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The Rosicrucian Digest



Covers the World

The Official, International Rosicrucian Magazine of the
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The THOUGHT OF THE MONTH THE SALVATION OF MAN

By THE IMPERATOR



ESPISTE the fact that reformers and statisticians try to convince us that the world is becoming worse and less moral, more criminal and less peaceful, we find continued evidence of something wonderful and beautiful in human nature that is sure to save civilization from destroying itself or becoming wrecked on the rocks of modernism, as claimed by the advocates of orthodoxy and the opponents of progressiveness.

There is hardly a century in the past in which the progressive spirit of man has not awakened the opposition and condemnation of the stand-pat element of the human race. There are those in every community, in every country, and in every age, who believe that each progressive step is a step toward self annihilation and destruction and each onward gaze is a tempting view of future destruction. These sort of persons are not the proverbial balance wheels in civilization nor are they the stabilizers that are essential among all peoples.

They are the kind that are retrograding though they think they are just standing still in a conservative manner. They are the ones who claim that what they and their forebears had was good enough and that there is no reason for onward progress in any of the matters of human life, human industry, or human achievement. They become reformers who never reform

the past evils or correct the present errors but devote themselves to attempts to prevent the development of new ideas, new methods, and new achievements. The future to them is filled with sin and evil and the past is one glorious picture which they think should be maintained at all costs.

These critics point to the fact that the youth of the present time is seldom in Sunday Schools and churches and given more to the joys of life than to the serious things. They want us to believe that modern civilization is headed straight toward hell and the fires of brimstone and that the home as an institution is being wrecked and dispensed with, the church annihilated, morals suspended, spiritual things negated, and human progress turned entirely in the wrong direction.

But we who can discern the real values in life see not only the spiritual things that are developing but abundantly observe the continued manifestation of certain human traits that are of divine origin and which will never be annihilated or suspended or wiped out of the consciousness of man by any phase of progress or any degree of advancement.

Speaking of the youth of today, we can easily find in any group of youngsters of any age many very beautiful manifestations of the spiritual values in life. One needs only to watch the progress and development of progressive men and women, young and old, to

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see that a higher and better interpretation of human and Godly relationships is gradually evolving. But even if we did not observe these things we could not fail to observe that whether our age is producing a new era of understanding or not, at least the present age is not failing in manifesting the important elements of human brotherhood and heroic devotion to the ideals of universal love under the universal kinship with God. It is this demonstration of heroic self sacrifice and heroic demonstration of the impulses of human love and Godly relationship with all humans that proves that nothing of our modern education and culture is eliminating these essentials from the human consciousness.

Take, for instance, one simple, though extremely beautiful illustration from the common news of the day. During the month of March just past, in a little isolated and hardly known section of Colorado, an old-fashioned buss was stalled in a snow storm filled with little boys and girls being taken from school because the severe snow storm threatened to imprison them for many days in a school house located many miles from the nearest center of homes and civilization. But the attempt to escape the storm was frustrated. The buss lost its way in the blinding blizzard and deep snows and was finally stalled in a snow bank miles from the nearest home or means of communication.

The children began to feel the effects of the lowering temperature and after hours had passed without food or warmth they realized the seriousness of their predicament and the young man driver of the buss, whose little daughter was one of the occupants, bade them farewell and started on a dangerous attempt to reach the nearest farm house. Here was the first demonstration of the heroic impulses of human and divine love. We may say that this was to be expected of a man and of one charged with such responsibilities. But after he failed to return and the hours turned into a day and a night and the children began to suffer keenly, we find the same heroic impulses manifesting among children who had not yet reached their teens.

As the second day of suffering approached and the children realized that there was no immediate help for them and that they must depend solely upon the simple laws of nature that their childish minds could conceive, we find the two or three boys in the party attempting to assume the responsibility of manhood, solely through the rising urge of the divine something in their consciousness that always comes to the rescue of civilization in every dire predicament. These few young boys, hardly old enough to be away from the protection of parents, conceived of various exercises, games, and indulgences, which would make all of the children in the buss keep their bodies active so that they would not become stiff and helpless through freezing, and after they had exhausted every effort in this direction and one or two of the young girls had succumbed and lay lifeless on the floor of the buss and after every cushion had been burned to make a fire and every bit of wood consumed in producing heat and the bitterness of another night was before them, the boys again demonstrated the heroic impulses of human brotherhood by divesting themselves of all their clothing but their under garments and wrapping these outer garments around the bodies of the girls that the young girls might live even though the boys froze to death.

Some lives were saved in this manner while others were sacrificed, and at this moment thousands of adults in that State are paying homage to the bravery of these boys who gave their lives that their girl playmates might live. But I think that in addition to paying homage to this fact we should pay homage to one other; namely, the demonstration of that heroic impulse in human nature which constitutes the salvation of man.

As long as men and women can still feel and give expression to a heroic impulse of human and divine love there can be no possible destruction of the divinity and the divine element in man, and the human race and the whole of civilization will not deteriorate or cease to carry on in the manner in which God decreed all beings to live upon the face of this earth.



The children of today will be the adults of tomorrow, and the wide, unlimited, unfettered consciousness of life in these present children may broaden to a horizon that may seem to be beyond all lines of proportion. The youth of today may grow into adults who in the next few years will have little or no ideals of conservative restriction, but as long as the heroic impulses of human brotherhood and human kinship under the fatherhood of God remain in the consciousness and continues to give unrestrained and unhesitated expression when the need for such mani-

festation is at hand, we will find civilization safe and sound and the world a safe and good place in which to live.

The most hopeful sign is the fact that that which was considered exclusively heroic on the part of adults through their greater understanding of human needs is now becoming common impulse in the minds of children through their broadening view of life and their constant evolution toward a better understanding of human relationships. This constitutes the true salvation of man.



What is the Measure of Your Faith?

BY DR. ARTHUR B. BELL, F.R.C.



F ALL of the many and profound Principles into which we come in contact in our work, Faith is, perhaps, one of the most important. If we would apply it effectively in dealing with the many and sundry problems which arise in our experience, we must take into consideration many factors which are ordinarily overlooked. In other words, this Principle, as well as all others which we undertake to manipulate, requires careful observance of each and every detail which can in anywise effect the result desired.

Every action of which we can be conscious, proceeds from the operation of Law, ceaselessly active in all of our affairs. They function in accordance with the manner in which we actuate them and each one will yield results which accurately correspond with the nature, character, and intensity of the thought or thoughts which set them in motion. The truth of this statement is

quite evident to us in specific instances where a thorough understanding of certain Laws is concerned which relates to our most common necessities.

There are many branches of mathematics and we come to know that the fundamental rules which govern in each department are somewhat at variance with each other. We are well aware, for instance, that a problem in division cannot be solved if we attempt to use the Principles which relate to multiplication. We know, too, that an automobile will not move forward if we shift into reverse gear. There are innumerable Laws with which we become well acquainted through sheer necessity and because we fully inform ourselves concerning their demands, we encounter no difficulty in attaining precisely the kind of response desired.

However, as we approach the mental realm and leave behind us somewhat the specifically material field of thought and action, we somehow overlook the facts of existence which we have learned so well and which serve us adequately in so many ways, and in-

cline ourselves to doubt and uncertainty if not to the entire dismissal of all beliefs in the continuity of the operation of Law as we begin to search into the more purely mental phases of life. It is due to this reason that the higher purposes and uses of mind remain a complete mystery. If we remain in our doubts, we merely preclude investigation and proof and attain to no assurance and thus remain without capacity to intelligently demonstrate or duplicate the results which accrue to those who enter boldly and confidently into these higher aspects of comprehension.

The Master Jesus made this statement: "He who has faith the size of a grain of mustard, shall remove mountains." Paul helped us to gain an understanding of "faith" when he said, "Faith without works, is dead." If we change this statement a bit, perhaps it will throw some further light upon the meaning he really intended to convey, so let us put the matter in this wise: "Faith without use or application cannot prove anything and is, therefore, without value."

To merely believe that a given statement is true avails but little, for we cannot really KNOW until we have put the statement to test, and this is the only manner in which it is possible to PROVE our belief or faith. Our path in life is much cluttered up with many problems and these are the "mountains" which may be removed if we will seriously and sincerely enter into "works" or active effort. To believe only, does not, therefore, fulfill the provisions or requirements of Faith. Belief is but knowledge intellectually apprehended, but while this is a step in the right direction, it is not enough for it is merely the key in the lock and it yet remains for us to turn the key that the door may be opened, permitting our entry.

