so? We proceed to reason, calling upon our memory for acquired advanced learning of scientific and psychological principles with which to refute the primitive deductions. We state that, from a psychological standpoint, ferocity and bravery are not of a



nature to be transmitted by a consumption of a physical organ because they are not of a chemical nature, etc., that from a psychological standpoint the heart or any organ of the body does not represent the ethereal side of man; therefore, would not possess in any form the characteristics of ferocity, bravery, etc.

Experience gained directly or indirectly makes it a simple matter for modern man to refute this primitive superstition. Still, are we not aware of persons of good intellect and proficient academic and specialized training refusing as, for example, to accept on an ocean liner a stateroom numbered thirteen, or carefully avoiding walking underneath a ladder on the thoroughfare?

Undoubtedly, if questioned as to their actions they would deny the implication of being subjected to the above superstitions because of an inherent doubt that their superstitions are really groundless and it is perhaps a ridiculous fear, but the fact remains that it is a fear and they heed it.

To themselves they have not been able to support the reasoning of their mind with enough facts to give credence to its actual absurdity. There lingers in their consciousness the thought that there is always the potential possibility that some supernatural power directs the fate of the individual by testing his allegiance to certain grotesque customs. An instinctive caution therefore warns against provoking any adverse consequence, so we find that modern man is as deeply fettered as the primitive man he ridicules or pities. Until, through a thorough and courageous investigation, he comprehends the original source of the superstition and the reason for its continued existence, he himself is bound not, perhaps, by the mental condition created by the savage mind, but by a condition that is a product of his own mental plane.

Superstition is not always simple. It becomes grossly complex. The greater the intellect, the more extensive the education, the more fantastic and presentable the superstition. Superstition is not an insult to the intelligence of the

individual but rather in keeping with his mental status. Those superstitions which appear ludicrous to the average man or woman today are so only from the perspective of the individual looking at them.

Referring to our previous analogy of the aboriginal, the savage in his environment with his intellect develops appropriate superstitions in keeping with his mental development, and today only with a more advanced mental training, a background of accumulated experience, are we able to point out the deficiency of primitive man's illusions.

We today, each of us, entertain superstitions that will require the perspective of a century of future mental and psychic development before the realization of the imperfections of the beliefs of today are comprehended. We are too closely associated with the common level of thought and reasoning to see above the mental picture formed by the mass.

Thus there exists those beliefs today that are accepted because they meet the requirements of present understanding which, to the average man a hundred years hence, will be considered by him as superstitions of this day and era.

We can now comprehend how superstition is but relative. Its form and scope is shaped by the intellect of the individual. It, as said above, is not a reflection upon intelligence to be superstitious of anything, but in keeping with the intelligence of the believer.

When we appreciate something as being superstitious and are able to fully realize that it is merely a superstition, we are then mentally above it and we are very rarely the slave to it as its nature is known to us. It is, however, an indication of intolerance and the display of ignorance to ridicule those who are superstitious; that is, those who hold concepts which appear to us as illogical. We are, perhaps, as equally superstitious about certain matters in the eyes of those who are on a higher mental plane, or who will appear as such to those in the future.

One of the commonest questions asked is the natural cause of supersti-

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tion among any class of society. By class of society is meant mental class. Schopenhauer proposes the proposition that superstition is the result of an incident associated with an act of import to the individual.

If, for example, an individual were to enter upon some enterprise of great importance that gave every indication in advance of being a successful venture and just before its final conclusion some incident occurred sufficient to impress itself upon the consciousness of the individual and thereafter the enterprise, not because of the incident, failed, it is inevitable that the incident would become the basis of a superstition unless, of course, the incident was in the reasoning of the individual, not in any way associated with the failure.

Perhaps you might ask, suppose a disinterested party could present facts to show that the incident was not the cause of the failure of the enterprise, why, then, would the superstition persist?

Psychologically speaking, the person experiencing failure in his enterprise and associating it with an incident is prejudiced by the circumstances. That is, the sudden re-action to a predetermined course of events gives rise to fear which lends color to the incident. The sudden reverses to a sequence of acts implies an interference, and if the interference cannot be associated with a physical entity then instinctively the individual relates it to the supernatural.

Incidentally, this lends support to the law, that no man can inherently be an atheist, for every one is superstitious to a degree and that will belie the claim of conversion to atheism because of the inference of recognition of a supreme supernatural power.

When one has an experience, as related above, in which he has the realization of his limitations, the great fear of the unknown imbued in every human grips him and the memory of that fear and the circumstances im-

mediately proceeding it and subsequent to it are not easily removed by any manner of persuasion or logic. Many of the complex systems of theology of today have been brought into being when perhaps not an individual but a tribe, or clan, or community, have faced the conditions such as above, and have accepted the associated incidents upon which to build a creed and a dogma.

Hearsay contributes not to the source of superstition but to its longevity. Hearsay weaves a pattern of weird glamor and prevents the superstition from being considered lightly by those who failed to have the original first-hand experience with the incident. In other words, hearsay creates a favorable psychological condition for the reception of any superstition.

There cannot be any remedy for superstition. We may aid in delivering ourselves, or others, perhaps, from our present misbeliefs by the process of mental and psychic development, but we immediately adopt a new mental illusion, new superstitions, even though at the time we may differently name them and have explicit faith in them.

As man searches the mysterious archives of God and Nature for truth, his reasoning processes create different mental images and each casts its own shadow, which shadow is an actuality for the time until another appears and then the former is known as a superstition of the period. If we desire to advance more rapidly we should quickly relegate to the dark of the past those superstitions that are known to us to be such, and to remove their cloak of hearsay so that they may be seen for their true worthlessness and as something that has served its purpose. But until the dawn of an era, if that shall ever be, when man is cognizant of the entire divine plan, he will have as his companion at all times desired or undesired superstitions, whether he recognizes them as such at the time or not.

TUNE IN ON A M O R C RADIO PROGRAM

Every Wednesday a radio program by the AMORC will be broadcast over station KNX, between 7:30 and 8:00 p. m., Pacific Coast Time. You will enjoy the high quality musical program, as well as the interesting talk. Invite your friends to listen with you, or those who might be interested. The wave length is 337 meters, and the station itself is located at Hollywood, California.



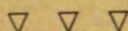


An Imporant Announcement



SPECIAL INFORMATION FOR ALL OF OUR
MEMBERS AND FRIENDS

By THE IMPERATOR



WISH to take this opportunity and means of transmitting a special message to all of our brothers and sisters and our many friends who read this magazine or who come in contact with it in their homes, in libraries, public institutions, and elsewhere. I trust that each will read the following lines carefully and give the matter due consideration and thought.

For several years we have enlarged and improved our Welfare Department and have augmented this work until today it is one of the largest and most active features of our entire work in North America. We have done everything logical and reasonable to encourage and to promote the activities of the Welfare Department and we have tried in every possible way to convince our members and friends that this service is one of the primary and most important activities of the whole Rosicrucian scheme of things. We said over and over that membership in the Rosicrucian Order does not constitute merely membership in a college or a school and that our great work is not the exclusive dissemination of knowledge or information but rather the practical help that we can give to every member in every problem of life.

Even the healing work is not the big feature of the Welfare Departments. Measured from the individual's point of view ill health when it comes, or accident which injures, the physical

body may for the time being become a paramount issue in their lives and we know only too well and are sympathetic, how serious ill health or the need for surgical operations or therapeutic help can become in the life of every individual. But among those who are healthy or who are practically normal in all physical requirements there are thousands of other problems which become almost as serious as health and often become a great detriment in the progress toward success, happiness, and peace.

Therefore, our Welfare Departments are divided into many forms of activities and a large staff of members are associated with the Welfare work in various capacities. We have those who give legal advice, business advice, social advice, financial advice, and general advice on everyday affairs. There are other specialists and workers who assist our members in their plans of promotion in inventions in solving scientific problems, or in meeting tests and trials connected with their studies in various fields of work or in advancing themselves to higher and better positions.

I feel safe in saying that there is not another fraternal organization in America that has as large a staff of specialists in all of the arts, sciences, industries, and trades working to help the members of one organization like unto the staff maintained by AMORC. I also feel safe in saying that there is probably not another fraternal organization in America that is caring for the problems, the personal, business, and social problems of so many persons in

so many walks of life and in so many cities of the country. All of this great work is what our members have a right to expect as the real benefits to be derived from membership in the Rosicrucian Order.