If the question is asked: "Do you believe that God is Supreme Intelligence, from which all things proceed, and that He is able to do all things?" an affirmative answer would be given without hesitation, for most all of us are firmly convinced that God is Supreme and that all things are possible unto Him. We may have proven our

belief in some ways but in others we may be woefully remiss and even unaware of our deficiencies. It is even as though we did not realize the power and capacity inherent within the mind. To be unconscious of our mental capacities, automatically places very definite limitations upon them.

Now many simple experiments are given to you from week to week in order that the Principles involved may be personally tested in actual application for this is the only true way wherein we may enlarge our understanding and convert the knowledge given us into knowing or wisdom. When we have proven to ourselves that the knowledge presented is true, then we have fortified our faith and have thereby become better prepared to undertake and master many other and more important experiments which shall be offered in due time as we pass on from grade to grade.

Unfortunately, a few of our members do not realize that their growth and development depends very largely upon careful and conscientious attention to these experiments. To merely read the lectures, accept the statements made as true without carefully testing them in practice, may hardly be expected to lead one beyond an intellectual apprehension which represents but a single step and cannot by any means be relied upon to achieve the much sought goal. We may even say that such a process represents blind faith, which, because it is unproven, is without special value or profit, for instead of evolving the consciousness to higher levels, it rather tends to expand those wholly material qualities of vanity and pride which contribute nothing whatever to the spiritual phase of life.

Self development or mastery does not come about through the acceptance of statements made by another but through the application of such statements self-applied. We do not think of asking others to eat our food that our bodies may be sustained, for we know that this would be a silly request. We must do our own experimenting, our own thinking, and our own analyzing if we expect to profit from the invaluable knowledge which



is given us in an endless stream. We are anxious that each member should advance and we strive to present all of the facts and rules which can be conceived of in order that the desired progress can be made a reality. That is our part. Yours is to use this knowledge, for you cannot attain to demonstration in any other way.

Let us endeavor to discover, if possible, just where and how we are at fault in failing to support our faith when we come to deal with the conditions we wish to change. We know that love is the greatest and most powerful force in the universe and we should know that we cannot expect it to respond to us unless we attune our minds thereto. If we permit ourselves to dwell upon thoughts of hatred, resentment, bitterness, or any one or more of the various shades of hatred, we are by no means attuned with love but to the attributes which are in opposition to it. We may enter into fervent prayer and assure the Father of our love and devotion but unless we prove our words with works, or thoughts, which correspond with our protestations, we have accomplished nothing.

If our words are to be proven, we must abandon our thoughts of hatred of whatever form we may be indulging in for we may not expect to attune with one and receive that which is contained within the other. Hatred and its many variations, represents a given state of consciousness and when we have associated ourselves with the channel in which it flows, we shall unerringly receive that which it contains and nothing else. If we attune to a consciousness of fear and worry we shall likewise receive therefrom those manifestations which exactly correspond with that state and surely we ought to know in advance that these conditions will not be advantageous nor profitable. We know that these two qualities destroy or, to put it better, shut off the inflow of peace and happiness. Then, why should we permit these imposters to trouble us? We can avoid it by refusing them admittance into our sanctuary.

A little thought on the matter will easily convince us that any destructive quality, no matter what it may be, will contribute nothing whatever of advantage to our well being but, on the other hand, we know that entrance into them frequently leads to both physical and mental disturbances and an unbalancing of the whole circulatory system which is very finely and delicately adjusted. When dealing with fear and worry, it is of little consequence what the object of our fears and worries may be. The fact that we are indulging in them is the important matter to be considered.

Let us have a brief illustration of just what action may proceed from the many states of consciousness with which we identify ourselves. Three faucets are before us from which may be drawn at will, hot, cold, and ice-cold water. Whichever faucet is turned, will give forth to us that which it contains. We will now place a label over each one of the outlets. Over the hot water tap our label will read "COMPLETE, PERFECT FAITH." Over the next, "VERY LIMITED FAITH," and over the ice-water tap, "FEAR AND WORRY." Now if we wish to choose that which will be the most useful and profitable, we shall have no difficulty whatever in making our selection for we can see clearly just what to do to gain the end we have in view and will make no mistakes. The whole procedure has been reduced to automatic action and this is precisely the way all Laws work when they are completely understood and their provisions complied with. We know full well that Perfect Faith contains nothing of fear or worry for in perfect faith these qualities have no existence. So, in making our choice, we are already aware that we shall derive peace and happiness and nothing which can, by any means, be destructive.

This example is designed to show that each state of mind we entertain, corresponds exactly with the class of results which agree with it in nature and character. You cannot identify your mind with predominating thoughts of fear and worry and expect peace and happiness to flow forth from this attunement. The thoughts and results

do not agree with each other. You would not expect to receive hot water if you turned on the ice-water faucet. Fear and worry correspond in their vibratory nature with results or conditions which are below the level of the normal state of physical well-being and so that flows in which belongs to that lowered phase of expression. Anger, hatred, and all other destructive qualities, no matter what their name or nature may be, act in exactly the same manner as indicated above.

It is our privilege to choose the kind of thoughts we shall think whether they be right or wrong—advantageous or unprofitable, but we cannot under any circumstances escape the action which will flow from them whether it be acceptable or not. In other words, our thoughts automatically attune us with conditions which they represent and not something else. We shall receive from the faucet we turn on just what it contains. If our faith is limited, our results shall be likewise. And so it is with each state of consciousness with which we deal for we may receive from it only that which is in harmony with it.

It will be illuminating to examine a bit further into the added meaning of the two attributes we have been considering and see how they relate themselves to the subject of our discussion, faith. We will take the case of one who is out of employment, with finances perilously low. An effort has been made to secure work but without avail. Fear and worry have entered into partnership with the seeker and accompany him everywhere he goes, constantly whispering, "There's no use—you can't find a job for there are none to be had. If you are not careful you are going to starve, etc., etc." Could you find a more disturbing, depressing, and distressing atmosphere to be in? That in itself is quite sufficient to defeat one's purpose.

Presently a petition is sent in for help and the act itself acts like a tonic, but fear and worry again whisper, "Do you think any good can possibly come of this?" It might be fitting to say at this point that we hope none of our members are of the opinion that when a request for assistance has been

sent in to headquarters that nothing further need be done by them, for such is by no means the case. When Cosmic aid is asked, it becomes absolutely necessary for the petitioner who expects to be benefitted to place himself or herself in close attunement with the work which is to be done.

The Cosmic does not expect to find that those who have sought aid have ceased to make any further effort or have become completely inactive, for such a state is at variance with the Laws which are being actuated. One may hardly expect that the Cosmic will oblige some employer to set out in search of the one asking aid in order that he may offer the needed position. To become mentally alert and definitely active in your quest, becomes your part in the transaction, for in this manner will you be proving your faith and making yourself worthy of the blessing you seek. You may not always receive just the kind of work you most desire, but if you will thankfully accept that which comes through following all requirements, you will find presently that more favorable conditions will develop.

Now let us return to the question of faith. You believe implicitly in God and His power to accomplish all things, but are you proving it? If you are allowing fear and worry or any other destructive qualities to dominate you, this in itself is sufficient proof that there is something radically wrong with your interpretation of faith. You believe that God is Supreme and that He sees and knows all. If this is true, then He is well aware of the fear and worry with which you are concerning yourself and thus He knows that your protestations of faith in Him are but so many words and that they condemn themselves. In fact, He sees and knows that you are entirely lacking in actual faith and that you have attuned yourself with another channel of consciousness than the one through which the desired result may flow. You have turned on the ice-water faucet when you should have used the one serving hot water.

If the Cosmic is supreme and possessed of unlimited intelligence and resources, we may not expect to mislead



this beneficent and gracious power. Perhaps we have not thought of the matter in this way before, due largely to the fact that we have not analyzed the subject as closely as it now seems necessary to do. There can be no doubt in our minds that faith and fear cannot occupy the same channel of thought by any means for the reason that they are entirely unlike in every sense and are in opposition to each other.

If we are to achieve useful results from our Cosmic petitions, it will be absolutely necessary to attune ourselves with the conditions desired rather than

those which are unwanted. To rid ourselves of undesirable qualities is not always an easy matter, but as the rules of procedure are known and applied, it can be accomplished in due time. Of one thing we may be sure and that is that unless an effort is made, no results of any kind will become possible. If we find ourselves weighted down with many inharmonies, we will do well to make a general survey of our mental attitudes, for as we detect those which are unprofitable and come into a realization of their true value, we shall find it possible to deal with them in an exact way.



The Mental Cure of Diseases

BY FRATER A. LEON BATCHELOR



IT IS refreshing to know that some of the popular and widely recommended new systems of the day are not so new as to be untried and unproved. We, who live here in the Western World, are naturally reluctant to adopt any ancient methods of living and with all of our respect for the great wisdom of the master minds of the Orient in the past ages, we rightly feel that we have achieved such marvelous progress in our Western World civilization that the ancient methods and beliefs of any nation or group of people can hold but little help for us.

On the other hand, while we admire and greatly value the progress that the arts and sciences and education have made in the Western World, and we are more than anxious to keep abreast of this progressive spirit, we are likewise reluctant to adopt every new and every unique belief or postulation that

is presented to us through the channels of new movements, new congregations of investigators, or new journals of research.

Past history shows us that our forebears were extremely reluctant and unnecessarily conservative in their acceptance and adoption of new ideas. They challenged even the most convincing demonstrations and seemed to have an unwritten law that unless an idea or a method or a system had lived long enough to have attained the age of fifty or a hundred years, it had not matured sufficiently to warrant even a casual investigation. Those ideas or principles which were especially revolutionary or opposite to the ideas generally accepted were rejected for long periods and we find a very definite obstacle to the progress of the arts and sciences in this natural reluctance to adopt untried and unproved principles.

We, in the Western World, have not become as severe as this, and we have reduced the period of maturity

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to a few years or a few months. In the rapid and speedy progress of the arts and sciences and the extremely fast development of new ideas and principles, we have come to believe that any new idea which will survive one or two years of test and trial has all of the strength and all of the foundation necessary to prove its correctness. Therefore, we make a very close and narrow distinction between ideas that are new and those which are old.

We do not even think that one generation of family life is necessary to establish the firm existence of new systems of living. We realize that with the many scientific and critical searchlights turned upon every new idea, every new principle, and every new postulation, and with the thoroughness which laboratories, small and great, critically examine into the nature and efficiency of every principle, that none could survive more than a few months or a year, unless they had some worthiness in them and something of value to us.

When the popular mind became acquainted a few years ago with the new idea that mind had some very definite control over matter, and that in one of its specific applications the mind could control and cure disease and ill health, there were many who thought that it was a very new and very original principle born in the Western World of purely theoretical research and speculation. The popular mind refused to accept such an idea until it had proved itself and demonstrated its efficiency.

Even today, there are multitudes in this Western World who look upon the statement that mind can control matter as a purely philosophical statement and not one that is susceptible to practical application and demonstration in the every day affairs of our lives. And these persons are reluctant to accept the idea that mind may actually cure and correct any real physical illness or disease that may have its real existence or manifestation in the physical body. These persons have been partially convinced of the fact that mind can affect mental disorders or mental conditions and that mind may be responsible for the cause of some mental or psychological conditions, but as for

actually curing a physiological condition, the thought is still too new and too unproven to be readily acceptable.

These persons frankly say that they want to see more proof, more demonstration of this principle before they can accept it. They seem to believe that the idea is not over fifteen or twenty years of age, and therefore, still in its speculative or theoretical state and demonstrable only in a few cases at the hands of some mysterious masters of natural law.

Undoubtedly, everyone today will admit that in all of the branches of human knowledge, there are certain well defined classifications of subjects, each of which is allotted to a definite school or system or unassociated with any system or school.

For instance, there are certain principles and ideas, facts, and manifestations of laws which are quickly and systematically passed over to the category of astronomical and tabulated as legitimately belonging to the field of astronomy. There are other laws, principles, and manifestations of laws which are just as readily assigned to the science and art of medicine or surgery. Then there are those facts and those bits of knowledge which we now assign to the fields of electricity, materialism, physics, chemistry, and even those highly specialized classifications of pathology, biology, ontology, and many similar distinct specialties of thought and research. This illustrates to us how highly specialized our knowledge has become. There was a time in the history of man when his observances of all of nature's phenomena were classified as natural law, and this broad subject included many fields of research and study now divided into many and numerous independent or distinctly separated systems.

But even with the very wide and broad list of separated subjects of thought and study, we find a mass of knowledge, a mass of experience and a multiple of manifestations which the scientists and the highly specialized intellectual workers refuse to assign to any of the standard classifications. This mass of knowledge, this great mass of strange occurrences and well-established



principles, constitute an array of facts like a tribe of people without a country. They belong neither to the fields of astronomy or medicine, physiology, chemistry, botany, ontology, or even psychology, which has been widely opened in its proscribed limitation to include a great many things that do not properly belong to its field. For this reason, much of this unusual and strange knowledge is left out of the curriculum of the universities and colleges, and wholly ignored in many of the standard text books of learning.

We find ourselves, therefore, face to face very often with many interesting facts, many very astonishing and helpful principles, which are like orphans and without parental support or proper affiliation and which are allowed to wander through our system of learning like wavering sheep in a pasture. Officially, these wandering facts, these unassociated principles, and these unclassified manifestations of law are ignored and placed in the category of uninvestigated and unrecognized scientific knowledge.

This does not mean that the facts are deleted below acceptance, or that they are found wanting in any quality of usefulness, or that they are untrue or unsound, but they constitute knowledge or the fundamentals of knowledge which cannot be rightly associated with any of the other specialized classifications. The Rosicrucian organization, has made it its business and its purpose in life during the past six or seven centuries or more to investigate this unusual and unclassified knowledge, and to segregate the truth from the unfounded beliefs and preserve the residue to constitute a separate field of human knowledge. You may call this separate field, the field of Arcane knowledge or of mystical knowledge, or of metaphysical knowledge, or any other term that means the most to you. Truth remains truth whether labelled or not, and even an unclassified truth has the same potency to demonstrate itself as that which is most carefully and discreetly classified.

One of the most interesting things that we find when we delve into this wide field of unclassified knowledge is that most of the principles and laws and

practically all of the demonstrations or manifestations of these laws and principles are more or less contrary to some of the popular beliefs. In fact, a great many of them are contrary to the generally proclaimed and acknowledged principles of the scientific teachings of the day. This explains why those who are specialists in other fields are reluctant to accept some of these facts, some of these ideas, and some of these manifestations.

However, the continued demonstration of the principles in the lives of many persons and the continued adoption of these principles by thousands of persons in every community results in the building up of a separate and independent school of thought, which one might liken unto a separate university in which the outclassed and unrecognized facts and principles are carefully taught and demonstrated.

Coming to our subject, we find that the belief in the mental control of matter is typical of one of the many beliefs that has been outclassed or unrecognized by the special lists of knowledge. Even psychology, which the public believes deals with all of the mental principles of human understanding, does not extend its field of research sufficiently wide enough to include all of the things that man has discovered in regard to the human mind. Even if the thought or idea of mind controlling matter was merely a belief and the belief itself was responsible for the results made manifest, it should have a definite place as a psychological principle in the established school of psychology. Yet it is a fact that most of the systems of mental science are wholly ignored by the categorical and proscribed limitations of psychological research. Is this because the belief in mind's control over matter is new? Not at all. The understanding of mind and its potency in the control of matter, and especially in the control and cure of disease, has been known to thinkers for many centuries, and is one of the well-tested and well-demonstrated principles in the various arcane schools of the world. The Rosicrucians were especially learned in regard to this matter and devoted centuries of time and thought to the careful analysis of the potency of

mind and the application of this power to the advancement of man's health and happiness.

Therefore, when the Rosicrucians today speak on the subject of using the mind to cure disease, you are not listening to a new theory or a new idea, but a very old and well-established principle, and you are not receiving this knowledge at the hands of a new school or a new system that is only casually acquainted with the facts, but you are listening to the words and the knowledge of a very wide and learned body of men and women, who have made historical records of their achievements in the field of mental or mind research, and whose methods have been acclaimed as standards and just as reliable and dependable as the methods of any of the scientific schools of other fields.

First, let me call your attention to the fact that the Rosicrucians do not represent a religious sect or a religious cult, or a movement intended to supplant any church or religious system, but rather to supplement the work that is done by every organization of a constructive nature. Therefore, the investigation of the power of the mind of man does not take one into the fields of religious or theological research nor are we limited by any dogmas or creeds. Regardless of how divine a universal principle may be because of its divine origin, it does not necessarily follow that the application of that principle in the affairs of our daily lives should constitute a religious dogma or a religious system.