All of this great work is separate from and distinctly aside from the Department of Education or Instruction. We have said over and over, and again repeat, that the preparing and mailing of lessons and lectures to our members constituting the additional work of our organization, is not the principal work of the Rosicrucians and is not the benefit for which dues are charged. The lessons and lectures are given freely to the members as an additional benefit of membership. In other words, the Rosicrucian Order as a fraternal organization is like unto all of the other fraternal societies which do not have any courses of instruction but which strive to help their members through mutual aids of various kinds. We have elaborated upon these mutual aids and these benefits of the Welfare Department that the members pay their dues and maintain their close contact with the organization.

The Department of Instruction, which includes the preparation and mailing of the lectures and lessons, is an entirely separate and independent additional benefit not included in the benefits for which the members pay their dues. It is not true therefore that we sell our teachings or put any price upon them but give them freely in addition to other benefits.

But this is not what I intended to tell you. I have a more important message than this.

I want to speak to you freely and frankly about one of our Welfare Departments that is causing us considerable anxiety. I refer to the Healing Department. All of you know that it is not the intent or purpose of this Healing Department or even of the lessons and instructions which we send in regard to health, to attempt to establish a healing movement throughout the world which is to supplant the other reliable and established therapeutic systems. In other words, the Rosicrucians are not attempting to break down faith in any of the recognized therapeutic systems whether they

be of one form or another. There is so much good in every one of these systems that it does not behoove anyone of us to attempt to say that any therapeutic system is superior to others or that anyone has many weaknesses and should be discarded. We have in our organization highly efficient practitioners in every system of therapeutics and our faith in all of these systems is such that we recommend to our members that in any illness or in any physical or mental disturbance of the harmony of life, the members should immediately consult a proficient and recognized physician and have his good advice and help. Whatever we do in the way of instructing our members how to live or in helping them return to a normal condition after illness is purely supplementary to what the physicians are doing for the members.

On the other hand, the Healing Department of our welfare work has grown to an enormous size. This is unquestionably due to the many benefits that our members have found in this department of our work. There are on record thousands of cases where we have been able to assist the physicians to bring about results that they could not have brought about without our help. The Rosicrucian Order has always had this reputation for healing and no matter what it may do in attempting to regulate its healing work it will always have the reputation of having knowledge and processes for the curing or relieving of physical and mental conditions which are beyond the practice of the average physicians. We say this without intending to mean the least criticism of any physician or any other system.

But the success of our healing work has become an obstacle to its continuance. It may seem at first that this is an impossibility. You may think that success can never be so great as to become an obstacle, but the fact of the matter is that our healing work has grown to such an enormous size and is becoming so well known throughout the country that it is becoming impossible for us to give it the attention that we want to give to it and which we must give to it, in order to maintain the Rosicrucian ideals.



Years ago we told all of our members and stated in all of our literature that we did not want anyone to think that any knowledge, or any power, or any material thing that we possessed was being held selfishly and jealously by us to the exclusion of benefit to humanity. We want our members to use the knowledge they receive from us to help others and we want every Rosicrucian to be a real Rosicrucian in spreading the Light and doing good for as many others as possible. Our constant repetition of this desire has been taken at its face value and we now find ourselves unable to cope with the results of our own ambitions and desires.

Stopping now in the midst of writing this message to you and going to the card index files of our Healing Department I find the clerks there have over two thousand four hundred names on cards of persons who have written to us within the past two weeks asking for personal help in regard to health or some condition closely associated with health. This makes this department really a nation-wide clinic and therein lies the big problem.

Now please bear in mind that I am not speaking at all about the operating costs of maintaining such a department. All of these persons have to receive a letter in answer to their appeal for help and they receive other letters asking for reports and many dictated letters giving them advice and many telegrams suggesting special helps. The clerks, stenographers, and other workers connected with this department constitute one of the largest if not the largest operating expenses of the organization. But this is not the problem for we have gladly and willingly enlarged the staff and added to the operating expenses without saying a word and we would continue to do so if the expenditure of thousands of more dollars each month would solve the problem for us. But our healing work is based upon a definite system whereby certain principles and laws are applied by special workers who are well trained to take care of the cases that come before the Welfare Department.

Our problem is one of having sufficient workers to assist in this important

work. At least one hundred to two hundred of these cases are selected by me personally each week and the demand for my personal services in this regard are increasing at such a rate that in another six months I will have to abandon the preparation of lectures, the preparation of magazine articles, or the doing of anything else for the organization but giving my time wholly and exclusively from early in the morning until after midnight looking after those who want or who must have treatment and help at my hands. But this is also true of the other ten or twelve specialized workers in this department.

It is getting so that there are not enough hours in the day in which we can make contact with those who are ill or who need our help and we cannot train and prepare the workers to look after the continuous increase in this department. Remember that there are organizations in America who gladly offer to help everyone who is in trouble and who have no limit to the number of cases that they are cheerfully assisting. I refer to such organizations as Unity at Kansas City. But remember that all of these organizations rely upon prayer and the sending of good thoughts and cheerful words to those they are helping and this permits of a larger number of cases being handled by each individual than is possible by our system. The Rosicrucian method requires slow and careful personal study and contact with each case and this is why its results and success for efficiency have become so well known.

An investigation of the more than two thousand cases now before us for this week shows that more than half of these persons seeking for help or in whose behalf help has been asked are not members of the organization nor probably interested in any other part of our work. The question therefor arises as to whether we are justified in continuing this sort of work and whether we are fair to the rest of our members in slowing down and complicating our healing work and our welfare work by including so many who are not members. If the congestion in this work and the over crowding of the demand upon our time is going to interfere with the giving of proper personal attention

to each case and is going to mean the slighting of the efficiency of the work then we should cut down the number of cases which we will be able to care for in a given time. If we are going to eliminate any cases common sense tells us that the only fair thing to do is to eliminate those who are not members and apply our time and services exclusively to those who have a right or who enjoy the rightful privilege of asking for such service.

Just casually I picked from the Healing Department files this letter which came in the mail this morning. It is addressed to the Director of the Healing Department and reads as follows: "I wish to make a report on the case of little Johnny ——— who lives across the street and who was injured in an automobile accident and to whom you have been sending treatment for the past ten days. The healing of his injury was remarkably rapid and we are all thankful although his parents do not know that help was asked.

"I also wish to report that Mrs. ——— whose condition you started to treat last week is greatly improved and I hope some day to interest her in higher thought and to point out the errors of her thinking.

"I told you last week that the husband of my neighbor Mrs. ——— is able to be up and go to work again because of the rapid cure that was made in his case after the doctor said he would be in bed for at least three months. My neighbors do not know that I asked for help for him but I am happy you responded to my call.

"The police officer in this city who was injured while on duty was released from the hospital yesterday and the paper states that his rapid recovery from a serious injury is an unusual thing and I know that your help is responsible for it because in talking to him he admitted sensing certain things that proved this but I have never spoken to him about the Rosicrucians.

"Now I am asking you to give help to my sister who is suffering from etc., etc."

Now here is one member who has asked us to help four or five others and

through one membership alone we have had to give service to five. It is a common thing for our members to ask us each week or each month to help from three to five other persons and as rapidly as we can succeed in this work other cases are brought to our attention. The question is as to whether it is fair to the efficiency of our work to continue helping these persons who are not members, who are not interested in our work, who will not even admit that they wanted any help from anyone and who often deny that they believe any help could be given to them by our methods.

After long consideration, therefore, we have decided that after the fifteenth of February, 1931, we will discontinue giving treatments through the Welfare Department here at headquarters to any persons excepting a member of the Order and his or her immediate family. In other words, the work must be limited to the one who is a member of the Order and to his or her wife or husband and children or perhaps parents. Neighbors and friends, strangers or acquaintances living in the city or neighborhood of a member cannot be accepted for personal help after February 15.

What we do urge our members to do is to try and help these other persons themselves and we have established a healing period in connection with the Cathedral of the Soul for the special purpose of helping the thousands of persons who are not members. This healing period has brought help to thousands of persons in hospitals, sanitariums, and prisons who are not members of the Order and who have not written to us and asked for help but who have kept the Cathedral period for healing and have voluntarily written of the benefit derived from that period. Therefore, if there is anyone in your neighborhood that you want to help, give him a copy of your book "Liber 777" dealing with the Cathedral work and point out to them the benefit of keeping the healing period and they will derive help from this, but do not write to our Welfare Department asking advice or help for any of these persons or asking us to suggest any special help or make reports regarding these cases for the correspondence dealing with such

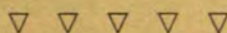


matters is becoming too large and too great for the staff to take care of without neglecting the help that every member is entitled to receive.

We hope that this frank and honest statement of the conditions will be carefully analyzed by every member and every reader of this magazine and that they will realize that instead of saying nothing about the condition and slighting the work we are trying to do,

we are fearless enough to brave any criticism of the stand we have taken because we feel it is a righteous one which every member will appreciate and support with cooperation.

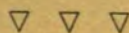
If you have not an extra copy of the book "Liber 777" which you can loan from time to time to some person to read, you may write to the Supreme Secretary inclosing postage for a copy and receive one without cost or obligation.



The Duality of Jesus the Christ

AN INTERESTING CONCEPTION OF THE PHYSICAL AND SPIRITUAL

BY FRATER PAUL BECKETT



ONE who is willing to enter into an open-minded study of religious matters as postulated by so-called Christians the controversy that has arisen in past few years between one group of men calling

themselves Fundamentalists and another group styled as Modernists is "much ado about nothing." But unfortunately both of the groups aforesaid are headed by men who in religious matters apparently "speak with authority," and the effect of their bickering has been not only to settle nothing but it has proved a very deciding factor in placing the church of today in a position of defense before the world at large. Especially is this apparent to the members of the younger generation, for should their religious teachers be advocating fundamentalism, they wonder if those equally strong leaders who are teaching modernism are Christian or heretic, and vice versa. Such a condition cannot but have a baleful effect upon those whom the church is striving to reach, and if it does not drive them from the

church completely it at least doubles the task sought to be performed. To a larger extent is this true today than it was in times past, for the differences of opinion are not limited to separate denominations, as in days gone by, but have arisen and much animosity is shown between members of the same sect and believers in the same creed.

In support of all of these differences of opinion there have been advanced many reasons, many interpretations, each adding more mud to the troubled waters. Perhaps the opinion offered herein will but make matters worse, but it is proffered to you because the thoughts expressed have served the writer in clearing up for him many apparent inconsistencies and seeming incongruities in the records as presented by the New Testament.

Is there any difference between Jesus and the Christ? Are the two words properly used synonymously? It would seem upon close analysis that there is a very great difference, nor is Jesus Christ properly used as the name of our Master.

Our records regarding the birth of Jesus show that it was ordered he be so

named even before his birth, and further show that that order was carried out and that he was at the proper time named Jesus. So, too, it is recorded that Joseph and Mary took the child Jesus into Egypt: further, at the time of His appearance in the temple at the age of two He was still known only by the name of Jesus. Thus in the four Gospels from the time of His birth until the last recorded episode of His childhood at no time is He directly referred to as the Christ, nor does it appear up until that time that His name is other than Jesus. Only in one instance in all that period is the word "Christ" mentioned, and in that it is not a direct reference but is in a narrative as given by the author of a book, which book was written long afterwards when the Christ had appeared and had been recognized.

The next recorded appearance of Jesus was at the River Jordan with John the Baptist; and upon His baptism there (not the water baptism) by the outpouring upon Him of the Spirit and the proclamation of Him as the "Beloved Son of God," then and then only and by that spiritual baptism did Jesus become Christ, the Anointed One. He became the Christ as a reward for His overcoming and attainment.

His given name of Jesus was not changed when He attained Christhood; He did not then acquire the name of Christ as a surname to be added to His given name, but He did become known as one Jesus who had attained Christhood by overcoming the world, sin and temptation. So we have His name Jesus, to which is added that title of honor, that badge of merit, that outstanding spiritual designation, the Christ; but without recognizing Christ as a title we have shortened the appellation to Jesus Christ, which to my belief, is literally incorrect.

From another angle Jesus was the human or animal side of our Master. He was Jesus before He became our Lord and, without entering into any discussion as to the truth or otherwise of the Immaculate Conception, so far as our records go He was born and raised as other boys of His time were born and raised. In the physical makeup of Him who was Jesus He was even as you and

I, of the earth earthy, but when the Great Soul of God, which we call the Christ, took possession of the physical vehicle that was named Jesus then truly was the composite whole Jesus the Christ; and using the same mature physical body that had been called Jesus from His birth this Soul of God, which I have mentioned, manifested therein and adopted this body as a medium of expression for its great truths to the peoples of the earth.

Verily, the Christ of God is our Master and Lord, but not the physical Jesus. Today our immortal souls, which are the real individuals, can only express through the means of our physical body.

Even the most literal among us today will hardly contend that when the words uttered by Jesus, "Before Abraham, I was," that it was meant that he, the physical Jesus, existed before Abraham's time, but all will most readily admit that what was meant by this utterance was that the spiritual Christ, that at the instant moment was using the body of Jesus, had existed and did exist before Abraham. To a Rosicrucian it is not difficult to conceive of this, because with our belief in and knowledge of Reincarnation we can readily understand what Jesus meant when he said "Before Abraham, I was," but to the religionist who has not had the advantages given by the Order, Reincarnation is an ununderstandable thing, an unbelievable thing. They will not accept the word of their Lord. And, verily, when it comes to religious concepts are we obstinately blind.

It was not the virgin birth of the physical Jesus that gave Him the authority to speak the truth as He did speak it, but it was the incarnation of the Christ, of the Spirit of God, within the physical body of Jesus that spoke these truths and which claimed to be "at one with God, the Father."

With any other conception of Jesus the Christ we find that we are worshipping as our Lord that physical being named Jesus who lived some 2000 years ago and who, it is recorded, died and was buried. In like manner we are aware that those who claim to be looking for the second coming of Christ are in reality mistakenly expecting the second



coming of Jesus, the physical man. While the second coming of Christ is altogether possible and probable (although it is my opinion that He did not go away) if we think of the Christ as Spirit, such second coming is impossible of belief do we conceive of the Christ as being a physical body which was known to the ancient world as Jesus.

The immutable Law of Duality was operating in the instance of Jesus the Christ even as it operates today, in that we, as immortal souls, have and use a physical body. In common parlance we speak of having a soul—in other words, we magnify the body, a physical, perishable thing, as the possessor of a soul in all of its imperishability and immortality; we do but speak that which we do not believe.

If we differentiate and say that the Christ possessed the physical body of Jesus and spoke its great truths through the medium of the voice of the earthly Jesus, then have all of our bitter controversies about the Virgin Birth and the Second Coming faded into insignificance and our tragic differences have been stirred up by what might be termed non-essentials. Is it possible to believe that Jesus could have spoken the truth as He did without having become controlled and possessed by the Spirit of the Christ?

There is an example recorded in our Bible wherein the physical Jesus and the spiritual Christ were in conflict, each striving for the mastership. The scene is laid in Gethsemane. Jesus the Christ is in prayer. Note the prayer—how Jesus, on the physical side, dreading the agony He knew was to come on the cross, prayed, "If possible, let this cup pass from me;" but immediately did the Spirit, the Immortal Christ, triumph

with the words that follow, "Not my will, but thine be done."

Jesus was crucified and spent three days in the tomb, but before that did He utter the words, "I am the Way, the Truth and the Life." If we persist in our worship of the physical Jesus, then to be consistent we must admit that for three days the Way was closed, the Truth and the Life were dead and buried. But the physical Jesus was not "the Way, the Truth and the Life," this could only refer to the Immortal Christ direct from and of God.

Jesus himself was a Gallilean. Christ knew and knows no nationality. We have our direct record of the birth and time of the birth of Jesus, and we celebrate that birth date at Christmas time. Christ has no birth date—He always was—the same, yesterday, today, and forever. Before time was Christ was. I think it was St. Augustine who said that the Christian religion has always existed, but received its name as such only after the beginning of the ministry of Him known as Jesus the Christ.