We cannot help but find in our research and study the continued revelation of a Supreme Rulership and control of the principles which manifest themselves in every phenomenon of our existence. We will become more and more enthused with our convictions regarding the universal omnipotence of God's mind and consciousness in all things that move and have their being or existence on the face of this earth, and perhaps there is nothing more wonderful in its revelation and demonstration of God's constructive power and consciousness in us than the demonstration of mind power in each human being.

Four hundred ninety-one

Even the materialistic scientists have discovered that each cell of living matter has a consciousness of its own. The microscopic study of the smallest cells of living matter reveals that each cell responds to light, heat, and other external influences, and that it responds also to internal urges and requirements. This unquestionably proves that every cell of living matter possesses mind as a form of consciousness, for we cannot conceive of consciousness without the presence of mind. Such mind in the minute cells may be primitive, indeed, and it may be merely a form of mental action and reaction, but since there is a positive indication of the reaction of consciousness through a stimulation of it, we are convinced through these material investigations, that all living matter possesses mind of some kind and to some degree.

Man is a composite body physically, mentally, and spiritually. Our lesson on this occasion deals with disease and we are speaking primarily of disease of the physical body. This physical body of man, which suffers ill health and pain, and which can be made to enjoy perfect health, is a physical, chemical composition. The body of man is a mighty accumulation of millions upon millions of cells of living matter. The human mind could not possibly conceive of the number of living cells that compose even one small portion of our physical bodies.

These cells are constantly growing from a small and immature size to maturity, and then having served their purpose, break down and pass out of existence again. There is not one part of our physical bodies that is more in constant processes of devolution and destruction, or chemical action and reaction, and there is not a part of our body that is not in the processes of being re-created and re-built. The food we eat, the liquids we drink, the air we breathe, the magnetism from the earth, from which we absorb all these things, are creating new cells daily, hourly, and every minute of our waking and sleeping existence. The outer cuticle of our bodies removes itself, the inner tissues, and the organs, the blood, the various glands, and other fluids are constantly being removed and re-created.



The cells that compose this marvelous body, this wonderful accumulation of living matter, are of hundreds of classifications. There are the cells of the bone matter and the cells of the marrow within the bone; there are the cells of the blood, the cells of tissue, and of nerve, of hair, and of finger nails, of tooth, and of muscle, and many others. Each of these cells has a different form of consciousness according to its nature and classification. If a cell is separated or isolated from any part of the body and put under the microscope, it is found to be living and vibrating and moving, acting and re-acting with a consciousness all its own. Man is, therefore, a mass of accumulated cells and the consciousness which animates his body is a mass of consciousness formed through the uniting of the consciousness that constitutes the human, mortal mind of man.

We find that if a red beam of light is cast upon a quiet cell of living matter under the microscope, it becomes agitated, vibrates more rapidly, and through this unusual expenditure of energy breaks down its structure and wears out its life power, and becomes weakened and abnormal. We find that if a blue beam of light is cast upon it, it becomes more quiet in its action, more passified, almost dormant as if in a sleeping state, and that during this rest period, it accumulates strength and vitality, and has an opportunity to rebuild and re-create its worn out structure. We find that if other lights, or other stimulating effects are applied to these cells, they will absorb strength and grow larger, or will weaken and become lifeless and useless, all according to the stimulation of its consciousness.

All this, mind you, is to be seen of the single cell, the small, microscopical, almost invisible thing that constitutes the real essence of living matter. Multiplying this sensitiveness to action and re-action, this sensitiveness to stimulation of the consciousness by millions upon millions of cells as you have in the human body, and you will find that the consciousness of man in its mass form is a highly sensitive mentality, easily, quickly, and seriously affected

by anything that disturbs the equilibrium, the balance, the normality of its consciousness.

It is in this great fact that we find the secret of mental control of matter, and the mental cure of ill health. In fact, we find in this study of the cells of the human body, and in this mass consciousness of our human forms, the secret of mentally preventing ill health, and the secret for mentally maintaining a high standard of health in every and all conditions. We find that it is not chemical action alone that disturbs the consciousness of the cell and causes it to become weakened and diseased, but a disturbance of its consciousness, a disturbance of its mental balance, and its mental harmonium. It is true that we may destroy these cells in a material way, by the application of heat or chemicals, or other external factors, but it is likewise true that the same destruction can take place from within each cell through a disturbance of its mental consciousness.

The body of man is, therefore, a highly sensitive mass that is as easily affected from within through the mental disturbance of its consciousness as it is affected by external forces and factors. The seat of man's mental consciousness is focalized in his ability to think and to reason, and to control the thoughts which flow through and occupy his consciousness. Just as the food we eat and the water we drink build up the physical or chemical nature of each cell and makes it pure or impure, weak or strong, so the mental thoughts, the emotional impressions, the ideas occupying our consciousness, our thinking, and our realizations affect the constitution, vitality, and consciousness of each cell. What we think constitutes the food which nourishes the consciousness of our bodies, what we believe and hold in our mind as thoughts is like unto a power that radiates from the central point of consciousness to every cell in our bodies and thus affects the consciousness of the entire human form.

Thoughts of anger, indulged in arousing the passions of emotion, are like the red beams of light cast upon the cell to become agitated, devitalized, and broken down through its own un-

necessary explosion of its vitality. Thoughts of envy, jealousy, and hatred are thought agitating factors which disturb the harmony, the balance, and the equilibrium of our mental consciousness and act like destructive poisons in breaking down the cells. The cor expression of an evil or destructive thought in our consciousness is likened to the most disturbing power to each cell of the body.

A creative thought, on the other hand, a thought that is harmonious and agreeable with the constructive processes of nature, is like a peaceful, life-giving power to the consciousness of the body. Therefore, we find that in the prevention of illness and disease man's thinking is a primary factor and it has been proven in thousands upon thousands of cases carefully examined by the Rosicrucians in their world-wide clinics and laboratories, hospitals, and sanitariums, that the most destructive of diseases, the most chronic of ailments, and the most unrelenting destructive forces in the human body cannot be removed or cannot be brought into dormancy by any processes of medicine or surgery, or by any means known to the greatest of specialists until the primary causes in the thinking processes of the individual are altered or modified. Disease, itself, cannot hold a position in any physical body unless the consciousness of the body and the mental power of the body is poisoned by thoughts that are destructive and inharmonious. Once the mind and consciousness is purged of its destructive or poisonous thinking, the natural processes of harmony and recreation begin their work, and disease must give way to perfect health.

Therefore, the Rosicrucians have found that in every chronic case, in every strange illness, in every prolonged instance of ill health that has baffled the skill and scientific understanding of the greatest of specialists, a cure is easily and quickly made by first discovering what the patient has been thinking for weeks, and months, and years in the past, or finding what inharmonious, destructive beliefs, or convictions, or emotions the patient has been indulging and tolerating for months and years. It often requires

more care in diagnosing the mental poisons of the consciousness than it does to diagnose the physical nature or the chemical or pathological nature of disease.

The physician may easily and quickly determine by chemical analysis and highly specialized diagnosis that a patient is suffering from a poisonous condition of the blood, and through all forms of dieting and drugging there may come no change in the continuation of this poisoned effect upon every cell of the body. But when the mental cause is found, when the emotional effect upon the consciousness is found, the true cause is discovered and can be relieved and removed permanently and efficiently.

On the other hand, it has been found that a positive thought of a creative nature held in the consciousness of mind becomes a ruling power, a dictatorial power in the consciousness of every cell. A thought of health, a thought of increasing vitality, a thought of peaceful harmony held in the human mind, becomes a law unto every cell and a creative power that re-builds the broken down cells, the weak and diseased cells, and the body as a whole soon becomes healthy and normal again. Thus, the mind of man is not only capable of preventing disease through proper thinking, but it is capable of curing and correcting existing conditions through a proper application of concentrated thought.

To cure one's self of disease, therefore, is after all a simple matter. First of all, the cause must be found. We may argue with ourselves and try to convince ourselves that we are thinking no evil, that we have done no evil, and that there is no evil within our consciousness, and that, therefore, there should be no ill health, no sickness. But no matter how we may argue and no matter how we may contend with ourselves, the fact remains that if any condition of ill health or disease continues in our physical bodies, it is due to the fact that we, ourselves, are responsible for it through our thinking, and through our consciousness of thought.