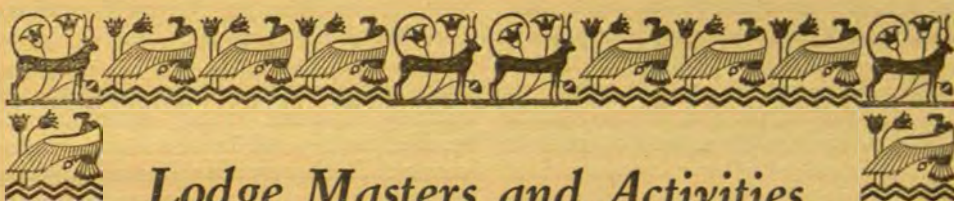
It seems to me that many of the apparent and seeming inconsistencies in the life and sayings of Jesus the Christ can be cleared up by a conscious recognition of the quality of this personality commonly known as Jesus Christ if we will but recognize the physical man Jesus and also the Immortal Soul, the Christ, using the body of Jesus as its medium of expression to the peoples of all time, and with this conscious acceptance new vistas will open to us in our study of life as recorded in the Scriptures. Until these new vistas are opened and explored through the teachings of our Order, or otherwise, mankind need never hope for the coming of the Kingdom of Heaven on earth.



WE WELCOME YOUR ARTICLE

We welcome articles for the "Rosicrucian Digest" from members and readers of this magazine. Some are under the impression that they cannot contribute articles for this publication, but anyone who has a theme along occult, metaphysical, Rosicrucian, or psychology lines may prepare such an article, and submit it, and if it is acceptable it will be published with full credit to the author. If you would like to know more details about contributing articles to this magazine, address a letter to Editor of "Rosicrucian Digest," care of Rosicrucian Brotherhood, AMORC, San Jose, California.

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February
1931*



Lodge Masters and Activities

By RAYMUND ANDREA
Grand Master, Great Britain



I PROPOSE to give here a few reflections upon the responsible status of those who supervise and direct in lodge or group work in our Order, on their adjustment to the diverse temperaments and capacities contacted therein, and on some of the individual problems constantly presented and which demand considerate handling. In this work, which is undoubtedly highly responsible and technical, we are looking upward and forward and calling upon the best that is in us to take part in a task in which we confer real and enduring benefit upon others in the matter of their soul evolution. Therefore it is not demanding too much of those who assume the responsible control in lodge, activities that whatever their practical ability may be for the discharge of their duties, they should possess some commendable degree of qualification, in the occult sense, in order to fill that capacity.

The object of the appointment of responsible heads in lodges under the supervision of the Council of the Order is obviously the extension of the influence and a sharing of the responsibility of the Head of the Order in carrying out its work. It is not within the province of the Order to equip lodge masters with the necessary ability to discharge secretarial duties. They are presumed to have in some measure this ability and also the qualifications for instructing others, apart from the fact that they are students of occultism. I discriminate here, because even a

considerable knowledge of the science would not necessarily equip one for the specific task of working upon the lives of other students. A master is indeed entrusted with a very special kind of authority; and as I am writing impersonally, I do so freely and without bias.

I regard it as essential in a lodge master in dealing with a student that he have a knowledge of the general mental status of the student, together with such incidental information as would be supplied to him with regard to age, occupation, studies or leisure, even personal idiosyncrasies perhaps, upon the student coming under his supervision. The personal life of a student will naturally have a direct and powerful influence upon his life as a spiritual aspirant. The fullest general information is therefore desirable; and most students will be willing to supply particular information if they have the assurance that those who are to supervise their work and development are actuated with a sincere desire to understand and adjust to their present outlook. The aspirations of a student in any field of endeavor, apart from his occult studies, constitute a factor for the careful consideration of the master, since they will work out, influence, and be applied almost unconsciously in his lodge work. His personal studies and aspirations will, for one thing, be something of a guide to a student's possibilities on the path, indicate the quality and calibre of his thought and reveal tendencies liable to accelerate or retard his spiritual evolution. The extent of his reading in occultism should especially be known,



the schools of thought to which he inclines, and his progress in the science of meditation, before entering the lodge.

Upon this data the master will base his method of adjustment to the student—a more or less objective adjustment. But he should also have a measure of soul responsiveness which will enable him to read subjectively and fairly accurately the soul atmosphere of the student. Not much can be said on this point: no precise rule can be given. If the master has been working long with others, he will automatically register through the written or spoken word the soul vibration of the student. He should be able to discern very quickly how much the latter is capable of at any particular point, what aspects of truth he is able to respond to, whether he requires sympathetic handling and encouragement, or the strong assertion of will impulse to inspire and carry him forward. It is here that the master will meet with testing conditions for himself. A lodge will presumably consist of many diverse types of students, some of whom will require special attention and treatment, and for that kind of work special qualifications are requisite in the master. It should be his aim to arrive at that measure of balanced development which will enable him to adjust to and handle successfully every type of student that comes under his supervision. He will insist in himself upon a careful blending of the mystic aspect of devotion and contemplation and the occult aspect of will and sound thinking, thereby demonstrating an ability of responsiveness to types in nature either mystical or occult, or manifesting both in the process of evolution.

A student should receive a powerful impression of adequacy in a master; not that of imperious authority, but a sound and solid sensibleness which imparts a feeling of reliable strength, assurance of understanding and instant response. This feeling of implicit confidence will perhaps only be present in its fullness where the master is in advance of the student in evolution. It is not desired to demand too much of those who feel the call to this particular service and who feel difficulty and responsibility in assuming the

task, in addition to the exigencies of their own development. The question of relative development and reciprocal response, however, stands upon an entirely different footing from that of teacher and pupil in a school or university. Authority there in the majority of branches of learning rests almost exclusively upon superiority of mental content derived from the accumulation of facts well digested and memorized, and clearness and facility of statement. The preceptor himself may not, often does not, count for much; his personal influence may be negligible if he is no larger than his reading. But in the case of a master, the authority should be almost the reverse of this. It is soul capacity that will have true and lasting influence upon the soul aspect of the student. This admits of neither argument nor requires demonstration. I believe it to be true that very few of those who supervise in any school of occultism possess the distinctive capacity of soul responsiveness, the height and the breadth, and the fine and penetrative understanding to deal at will with practically any type of student, even with students of various degrees below their own range of response. This is a statement not calculated to deter, but rather to inspire a master to take the largest possible view of his calling and make every effort to equip himself for his office through specialized study and research.

It may be objected that ideal men cannot be waited for, the material at hand must be used. This is so. It is practical common sense and true in any line of endeavor, yet must receive some modification in connection with the highly responsible task of working with others. And while it rests with the Council of the Order in deputing responsible officers as supervisors at a distance, the main burden of the responsibility in this matter lies with the students themselves assembled in any particular locality in making an unanimous choice of one among them who has manifest qualifications for the position of authority. It is then that the Council ratifies the choice made both on the ground of the proclaimed approval and from its personal know-

ledge of the one proposed. Hence the importance in a lodge of making a careful selection on the basis of adequate and intrinsic merit. That only should justify the choice of a master, not in any case zeal for personal advancement, or to be considered of value and prestige in the Order.

A choice made under any such consideration would be likely to maintain a master in a position of authority in which he would be naturally indisposed to disburden himself of any really too exacting task entrusted to him, with the inevitable result that there would be inadequate dealing with present problems of the students under his charge.

Moreover, in this connection a matter of considerable importance emerges. A student breaking new ground can be

very exacting in his demands, according to type. Some of an inquisitive and ingenious nature have the ability of presenting a particular problem that searches the depths of experience. That is not to be trifled with, neither ignored, nor yet does it call for lengthy examination from the master. But the indispensable requirement is, that deep should answer deep, or the opportunity has passed. In submitting these remarks I have in mind the highest interest of the student, the creditable discharge of lodge activities, and the allocation of responsible authority to those only who have given undoubted proof of capacity for leadership and disinterested devotion to the august ideals of the Order.



Raising Your Vibrations

A REAL MESSAGE FOR EVERY MEMBER

BY FRATER GAMUI

(Venerable Master, India)



PRESUME that every student on the Path living in the Western world is as anxious to raise his vibrations as is the adept of the Orient and I presume, further, that some of the Oriental methods for raising the personal vibrations will be of interest to the students in the Western world.

The teachings of the Rosicrucians are universal in all lands and we rejoice in finding in the correspondence with the officers and highest adepts of other lands that our ideas and understandings of our principles and practices, are so universally established that we are in perfect agreement in every point of our studies. We are surrounded here with hundreds of ancient philosophies most of which have had their origin in personal beliefs and individual leaderships and we have our hundreds of traditional teachings which form the foundation of many sects.

Rising above all of these, however, and as the highest standard by which all are judged are the Rosicrucian teachings which, being universal, are as much our national possessions and pride as they are the possession of the adepts of Egypt or Persia or any other Oriental country. The traditions of our Rosicrucian Brotherhood intimate quite clearly that the origin and foundation of our work can be found in the ancient teachings and practices of the Orientals but we have long since ceased to look upon them as belonging exclusively to any nation or any country and find greater pride in the fact that they are universal not only in their application and practice but in the additions and improvements that have been made in Rosicrucianism in the past five centuries or more.

I sometimes wonder whether our brothers and sisters living in the Western world realize what it means to the occidental who makes an occasional trip or visit to European countries or perhaps to wonderful America, and



finds in these newer lands the companionship of an understanding adept and the teachings and practice of the same sacred principles that he enjoys in his native land. With so many other outstanding differences of language, custom, habit, and practice and with an unavoidable feeling on the part of the Western world people that the Oriental is different from himself, it is a beautiful thing for the Oriental to find through his contact with other Rosicrucians that he is at home with them and at one with them in their thinking and their living. It is this universality of Rosicrucianism that makes it a power in the lives of so many.

Because the foregoing is true it is easy for me to speak to the Western minds regarding some of our principles and be as thoroughly understood as though I were talking to those of my own country who have journeyed with me on the Path.

The raising of our vibrations is a very fundamental principle in the development of the spiritual and mystical life. The greatest activity in the intellectual world has been the continued attempt to raise the vibrations of the intellectual self, or in other words, to increase the power or the prowess of the human mind in a purely mental sense. From kindergarten to gymnasium and from gymnasium to university all efforts are directed toward the development of the intellectual mastership with its accompanying power in the purely mental world.

On the other hand, we have the churches, synagogues, mosques, and other sacred places of religious instruction, tending exclusively toward the development of the religious self wholly distinct from the mental and the spiritual self. In a very fundamental sense religion is knowledge and not experience and the study of and building up of the knowledge of God is more truly an intellectual process than it is a spiritual one, though I regret that I should be able to say this.

The mystic, on the other hand, is one who gives second place to any form of limited development, either intellectual or mental, and places above

these the spiritual development of the self. To him the building up of mental power through the absorption of vast intellectual food constitutes the building up of a transitory or finite part of mind, while ignoring the everlasting and immortal part of self.

As man increases his intellectual knowledge he increases or raises the vibrations of his mind power to a higher degree where such energy becomes more potent and more useful. The fact that there is a very limited world and a very limited usefulness for such power and that it is a power which must be left behind in the mortal mind to decay and pass out of existence does not seem to impress man as it should. It is like building up the power of wealth through the accumulation of gold in any form or of any cast. Its power is a fictitious one more limited than the poor man realizes and more enslaving, as every rich man discovers, than any other power in the world and yet in the very height of its seeming greatness it becomes utter nothingness through transition. No man can carry with him across the border line the power he has built up in gold nor can he carry with him into the life that is to come any of the power he has built through purely intellectual mastership.

The raising of our vibrations, therefore, from the mystical point of view, does not consist of the creation or building up of the power of knowledge that is finite or mortal but which is immortal and infinite. Such vibrations and such power have to do with spiritual self and not with either the physical or the mental.

I have seen in some Western world literature the reference to the strange practices of the Orientals and I regret, with thousands of others, that the average writer on these subjects selects as his standard and example those types of our own people who represent the illiterate, the uninitiated and those dwelling in darkness. Thus the extremist who knows nothing of the Mystical Way or of the truly spiritual life, but who is seeking to aggrandize himself through self persecution and martyrdom is pictured as typical of the Oriental adept. But in the privacy of

the lives of millions in Oriental lands there will be found sane and rational practices which are producing their fruits in the form of highly developed spiritual beings who go their way among men and in the marts of the world, living the life of practical application to the duties and obligations of this world existence without attracting undue attention through anything of a fanatical nature whatsoever. Still, in their real lives, sheltered and secret from public observation, these persons have not only attained some degree of mastership but are demonstrating the true spiritual principles of cooperation with mankind in meeting their many problems.

In this country we have adopted certain Rosicrucian customs or practices to enable us to raise the spiritual vibrations of the human body. I want to explain these briefly so that the adepts of the Western world may know exactly what we are doing and perhaps derive an incentive for a greater devotion to these practices for, after all, they are all outlined in the Rosicrucian teachings of every land. Before doing so, however, it may be of interest to my readers to know what objective we have in mind in raising the vibrations of the spiritual self.

First of all it enables us to have more perfect or more complete attunement with the Cosmic vibrations and with the Cosmic mind. Secondly, this very condition enables us to more quickly contact the minds and spiritual selves of other adepts in other lands regardless of time or distance. Thirdly, our auras are widened and extended because our health and spiritual emanations are raised to a higher pitch or note and the magnetic condition of the spiritual body becomes more vital. The result of these conditions is made manifest in the success we have in our healing work and in our ability to aid others in many physical and spiritual ways and in the illumination we receive through Cosmic inspiration and receptivity to the divine emanations of all master minds. That such spiritual development should bring us in closer contact with the God consciousness and Christ consciousness must be quite evident and this objective—or shall I

say rich blessings?—is sufficient reason for all of our efforts in this direction. However, permit me to outline the following as the principal methods or practices for the raising of the spiritual vibrations in the human body.

First of all, there is the subject of our food. The early adept on the Path is not denied the use of meat or flesh, for it has no real bearing upon his development until he reaches a very high stage of spiritual vibrations. When this point is reached he need not be instructed regarding the reduction of the amount of flesh he eats or its complete elimination. He must be in good health and strong in vitality before he finds it providential to eliminate flesh from his diet and any attempt to force a change in the diet through the wilful elimination of flesh before the proper stage is reached is a grave mistake.

The point in the development of each one's own life when flesh should be eliminated will be revealed without doubt or question to the adept. It will be a time when many other great changes take place in his life and when he will not feel called upon to expend so much of his animal vitality or his physical creative forces. So long as the adept is engaged in any occupation and is living the earthly life that calls for the use of the creative forces of his physical being he will have some need for some meat.

But in regard to other articles of food there is a very great need for change if the vibrations of the spiritual self are to be brought to a high degree. More of the uncooked and green foods should form a part of the daily diet and most of the starchy foods should be eliminated. Moderation in the amount of food is very essential and no meal should completely fill or satisfy the craving for hunger to that extent that not another morsel could be eaten with relish or enjoyment, or the body feel so filled and stuffed that it would seem to be an effort to eat any more. By eating a moderate amount at each meal and with the proper exercise or physical effort between meals the adept will approach the meal time with a definite sensation of hunger, and this must be only partly appeased if the



digestive processes are to do their work properly and the right amount of strength derived from the food eaten without an unnecessary call upon the reserve forces to take care of an over amount of food. Two meals a day rather than three becomes the habit of the real adept, for he finds that water and fresh air can take the place of the first meal in the morning.

The proper exercise of all parts of the body is the second essential point. Walking as well as jumping and some form of artificial or gymnasium exercise should be added to walking so that every muscle of the body does some labor or functions every day. Bending the body in many directions and lying flat on the back and lifting the limbs at various angles and with different motions as well as moving the arms and head in various directions for a few minutes several times a day will help to keep the physical body in proper action and at the same time will help the processes of digestion and increase the function of breathing.

Proper breathing is the third essential. Deep breaths that force the exhalation of all air even in the deep recesses of the lungs is very important and a few minutes of deep and rapid breathing will exercise the lungs and the muscles connected therewith to such an extent that in a few months the lungs will naturally open and close to a greater degree and thereby inhale and exhale a greater amount of air. This is a very important feature. Deep breathing slowly performed is only half of the practice. Exercising the lungs rapidly is like exercising the muscles of the arms or legs with rapid movements in place of slow ones. The slow action does not give the benefits to be derived from the rapid action. Fresh air first in the morning and last at night deeply inhaled and while the body is exercising makes a good beginning and closing for each day but there should be some noon-time exercises of the same nature.