We may be 90 per cent cheerful and happy throughout each day; we



may be 99 per cent perfect and harmonious and good in our thinking, but if once a day or once a week, or even once a month, there is a single thought held in our consciousness that is of a nature of anger or ill will toward another—envy, hatred, jealousy, mean, selfish intolerance, destruction, or inharmony—it is sure to be sufficient poison to upset the perfect harmony of our bodies, and to result in some degree of illness and sickness.

It may be that we hold love and good thoughts toward every person in the world but one. It may be that we speak kindly and do goodness unto all we meet except one person. It may be that our minds are charged daily with the most beautiful and spiritual of constructive thought, yet on occasion, there is one thought toward one person, or one idea that develops itself for a few minutes at a time, that is responsible for all of our physical troubles.

The average human has more than one ill thought, more than one inharmonious thought or emotion. The tendency of every human being is to have a number of small hatreds, a number of petty or seemingly inconsequential jealousies or envies. These are the things which are responsible for the sickness in our physical bodies and open wide the doorway to some form of disease. It is useless to affirm throughout the day that we are children of perfect health and divine love, and expect this affirmation to keep us in perfect health, while deeply rooted or deeply seated somewhere in our consciousness, there is hatred or an envy, an anger, or a suspicion, an ill feeling of some kind, toward some individual, some group of individuals, some nation, some principle, some law, or some act of our own.

Make clean the inside of the cup and you will remove the cause of all disease and suffering. Cleanse first your own home, the house of your consciousness, the temple of your soul. Clean from it all of the spider webs and all of the little accumulations of dust and dirt in the darkened nooks and corners, open wide the windows and let the sunshine in and let the merry winds of nature glorify and fill your being until you are a vibrant,

harmonious melody in symphonic attunement with the music of the spheres.

Be sure that your thoughts are wholly pure and good. Supplant envy with love, remove hatred, and replace it with tolerance. Chase out suspicion and fill the place with sympathy. Have no ill thoughts of anyone, even of yourself, or of your supposed weaknesses. Glorify your whole being to the dignity of one of God's beautiful images and refrain from letting that image be tarnished with the slightest condemnation of inharmonious thinking.

Then having purged yourself of any possible cause of disease, proceed to think positively of the control of your consciousness and your emotions. Willfully stimulate every cell of your body with the vibrant pulsations of active love, of active peace, of active harmony. Let your mind fill every cell of your body with the constructive thoughts that are harmonious with the constructive processes of nature. Meditate upon God's creative powers and focalize them in every part of your body so that you will feel the tingling sensations of new vitality, of new life, and new power.

Do this daily, and hourly if you can. Upon arising in the morning give thanks for the life and consciousness that has come to you, breathe in the fresh air, and resolve that no unkind or destructive thought shall enter your consciousness. Send out love to every human being. Forgive those who have injured you. Forget those who are not compatible with you. Cast aside every law and every principle, every idea, and every emotion that might disturb the spiritual harmony of your being. Start the day with such perfect attunement and throughout the day maintain it. At night, as you go to sleep, renew it again that it may carry on while you sleep and you will find the troubles that have bothered you physically and mentally rapidly disappearing.

As I have said, this is not a philosophical message of hope nor a mere inspiring challenge to your inspirational powers, but a definite and positive statement of laws and principles which you can demonstrate and which the Rosicrucians have taught for years.

Four hundred ninety-four



Descendants of Lemuria



A Description of an Ancient Cult in California

By FRATER SELVIUS



NESTLED at the foot of a partially extinct volcano, protected from the hot sun of mid-day and chilling breezes of the Pacific by the towering mountain, there exists the strangest mystical village in the Western Hemisphere, without equal, perhaps, in the whole world.

The last descendants of the ancient Lemurians, the first inhabitants of this earth, find seclusion, protection, and peace, in this unique village of their own creation.

It seems hardly possible that there could be in America, and in California, a place, a village, a community of homes and industries, so secluded, so guarded, and so difficult to locate, that in a hundred or more years only four or five *strangers* have passed within the sacred confines of the *Armaiti*, or invisible protective boundary of the village.

For fifty years or more the natives of Northern California, and tourists, explorers, and government officials have contributed facts, and some fancies, to the accumulating mass of evidence proving the existence of the "mystic village" (a name used by common agreement) and supplying the most astounding facts ever attributed to human beings.

Tradition and the romantic tales of romantic California alone, will not account for the stories told by persons who witness strange sights in the vicinity

of Mt. Shasta. Looking at the reports from an investigator's point of view, the accumulating evidence is convincing. It proved to be so to the present writer, and had it not been so, the facts revealed here for the first time might have remained concealed for many more years.

When business men, tourists, state officials and "hikers" alike wander into such nearby towns as Weed and ask questions about the strange sights they have seen near Shasta at sunset, midnight or sunrise, and when passengers on the *Shasta Limited*, en route to Portland and Seattle, will hurry out of their berths in the fall and winter months to ask the porters and Pullman conductors to explain the weird sights witnessed at sunrise as the train passes Shasta, we may believe that there is something there worthy of investigation, especially when these inquirers have never heard the local stories and are passing through the territory for the first time. At least, I felt that way, and so have hundreds of serious-minded persons.

An interesting fact of the investigation is, that the closer one gets to the vicinity of Mt. Shasta, the less one will learn about the facts. Not that the persons living in the many thriving villages near Shasta know nothing, but they have a fear, based upon reasonable grounds, of revealing too much or admitting that they have ever tried to penetrate the sacred precincts. Yet, I dare say, there is hardly one able-bodied man or woman within one hun-



dred miles of Shasta who has not secretly and quietly delved into various methods of approach—oftimes too successfully!

Even no less a careful investigator and scientist than Prof. Edgar Lucin Larkin, for many years director of Mt. Lowe Observatory, said in newspaper and magazine articles, that he had seen, on many occasions, the great temple of this mystic village, while gazing through a long-distance telescope. He finally learned enough facts to warrant his announcement that it was the last vestige of the works of the Lemurians.

Has no one ever seen any of the inhabitants? Indeed, yes, and in some instances, under notable circumstances. At one time a very old and exceedingly venerable delegate from the community made an official journey, by foot, to the city of San Francisco. His visit was heralded by many strange methods and he was met by a committee at the Ferry Building and ushered up Market Street to the Mayor's office where the Key to the City was given to him in typical San Francisco style, much to the embarrassment of the simple soul who came to bring greetings on the anniversary of the establishment of their community in California. Never has San Francisco seen such a being of nobility, humility, and majestic bearing in one expression.

Various members of the community, garbed, as was their official representative, in pure white, gray-haired, bare-foot and very tall, have been seen on the highways and in the streets of the villages near Shasta.

Occasionally they have purchased goods of an unusual kind in the stores, always offering in payment a bag of gold nuggets of far greater value than the articles purchased. They have no need of money and manufactures; they produce and grow within their own village all that the four or five hundred men, women, and children require.

Mt. Shasta is one of the most picturesque mountains in the West. Like the sacred volcano in Japan, which it resembles to a remarkable degree, it rises high above the plains surrounding it, and its white-capped peak can be seen for hundreds of miles. At the

foot of this mountain, covered with snow most of the year, are green and flower-dotted fields and farm lands basking in the golden sun of the Pacific. There are sufficient stretches of wooded land at various parts of the base of the mountain to hide small valleys or glens; and in one of these lies the strange village and its strange inhabitants—far from the beaten paths of sand or gravel, and further still from the state highways.

At midnight, throughout the whole year, a ceremony is performed in this village, called the "ceremony of adoration to Guatama." This latter word is their name for America; and the real purpose of the ceremony is to celebrate the arrival on this continent of their forebears when the continent of Lemuria disappeared beneath the quiet waters of the Pacific. At such ceremonies wonderful lights are used to such an extent that the whole southern side of Mt. Shasta is illuminated and made visible at great distances. These same lights are used at sunrise, daily, and are often seen by passengers on the *Shasta Limited* which passes Shasta at about sunrise in certain seasons.

The Lemurians are claimed to be the first inhabitants of the earth. Most of what has been written or told of the Lemurians is from tradition and not so dependable as the little knowledge we have of the inhabitants of the continent of Atlantis, which ages ago disappeared beneath the waters of the Atlantic.

The Oriental Literature Syndicate of San Francisco, publishers of the new and intensely interesting book of the secret doctrines of the Sacred College of Tibet, will publish soon a book containing many of the teachings and some of the rituals and practices of the Lemurians as used by their descendants today in this village at Shasta.