The fourth essential is that of thinking. It is not enough to merely hold good thoughts and thoughts of peace, tolerance, love, and sympathy toward all humanity, and it is not enough to eliminate all evil or unkind thoughts and to keep anger, hatred, envy, or

jealousy out of our consciousness for all of this merely clears the system of wrong thinking or lays the foundation for right thinking. We should feed our spiritual consciousness with food through contemplations and meditations.

We should take daily a simple subject of spiritual illumination or some divine truth or principle and analyze it and actively devote ourselves to its study by viewing it from every angle and becoming familiar with it until it unfolds like a rose and presents to us a new picture or a more profound picture. This is spiritual exercise just as the breathing and movement of the arms and legs constitute physical exercise. The contemplation of the spiritual truths brings an influx of spiritual power and rapidly increases the spiritual vibrations of the consciousness.

Each thought should be a banquet, a feast for the nourishment of the spiritual self, and with the same degree that we relish and hold in our mouths a tempting morsel or enjoyable particle of food until we have drawn from it all the pleasure of eating it so should we hold in our consciousness any thought, any truth, any principle, that appears good and sublime and examine it and analyze it until it has become enjoyable to us, illuminating, fascinating, and most of all influential upon our routine thinking throughout the day.

As a fifth and last essential there is the communion with God which in the Western world is called prayer. To the mystic, prayer does not always mean petitioning but the expression of appreciation and thankfulness and the intimate acquaintanceship with God through the exchange of ideas. Communion should be the law of rising in the morning and the benediction of the day before retiring. It should be the first practice at each meal and the closing thought of each blessing to the physical or mental self. The Oriental adepts never begin or complete a meal without the prayer of thankfulness, and they never enjoy or participate in any thinking that brings them extreme joy or satisfaction either in labor, or pleasure, or in spiritual study, without again expressing thankfulness in communion with God.

These are the essential processes whereby the vibrations are raised. I have seen in my own life and in the lives of hundreds about me the gradual increase of spiritual power after a few months' practice of these principles. They bring peace and happiness, a contentment and an absence of fear or doubt and a sense of companionship with God and the great masters that cannot come in any other way. The whole body and all of its functionings, the mind and the soul, take on a robe of purest white and a power that the adepts just starting on the Path may

not suspect as being possible until the process is started and maintained as a part of life itself.

May the richest blessing of the Cosmic rest upon you in your indulgences and in your labors and may the increase of vibrations bring you a spiritual protection and a new power to create that you have never witnessed or experienced before. This is the wish of one who desires to remain in your hearts as a brother in a distant land sending his message to you through the channels of our beloved brotherhood.



What Is Real?

By FRATER P. B.



RECENTLY, while reading a book published almost fifty years ago, a train of thought was suggested to my mind that culminated in the question propounded as the heading of this article; it is on its face, in this age of materialism, just another foolish question, and should be susceptible to answer by any school boy. But is it?

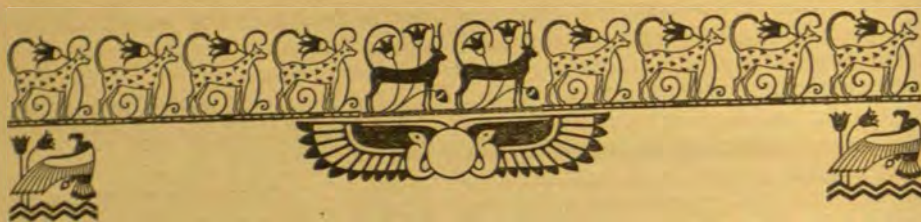
Are only those things tangible that can be weighed, measured or metered? Are only those things real that we can handle, taste, smell, use or see, or that impinge themselves upon one or more of our five senses? Are tears more real than the grief that causes them? But can the microscope detect grief in the human brain? Is food more real than the urge therefor that we call appetite? And what chemist has isolated the impulse motivating the latter? Is the holding of a political office more real than the ambition of the holder to attain such office? But will the stethoscope sound the depths of that ambition? Is motherhood more real than the love of a woman for her offspring? But can love be measured with a yardstick?

Is the automobile more real than the thought of the inventor who evolved the machine? And did the surgeon's knife ever discover a thought in the convolutions of man's brain? Is the heliotrope more real than its Creator? What physicist can explain the mechanism by which the heliotrope continually turns to the sun? Is the chameleon more real than its unexplained peculiarity? Yet no chemist can explain the marvelous chemistry by which it changes its color. Can hope be weighed on a pair of scales, or can a telescope penetrate infinity?

Are not these small illustrations, which might be multiplied AD INFINITUM, but proof that we are too prone to accept effects as true causes, results for motivating forces? Do they not also suggest that we devote our major efforts to the development of things material that are in fact but manifestations of things spiritual, to the grave neglect of spiritual development?

All teachings of our Order lead to a marvelous understanding of the unseen, the unreal, improperly so-called, and such teaching, by instructing in true fundamentals, assists the student, and all mankind with whom he contacts, to more abundant life.





Creating Your Future

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



HIS is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief that now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and continue their journey on the other side

toward the distant goal. They were face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will-power, and an undaunted faith in Providence helped them to solve their problems. They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than the thousands of persons face today who think that their problem is one that cannot be solved.

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problem and

try to solve it was the fact that the future that was before them was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that waited them if they could once cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future before them that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon. For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worth while, and whether anything is in the future worthy of supreme sacrifice at the present time. This is where they are in error. And, this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future that was before them except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their eastern homes and during the many months of suffering and privation while traveling, they had re-created, re-painted, and re-built the pictures in their minds of what the future held in store for them. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and their minds by rejecting the present and the past and living mentally in the beautiful picture of the future that their minds preserved and held before them as a rich reward for all suffering and all effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able to

bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their day dreams and their night dreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the western border. They were making a new world in their minds and this new world constituted their future, and as the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and all of the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what they should create and what we should not create for the future.

The future for each one of us can be precisely what we make it. But we must not wait until we are into the future or until we stand in the new valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities. We must visualize each detail, paint in each part of the picture, and keep adding to it all of our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as



standing at the very border of this picture about to step into it, and to begin to enjoy all that we have created. If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascinations which are tempting but the urge and determination, the faith, and the power to go beyond the present obstacles.

There is no limitation to what the mind can create in its imagings. There are no castles too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to man's material creation of the things he has visualized. The whole history of man's achievement since the beginning of the world proves that what he has mentally visualized, he can bring into actual realization. The dreams of men of yesterday that seemed vague, indefinite, and impossible are surprisingly presented to us today in concrete realities and we awaken from our state of doubt and incredulity to realize that while we questioned and hesitated some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze the creations of man and his accomplishments, we are impressed with the one great outstanding fact; namely, that he who never dreamed or never painted a mental picture never created in the world of realities a single thing. Around us we find those who have accomplished and built for themselves the things they are enjoying, and there are the others who are in want or who are without even the actual necessities, who had no vision, who never attempted to

create in their own minds a single thing, but who depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy or the one who must take what is left over in the bounties of the lives of others and which are given to you in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he has made and he no longer wants or the things he in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you? God has given you the same creative power that He possesses, and He has made you equal with Him in making this world beautiful and happy for all living creatures. This great gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you, and close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely and with determination into this picture and start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and master of those realities and you will find in it the greatest happiness and the greatest rewards, and every effort, every thought devote to it.

*The
Rosicrucian
Digest
February
1931*

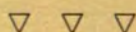
NOTICE

Ask your friends to read THE ROSICRUCIAN DIGEST in the public library. If the magazine is not there we will present it to the library.



Thinking and Living

By JOHN R. C. CARTER, M. D., C. M.



THE strangest vocation in the world is that of the physician. The people demand the physician and there is always a new crop coming on, regardless of the rapidly growing rise in the standards required to obtain a degree and license to practice.

Quite often I am asked, what kind of a doctor are you? Do you use drugs and operate? Or are you a "Rub Doctor"? No matter how one may adorn the name with letters to indicate the system of practice to which one belongs, there is yet a lot to be explained to even one's closest acquaintances about the system the individual physician practices. This is a real problem but after all the great masses are not much interested in anything but getting into pain and sickness and then finding the physician who can cure them in a miraculous way, regardless of the name of the system practiced. And it doesn't make much difference to the masses whether their chosen physician has letters of education or not, just as long as he or she is competent to snap them out of pain, administer a potion that makes them feel more youthful, or trail them on down the hall to the operating room and there explore the cranium, the thoracic cavity, or the abdominal cavities, until all of the useless God-given contents are sawed, chiseled, or cut out and the man-given genius is installed.

Four hundred nine

Even though the cure of the pain is worse than the pain, the taste and smell of the potion and its rankling effects on the stomach more dreadful than all the benefits derived can compensate for, and, even though the pyysiology works backwards after all the surgical procedure of professionals and amateurs, the masses will still crave the cures that don't cure, the potions that don't rejuvenate, and the surgery that does not harmonize with the mechanical requirements of the body. Every sincere student of AMORC knows or will learn of this attitude of the masses and realize just a little of the problem of the progressive physicians as they struggle on in the campaign of enlightenment to separate the masses from their chains of traditional folk-lore, superstition, custom, habit, and fear, which, combined or separate, frequently form an impenetrable wall against the advance of inner development and objective expression.

Yes, according to the vocational classifications of mankind, I come under the classification of physician and surgeon, and like most physicians have time after time wished I had chosen almost any other vocation but that of a physician.

Grandpa and father set their heads on my brother being a Doctor of Divinity, and grandma and mother set their heads on me being a physician. When Scotch people get set in their ways things usually turn out the way they want them, for brother is a Presbyterian minister and I am a physician.



Notwithstanding my indifference, a University conferred the Degree of Medicine and Master of Surgery upon me and several States have granted me a License to practice, hundreds of people have employed me as their physician, large companies have employed me, State and National organizations have employed me, and in spite of all I could do some unseen force has kept me on the firing line of practice for thirty years. In recent years, however, through the good offices of the Imperator, and my own determination to solve this problem I have become convinced that I am in the correct vocation and since settling this argument with myself it seems that I have made wonderful strides in personal adaptation and research work as compared to the tempestuous years previous to that time, wherein wrong thinking and wrong living brought about really serious problems of health and peace of mind that seemed as though they would wipe me out of existence, even as an avalanche wipes out the tender, innocent vegetation that happens to be in its path.

I have touched upon the personal problems of a physician and now I am going to talk about some of the problems of human beings who have come to me as patients in order that you may have some concrete examples of the products of wrong living and wrong thinking, if there can be such a thing as separating those two words "thinking" and "living."

Several years ago I was called to a farmer's home, to see a child that was sick, and while in the home my attention was called to a human form whose head was so large and its body so withered and useless that I could only gaze upon the human form with exasperating helplessness. The mother of that twenty-year-old specimen of human monstrosity, while being the mother of five other children who were excellent specimens of health and intelligence, seemed to be devoted to that unfortunate child and seemed too, to have established an uncanny method of communication with it, whereby the child seemed to understand her words and she interpreted the child's groans

and grunts with perfect precision. That child passed away soon afterward and that mother was griefstricken and broken. Many years have passed since I visited that home, but I have not forgotten that scene for it has been the subject for much thought and meditation. True, it was a physical defect and a mental defect combined, but the question has come to me over and over again "Where did the Law of Compensation apply in that case"? I have answered my own question for myself, but to you who read I will ask you to think well and live well lest you bring such a product of wrong thinking and wrong living into this world to be a constant reminder that thinking will create and living will develop what the thinking created. Well may we read, "Be not deceived, God is not mocked, for that which a man or a woman soweth so also shall they reap." And that does not describe the details of the innocent ones who happen to be caught in the net of the guilty and share in their reward.

Since that time I have seen hundreds of such human products of wrong thinking and wrong living, and each State in the Nation is burdened almost to the limit with such charges, but nobly and affectionately giving to them all the care and consideration that might be expected of foster parents. And I have thought much and studied hard to evolve a plan to prevent such sad results which directly or indirectly come from wrong thinking and wrong living. Too, I have given much thought and study to the alleviation of such deplorable conditions, and while they may seem hopeless, yet I do believe that with right thinking and right living much may be done, yea almost the impossible may be obtained if we will refuse to accept the condition and apply ourselves to evolving a remedy that is in keeping with the very certain laws of nature.

What a burden for parents, communities, states and nations, but on the other hand what a problem for the physician who just won't acknowledge defeat? But after all haven't all of the Great Masters arrived at their goal of Peace and Rest by walking right through the impenetrable mist because

they slowly became illumined to see that the mist did not exist save as it existed in their own minds and the impenetrable part was a fabrication of fancy which vanished before the force of their living as they became imbued with that power which only the organized Cosmically connected mind can know. In other words he is a great physician who can through obedience to and application of the infallible laws of Nature pierce the mists of pessimism and doubt, shed the fear of failure, and create a mighty fortress of contact with the Infinite for the strong minded, the feeble minded, the physically perfect and the mentally sound and the mentally defective, for in so doing he or she becomes a channel of blessing which no earthly, purely physical education or training can imitate.

Again, the progressive physician encounters a formidable obstacle to the progress of his or her work in the thinking and the living of the people. For eons of time the people have been slowly building up a vicious circle within themselves in the belief that germs and evil spirits cause disease, pain, sickness, and suffering. To add insult to injury they have slowly developed a host of fictitious preventatives and cures that are nothing less than a mockery of the fundamental laws of Nature. For instance, to have a mother bring her children to the office from a home life where sunshine is obstructed, the air is polluted with smoke and gases, the water contaminated or drugged, the food lifeless and adulterated, the rest disturbed with discord and unbearable noise, the sanitation and ventilation, suicidal or homicidal, as the case may be, the personal hygiene repulsive to the nth degree, and then ask what the physician thinks of immunization? Or, ask to have her children immunized against a particular name that represents the pyramiding of such evil destructive conditions, is to say the least representative of the highest degree of ignorance and folly. For a physician to acquiesce in such a request is either unforgivable ignorance or a deplorable greed for dollars. Right thinking and right living will exclude the possibility of disease and insure the race a physical and mental perfection.

Another problem of the people of this day is a repetition of the age old folly of believing that birth control and race suicide can be accomplished by physical means without injury. Any honest accomplished student of mental and nervous disorders will frankly deliver his ultimatum to such folly of thought and act, and if you don't believe him all you need to do is to spend a little time in the State and National institutions to get a thorough convincing. No practice that contravenes natural laws or destructive procedure that destroys can do anything less than tear down the mental functioning and the natural physical processes. And yet, physicians are in the midst of this horrible tornado of human recklessness in thinking and living.

But after all it is sweet to think that "Behind the clouds the sun is shining still" and as we go on and on as Longfellow expressed it "Still achieving, still pursuing, learning to labor and to wait" we see the unfoldment of the people drawing closer and closer to knowledge and understanding, and through proper thinking and living growing better and better as the days and weeks, months and years roll on, because all is GOOD and sooner or later in the Divine plan, man will choose Good rather than evil.

One of the most exalting experiences I have ever known was the change in the attitude, thinking and living that came to an old man of seventy years. This good man had never learned to read or write, he said that he understood but little about science or religion, sociology or anthropology, but he did sense the human touch. After a careful examination and a discussion of his condition, he went away and for a time his mental and physical condition improved rapidly and he bragged about the professional service he was receiving. Then, he relapsed little by little into his former condition and I called at his home again. His difficulty lay in the fact that he was depending upon the purely physical and very naturally had returned to his former state of melancholy and discouragement. Perceiving the main cause and effect I proceeded to explain to him and convince him that the little I could do for him was but the stepping stone to his



reaching that higher source from which cometh all knowledge and power, and that he didn't even need to have an education to contact that source of knowledge and power. He said, "Doctor, I have lived seventy years in this place and have never before in all these years heard of any available help except the help that money will buy. Yes! Yes! I see it now," and almost like a flash he seemed to become electrified, and make a contact that had been dormant for long. He said, "Doctor — where did you get your power to know and understand," and I told him that it came the moment that I knew and understood that "It is not me but the Father who worketh in me."

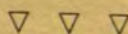
So the key to right thinking and right living comes with the knowledge and understanding that I am an in-

separable part of the great whole and the great whole is an inseparable part of me. When my connection is perfected I am in the light and when I am disconnected I am in darkness, whether I am a physician or a farmer, a lawyer or a stone-mason, my thinking and my living will reflect the light or darkness that exists within me.