When the continent of Lemuria disappeared it brought to an end a highly developed civilization that is hard for us to comprehend from our present point of view; for our civilization, if used as a standard, would make the Lemurians seem primitive and little developed. On the other hand, viewing our modern civilization from the Le-

murians' standard, and especially from the standard maintained by the descendants of the few who escaped from the sinking continent and landed on American shores, we are indeed little developed in natural powers and personal abilities, and far behind them in true scientific knowledge and achievement.

For instance, when the recent forest fire threatened so many parts of California and an uncontrollable one surrounded the village, they caused a wall of invisible protection to rise between them and the fires, and today one can see the very definite line where the fires ceased.

They point with humble pride to the fact that their central Temple, visible to those who succeed in penetrating the outer forests, and made of delicately carved marble and onyx, has withstood all the temblors and earthquakes of California for ages, while modern buildings, expressing the height of our engineering skill, are damaged to some extent.

They have been seen, as stated, on some of the roads, in daylight, only to disappear completely in a few seconds. Their ability in utilizing the elements of the earth to grow the necessities has been demonstrated in many remarkable ways, and a number of farmers or ranch men testify to the benefits they have received by the miracles these strange people have worked on the soil.

They have made many and large secret donations of gold—always in the large distinctive nuggets—to various state or local funds in emergencies, and even to the Japanese earthquake victims.

Many testify to having seen the strange boat, or boats, which sail the

Pacific Ocean, and then rise at its shores and sail through the air to drop again in the vicinity of Shasta. This same boat was seen several times by the officials employed by the cable station located near Vancouver, and the boat has been sighted as far north as the Aleutian Islands where the recent 'round-the-world fliers landed. It is generally believed that there is another Lemurian settlement in that locality which is regularly visited by this boat which has neither sails nor smokestacks.

Reports there are, that the fire or red light seen at the top of Mt. Shasta is not of a volcanic nature but due to a celebration at that dizzy height on occasions when these people descend to the deep inside caverns of the old volcano. In fact, there are reports from explorers that there are signs that entrance into the volcano is made often and by many persons.

This reminds us of the fact that there is a strange and mystic city in the country of Mexico which has its whole city inside an extinct volcano.

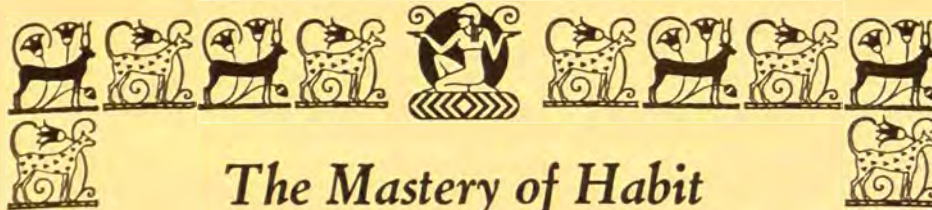
Much more could be said in very positive terms about the Lemurians in California, but these facts must be reserved for the book contemplated by the Oriental Literature Syndicate, whose agreement with the authorities responsible for the authentic matter the book will contain, makes it impossible to reveal them at this time.

Scientists have held for many years that California and its mountains contain evidences of a civilization older than any known to the world. The recent finds of monumental carvings and inscriptions buried in the soil of the Sierra Nevada mountains are further evidences of an ancient civilization of great culture.

WILL YOU HELP US?

To those who desire to assist the Extension Department in the interest of the organization, we are pleased to announce that they may, during the next sixty days, take advantage of the special subscription rate to the "Rosicrucian Digest" for six months for \$1.00. You may send in as a contribution to the organization, if you wish, the name and address of one of your friends, with \$1.00, and the magazine will be sent to him for six months. Address your letter to the Special Subscription Secretary, Rosicrucian Park, AMORC, San Jose, Calif. (This special offer is during May and June only.)





The Mastery of Habit

Helpful, Practical Ideas That May Be Used by Adults for
Themselves or for Their Children

By SRI. RAMATHERIO



IN MANY of the ancient teachings or rather traditional beliefs passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit* or the *devil*, to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, which I am busy translating into English, and which may some day be permitted print in America for the first time, I find this old idea expressed many times.

To an Oriental who has become accustomed to the broader and truer occidental view-point, these ancient ideas are too inadequate to meet the reasoning of the mind. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, our functionings, our thoughts, are expressed in negative terms and seldom is anything said to assist us in changing any part of our nature or thinking. In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit, or one of several of them. We were impressed by many proverbs and ideas that once an evil habit became our possession, it was there to stay, unless a miracle happened, or through invocation and magic some other great spirit or god removed it for us.

The modern Occidental view-point of such things is unquestionably broader and more scientific. We have learned how habits are really formed; we have learned their origin and process of maturing; and we have learned how they may be changed or denied expression.

In the Christian doctrines of today we have but one personification of evil, called, as I have said, the devil, or satan. In the days of old and in most Oriental teachings, there were many evil principles or powers in existence, in some schools of thought, the evil powers outnumbering the good ones. In many cases these were personified. Every conceivable and inconceivable act that was destructive, unkind or *mysterious*, was attributed to these evil spirits or gods.

The Oriental mind can see, however, a very close relation between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus, there is in the world an actual, not speculative, god of evil, especially of evil habits and thinking, and that god, I wish to reveal, is the small god that resides within our own brain.

Habits, whether good or evil, are of our own making. In the AMORC teachings there is an axiom that "habit is the unconscious result of a law," etc., and this is true in a psychological sense. Most certainly habits, as such, are generally unconscious acts; that is, they are unconscious tendencies. We

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are aware of the habits, by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out of our actions by the same process as brings them into existence, and this being so, we may easily, though slowly, attain real mastership of habits.

Most habits have their origin in conscious, wilful, and determined practices. There are some acquired habits, that is, acquired through hereditary or unconscious action or thinking on our parts. These, too, may be mastered. Those which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we, alone, are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a strange habit or mental process like understanding its origin. I find that the modern psycho-analysts use this very thought as a basis for their new philosophy. While their terminology and procedure is new, the basis is old, very old.

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing and then stand off and view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquors, we may see plainly that the habit, of and by itself, can find no real place in the general scheme of things, and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary

and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality it will say to us: "You cannot remove me, you cannot subdue me, you can hardly reduce my power, for I am too well established in this little kingdom!" And, many are discouraged by such words in their attempts to constrict him.

Then, there is the habit of procrastination. He, too, may be personified as a god. A long, heavy body like a great sea serpent, with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backwardly or to lie down and sleep while the world moves on. As we look at him and see that as the hours, days, and months go by he produces nothing, accomplishes nothing, is always in the way of every forward movement, out of harmony with nature in every sense, we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky, hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hinderance in the world. And, then as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers.

But he, too, has the right to our tolerance as the law for his existence in our lives. Great, bulky, enormous, and monstrous as he is, he can be slain and cast out of existence completely, by the exercise of that same mind-power within us that created him.

Likewise, there is the god of smoking. A foul, ill-smelling, unkempt, *cruel* creature, scowling, spitting fire, mad with rage, fighting, and, according to its grip upon, its indulgence, etc., we may have a small god or a great one,



in size and power. Let us think of a great one; all made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, etc., and small insect life hidden in every crevice of the body of the god, with ashes, volumes of smoke, dirt, and heat issuing from all parts of its body. It is a horrible sight, and typical of some heathen idol. As we view that personified habit with its power, its temptation and its possibility of injury, we can hardly say that it has a very real place in nature's scheme of things. At least we cannot say that it has a truly constructive place. And, if we view it as something that we have voluntarily put into the scheme of our personal lives, we find very little excuse for its existence. We may see it as a god who at all times grants us a little pleasure, or quiets our nerves; but when we note at the same time the filth, the inconvenience and the injury that come from him, we must agree that he is not as beneficent with his goodness as he is evil with his badness.

And, bear in mind, that like unto the heathens, we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily and *now* he whips us with his leash and rules us with the power we granted unto him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives, *by our own toleration*. Whenever we think of dethroning him and casting him out or even reducing him in position to a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his delightful language in a most significant way; and when fear does not weaken our intention to

dethrone him, he laughs at us and with wonderful sarcasm belittles us with the one moment, falsely exalts us the next, then degrades us in the presence of those whose love and respect we cherish the most and all the while weakens a growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a monster—foul and unfair. But, how we tolerate him to some degree in our lives!

There are so many such gods; the god of selfishness, mean, narrow, bloodless, and poisonous; the god of money, cunning, deceitful, cheating, defaming, maddening, and tyrannizing; the god of indulgence, boastful, alluring, smiling, fleet of foot, most enslaving and destructive of all!