Brothers and Sisters, ours is a wondrous calling and it is my earnest prayer that no cloud may ever darken the illumination which we have been so privileged as to receive, but that our lives will more and more become the veritable lighthouses in the midst of the seething masses of human, animal, and plant life that the Glory of God may become manifest in all things. So Mote it Be.



What Is The Cosmic?



Many of our members find it difficult to explain to others what we mean when we use the word "Cosmic." Einstein and other scientists have been using the word "Cosmic" very freely of late, and we often find it in newspaper and magazine articles in connection with scientific statements. When the word "Cosmic" is used by these other persons, it is intended to have a slightly different meaning than when we use it. Let us, therefore, make this distinction.

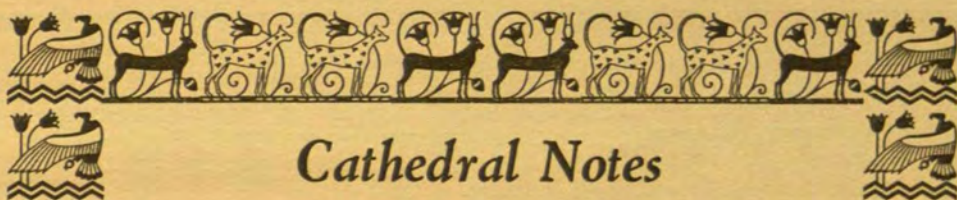
When science refers to the Cosmic, it is referring to Cosmology and the heavenly phenomena. They mean particularly the planets and heavenly bodies, the stars, comets, and other visible things, and those certain manifestations of Cosmic principles such as the so-called law of gravitation, light, heat, deflected waves of light, etc.

When we refer to the Cosmic we refer to the universal law and power

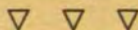
that is back of all of the cosmological manifestations. In other words, we deal with the Cosmic forces and laws, while the scientists deal only with the outer objective manifestations of these powers and laws.

The scientists are dealing with the material aspects of the expression of the power and laws, while we are dealing with the Cosmic Essence and fundamental principles back of all such expressions. Cosmic power passes through and causes many manifestations in man and his consciousness, as well as in the planets and heavenly bodies.

The Cosmic power is a Divine Essence and the Cosmic laws are Divine laws operating in and controlling not only the outer, objective things of the heavens, but all things that exist in the universe and on the surface of the earth.



Cathedral Notes



HE work of the Cathedral is progressing very wonderfully indeed. Our greatest efforts, outside of the help that is given to our members in the various periods, constitute the work of helping those who are in prisons, asylums, and sanitariums.

I wonder whether our members realize how many truly worthy persons are often confined in prisons or penitentiaries, because they have committed some crime against the laws of the country in some moment of fury or forgetfulness, and who are otherwise clean of record, and more than anxious to pay the penalty of their acts, and be redeemed in the sight of man. Thousands of such persons are anxious to devote much of their time to studies that will lead to self-improvement and a better understanding of the universal principles. Because of their situation, they are limited in funds and cannot buy the things they would like to read, nor are they able to join our organization..

The sending of our books and much other interesting matter to these persons has become one of the great activities of the Cathedral Welfare League, and we are already reaping the benefits of this work through the good deeds being done by some who have been released from prison and who have lost no time in trying to show their appreciation by helping others and entering into good and constructive work in behalf of humanity. We have a number of representatives who are spending most of their time in visiting such institutions and working with the unfortunate ones.

Others are helping those who are in sanitariums and hospitals, or who are otherwise unfortunately shut in. The assistance on the part of our mem-

bers in connection with the Cathedral work is greatly appreciated, and the letters we receive from those who are being helped bring tears to our eyes, and a deep sense of thankfulness that we have these opportunities to serve.

Among our members and their friends, the Cathedral periods are being utilized to the utmost advantage. Those who are ill or in need of help should utilize the Cathedral periods instead of writing to us or others for help, which they might receive more directly through the Cathedral contacts. Let your friends know about the Cathedral and its work, and tell them that they are entitled to all of its benefits like unto any member of the organization. The Cathedral of the Soul knows no creed, no race, no sect, no discrimination of any kind.

The next special periods of contact at the Cathedral when the Imperator will direct certain definite healing and helpful vibrations will be at the last periods of each Thursday night during February and March. These special sessions are for our members only.

All new members of the Order receive a book explaining the work of the Cathedral of the Soul with their seventh lecture, or shortly thereafter. If any member of the Order is beyond the seventh lecture of the First Grade studies and has not received a copy of this Cathedral book, he should write to the Supreme Secretary and ask for a free copy of Liber 777.

From all parts of the world we are receiving letters of appreciation and thankfulness regarding the work of the Cathedral and it has become truly an international, universal, Cosmic institution in which all of us can rejoice and to which all of us can send our appreciation and helpful vibrations, and from which each one of us can receive Cosmic benediction and blessings.



SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA

This is the book that our members and friends have been waiting for. It has been in preparation for a number of years and required a visit to Palestine and Egypt to secure verification of the strange facts contained in the ancient Rosicrucian and Essene records.

It is *not* an attack on Christianity, nor a criticism of the life of the Great Redeemer of Men. It is a full account of the birth, youth, early manhood, and later periods of Jesus' life containing the story of His activities in the times not mentioned in the Gospel accounts.

The facts relating to the Immaculate Conception, the Birth, Crucifixion, Resurrection, and Ascension will astound and inspire you.

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.

Here is a book that will inspire, instruct, and guide every student of mysticism and religion. It will be the most talked about book of the year, and will make a fine gift. Read it and be prepared for the discussion of it that you will hear among men and women of learning.

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The
Rosicrucian
Digest
February
1931

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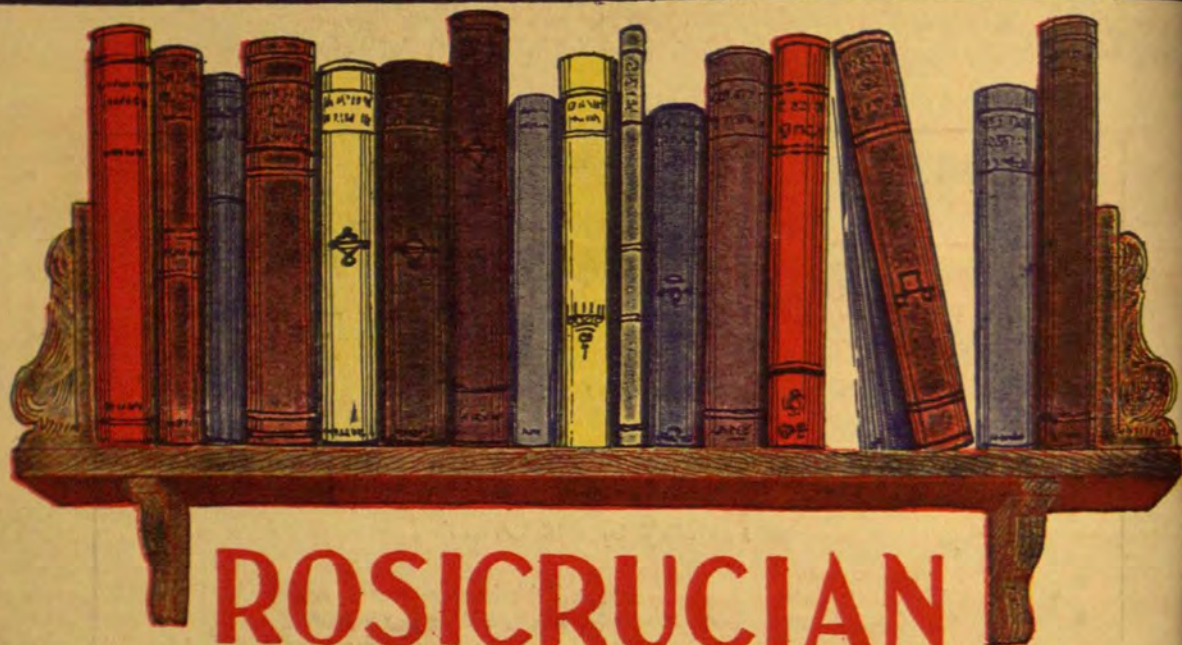
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