Each of these stands as conqueror over us at critical times but deserts us utterly when whatever help we believe he possesses is most needed. Each trembles in secrecy with fear that we may discover its true nature and cast it down as a false idol of our worship and each is prepared with a most impressive plea for self defense for the hour when the true God within us may awaken and demand a cleansing of the Temple.

Whether we believe with the Orientals or not in their many and long periods of self-contemplation, at least we can indulge in some self-examination and array before us as in a true Court of Justice, all the villainous beings that reside within our sacred minds, and with fearlessness indict them, challenge them to defend themselves against the scrutiny of Goodness, and cast them out with the condemnation of the damned forever and ever.

Do it today, this very night! Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility — *you alone are the Master!*





Seeking Cosmic Aid



Are We Ready to Accept the Help That is Offered?

BY FRATER WILLIAM LOWELL



WE ARE living in a period of life when men and women are becoming more practical in their thinking and reasoning than they have been in any other period of the progress of civilization.

The very advancement of women's rights and privileges in the business as well as the scientific and art world indicates the practical turn of thinking on the part of all men and women. Man has come to realize that woman can be practical in her thinking and reasoning and in the application of her talents and that she has a practical place in life as well as a theoretical and philosophical one. Woman, on the other hand, has come to realize that the practical life is not only the more efficient but the more enjoyable, and she has demonstrated that she is willing to sacrifice some of the shallow things and the purely inactive and philosophical phases of life for the more interesting and enjoyable.

In religious matters this trend toward practicalism manifests itself very definitely, much to the consternation of those who try to hold all religious thinking and teachings on the basis of ethereal and esthetic philosophy. Fortunately, man finds that the greatest avatars of all ages, including Jesus the Christ, exemplified this very idea by the practical application of the religious doctrines. That religion or that system of religious thought, which is not susceptible to practical application in the practical affairs of our lives, is doomed to future oblivion. It is not what a man thinks in his heart or what he believes

in his mind that makes him of value to society or to the rest of the human brotherhood, but it is the way he lives and the way he practices his principles that counts. Therefore, his beliefs and guides in life must be expressed in practical terms and incorporate practical principles which he can use knowingly and efficiently. Too many of the religious leaders today who bemoan the changing religious attitude of the populace fail to take all of this into consideration, but sooner or later some new church movement will take advantage of this logical and thoroughly Christ-like attitude of the public and its following will become great and enthusiastic in a few years.

In the meantime, those students of the higher metaphysical and psychological principles of life have already found the key to their problem and a satisfactory code of right thinking and right living. The Rosicrucian Brotherhood has exemplified this spirit in all the ages and that is why it is the largest of these modern, progressive movements in every civilized land. It may seem strange to refer to a very old organization as a modern one; but, in fact, the Rosicrucian Brotherhood has been a modernistic and progressive movement ever since its inception and in each age and each period of its activities it has been a few cycles in advance of human evolution and leading the thoughts of men instead of following them.

With all of its modern thoughts today and its very advanced principles it is no more modernistic in its progressiveness than it was a thousand years ago. In the Middle Ages the Rosicrucian principles were looked upon as so far



in advance of the popular thought that many believed the leaders to be visionaries and dreamers, but when demonstration after demonstration on the part of the followers of the Rosy Cross proved that man could apply these principles in a practical way and advance his own best interests in life, the critics soon discovered that the term modernism or modernistic does not always imply lack of feasibility or rationalism.

It may seem to those who look upon the Rosicrucian principles in a casual way that the constant reference to the Cosmic and the Cosmic laws is but a substitute for similar principles to be found in the religious doctrines. The mystics, however, have a more intimate knowledge of the Cosmic laws and their precise methods of working than the average religious enthusiast has regarding Heaven and the divine laws briefly outlined in his creeds and dogmas. But there are still those students of the metaphysical and Rosicrucian principles who do not understand some of the fundamental manifestations of Cosmic law and since these are always of a practical nature and appeal to the practical mind he feels inclined to speak briefly of them.

In the first place, asking the Cosmic for help is the most logical, reasonable, and efficient manner of seeking help of any kind. The Cosmic should not be appealed to as the last resource or the court of appeals in grave problems or serious situations, nor should it be looked upon as a possible substitute for effort on our part. But the Cosmic should be made a partner in all of our activities, in all of our plans, and in all of our hopes and aspirations. To wait until the obstacles which surround and confront us appear to be insurmountable, or until the web that we have woven because of our ignorance has so entangled us that we cannot extract ourselves, or until we have muddled our affairs so greatly that no living being can help, and then make an appeal to the Cosmic for help is absurd.

On the other hand, only the foolish fanatic would lie down under the shady tree and ask the Cosmic to feed him and take care of his necessities. Most

of those who are accustomed to praying to God for help and who still appeal to Him for a sudden and unique manifestation of His omnipotent power never think of Him except when every other human power has failed and when dire disaster is at hand. Such persons wonder why most of their prayers are not answered and they have lost faith in the efficacy of prayer, whereas they should have lost faith in their own foolish understanding of the divine principle involved.

The business man who has sufficient problems of a legal nature to require frequent consultation with a selected attorney is soon advised that the better plan is to consult the attorney before making important negotiations, signing important papers, or making important plans that involve legal principles. He will be told by the conscientious attorney that the prevention of complications through securing the cooperative assistance of a legal mind is not only more pleasant and certain of better results, but is more economical.

The man or woman who has any faith at all in Cosmic help should realize, therefore, that making the Cosmic a partner in his activities and securing Cosmic guidance and inspiration continuously will not only aid in having Cosmic help of a practical nature, but it will often lead to a prevention of complications that demand emergency action.

In most cases where Cosmic help is sought in connection with the very start or beginning of a problem that may require superhuman assistance, the Cosmic inspires the individual with the right steps to take and through the faculty of intuition or of other emotional agencies, indicates to the individual when he is making a wrong step. In fact, in many instances contemplated actions and carefully considered plans are abandoned after an appeal is made to the Cosmic for advice or assistance. Surely it is more profitable and more rational to abandon a plan that the Cosmic does not choose to support or cannot consistently help rather than try to force it to an ultimate conclusion against many natural obstacles and without having any Cosmic help at any time.

Therefore, Cosmic help should be sought constantly and at the start or beginning of any important matter. Secondly, it is useless to seek Cosmic help unless one places complete reliance upon and confidence in the Cosmic. Surely we would think little of legal or medical advice if when consulting one of the best representatives of such professions we felt it our duty to outline the plan that we thought best and insisted upon many of the details of such a plan being adopted, regardless of any opinion that the expert might have. If the Cosmic is worthy of any consideration on our part at all it is worthy of complete confidence and trust.

I know that thousands who appeal to the Cosmic for help will instantly say that they do have such complete confidence, and, in fact, they would resent any intimation that they did not have such faith. Imagine, therefore, the situation that arises when such persons approach the Cosmic for help with a pre-conceived plan and a very definite schedule worked out. They do not ask the Cosmic to help them to attain the ultimate end of their desires but to assist them in carrying out the plan or schedule they have conceived.

Comparing this again with our practice of consulting an attorney or physician, it is equivalent to going to the most eminent medical man, whose superior wisdom we accept on the one hand but whose help we restrict on the other hand, by telling him what is wrong with us and what we want to have done and insisting that the ultimate result be attained through the use of certain remedies and exercises which we have conceived in our minds as being the better or the only ones to use. The physician would very likely inform us that unless he could use and exercise his experience and wisdom and adapt his own means and methods to attain the results desired he would prefer not to take the case at all.

I wonder how many persons who appeal to the Cosmic for help, with a definite scheme and plan already arranged, ever stop to think that perhaps the reason why they did not obtain the results they wanted was be-

cause the Cosmic took no interest in the case whatsoever. And I wonder if it dawns upon the consciousness of these people that the Cosmic refused to help because it refused to have its means and methods restricted or proscribed or proscribed.

Certainly complete trust and confidence would mean such faith that we would hesitate to even consider our own wisdom and experience in life as of any value in comparison with the wisdom and experience of the Cosmic. In the first place, we cannot be sure in each and every instance that the thing we desire is being expressed in our own mind in precisely the way it should be expressed, and we cannot be sure that we really do desire or require the thing we are asking for. But granting that the ultimate result or the ultimate attainment of our hopes and aspirations is definite in our mind and is worthy of our enjoyment, certainly we have no way of knowing what is the better method for bringing such a result into realization. For that reason we should have in mind nothing but a definite picture of the ultimate result and leave out of the picture altogether all of the intermediate steps and all of the intermediate activities that must occur in order to bring about the result.

The next important point to consider is the fact that the Cosmic has the right, by reason of its omnipotence, and the privilege, by reason of its superior wisdom and understanding, to give us something entirely different than that which we are asking for. This does not mean that if we ask the Cosmic for bread it will give us stones, but we might well ask for bread when something else would be more nourishing.

I know of one instance where a woman, who was situated in moderate circumstances in life and who had been denied much pleasure and thrilling excitement during her youth, longed for sufficient money to enable her to spend most of the hours of the day in such frivolity and in such gaiety and enthralling occupations that would enable her to forget that the time was passing or that the days were long or that she had any sorrow or grief of any



particular kind. She desired contentment, peace, and some form of mental occupation that would simply hold her interest indefinitely and without fatigue or monotony.

She had the preconceived idea, however, that the possession of money would enable her to enjoy her desires and through no other agency or channel could such contentment and experience come to her. Therefore, she had sought the assistance of the Cosmic in financial matters constantly. She had an entirely wrong conception or picture of what it was she desired in life and she certainly had a wrong conception of how it could be brought about. The Cosmic, however, in listening to her pleas for definite activity, free from fatigue or monotony, conceived of a different method than of giving money. It thought of the plan of giving this woman something to do of such an interesting nature that she would be pre-occupied or so occupied throughout the greater part of the day that she would have no opportunity to think of the sorrows and griefs and the monotony of her commonplace life.

Therefore, the Cosmic unexpectedly placed her in a position where she indulged to her heart's content in a new activity that entertained her so and pleased her so that she was willing to sacrifice meals and sleep to keep at her work. In a short time the profit from her efforts enabled her to have some money and with the possession of the money she was now free of any desire to want to spend it in the manner in which she had originally planned. Therefore, she kept at her new occupation and allowed the money to accumulate and after six years of this devotion to a new activity she summed up the entire situation by saying that the Cosmic had given her something better than money would ever have bought for her and yet she also had the money.

Now the Cosmic does not always work this way nor does it always work in any manner that we can establish, as a general rule. Each of us has individual requirements and individual lessons to learn along with individual blessings to receive and the Cosmic's methods include a consideration of all

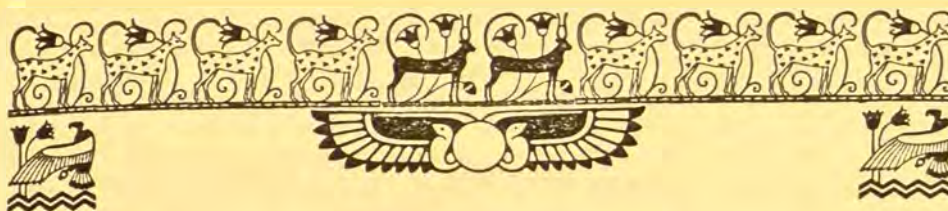
these points. Truly we should ask for what we wish and try to visualize it and picture it to the best of our ability. But we should do so with such faith that after having asked for what we want and pictured our desires we should immediately resign the entire matter to the Cosmic and leave it there to be worked out in whatever way the Cosmic desires.

Likewise we should be ready to accept any substitute or any change. One may desire to go to Europe and petition the Cosmic for help in this regard, to find that the Cosmic has suddenly changed our conditions and situation so that we are practically forced to take a train and go to the West instead of a boat toward the East. We may not understand such a change and may not believe that it has any connection with what we have been asking for, but again if we have faith we will accept the situation and wait until the Cosmic manifests its ultimate help for us.

We must be patient, faithful, dependable, and above everything else sure of whatever the Cosmic does as being absolutely the best for us.

Keeping these points in mind will save us much worry and concern over the working out of our plans, for if we have not made any definite plans we will not be disturbed if we do not see them being realized or brought into action. On the other hand, if we have only the definite and ultimate result in mind and are leaving the methods to the Cosmic, we can wait in patience and confidence for the ultimate manifestation, whatever it may be.

We cannot question the Cosmic's motives nor the Cosmic's superior wisdom. We cannot doubt that all is for the ultimate good regardless of what the Cosmic does for us. We should not challenge the Cosmic's better knowledge over our own conditions and conditions around us. Truly should each one of us say, "Thy will, not mine, be done." The Cosmic is the consciousness and directing force of God and this superior mind and wisdom is ready to serve us if we are ready to obey and are worthy of having Cosmic help of any kind.



The Bridge of Life

Some Day All of Us Will Cross This Mysterious Bridge

By The IMPERATOR



J PRESUME that many have read that unique book called "The Bridge of San Luis Rey." If you have not read it you will find it in the public library and if you cannot find it there or do not know how to secure a copy of it, you may write to us to our Editorial Department and we may be able to tell you how to find a copy. It is a story in fiction form but pointing out one of the mysterious occurrences in life.

What I want to say at the present time, however, does not pertain to his particular bridge but to the bridge which was symbolized by this story. All of us will pass over the bridge that separates this life from the next and spans the great chasm that divides his country from that which lies beyond. I wonder sometimes how many of our members and readers think of the many forms in which this bridge is made manifest to us and in what strange ways we proceed to cross it and what unusual companionships we may have when the time comes to start the crossing.

As we journey through life we pass over many bridges and some of these we approach with joy and happiness, feeling sure that the bridge will carry us safely and giving no thought to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or

suffering. Often these bridges that are the most difficult to cross and which constitute real problems in our lives are found to be bridges which we have built or created for ourselves and we are the sole traversers and the only ones whose feet are heard in a tedious journey across. Other bridges have been built for us by those who would test and try us or who would attempt to crucify us and we find some of these untravelled except by ourselves.

Then again we find it necessary to cross bridges which are upon the great highways of life and which are being approached by multitudes who surround us in our journey and who share with us the difficulties, the problems, the trials, and sufferings of our trip across the bridge.

Each bridge is of a different nature and as we stand in the center of some of these bridges and look upon those who are crossing with us we may speculate upon what different paths in lives have brought so many diversified natures and characters to the one bridge of similar experience at the same time.

We are often tempted to think that the individual paths upon which we are journeying in life are strange paths never travelled by humans before and created by some black magic or evil mind solely for the purpose of causing us to suffer and to have unnecessary tribulations. We are often tempted to think that our individual journeys through life are so unique that only one person in the whole world could have such an arduous path fraught



with so many unnecessary, unreasonable, and inconsiderate obstacles. We are even tempted to think that if we could exchange places with almost any other person we would find their path, their road, more simple, more delightful, more easy, and more happy.

But when our path finally reaches the banks of a river or the edge of a chasm over which a bridge is spanned, we find that other paths than ours converge toward it and that thousands are coming together to cross over this same bridge and there in one large body participate in the very crux of the trials and tribulations of our journey and equally share all of the difficulties and tribulations of this one bridge. We realize then that regardless of the diversity of our paths there are certain places in the journey of life where we all meet and where we find that our troubles and griefs are common and our interests are common and our efforts to reach the goal of life are common.

On these bridges then we find that we are united in a human brotherhood in common interests despite our individual diversity and interests. From the mystical point of view these bridges are the meeting places of the converging lines of life and they demonstrate the principle of universal brotherhood.

The mystic, however, may well speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the foot-steps of various human beings on the many paths of life toward some of these bridges. The mystic may wonder as to what law or principle in the universe will bring men and women from points of the earth thousands of miles apart, along many strange highways converging toward one point, to cross over one bridge at the same time.

Whatever experiences that bridge may hold for those who start across it are evidently decreed and designed to be the experiences in the lives of those who are brought to its first steps. Men and women of different tongues, of different positions in life, of different character, and personalities, of different religious beliefs and indulgences, of different social and financial stations,

meet as common pedestrians, as one body at the entrance of a bridge and there begin to share equally and alike whatever strange experiences this bridge may have for them and perhaps on the other side start again with similar and equal experiences in a new land, a new country, or a new region of progress.

These bridges may not always be structures across an open space. They may be but short walks or short rides through some unusual passage in the journey of life. Take, for instance, the group of children who froze to death and came face to face with sudden transition in the school buss in Colorado during the past month. These children were of different families, of different stations in life, and undoubtedly travelled along slightly different paths toward the future. Each one of them, no doubt, had a different hope for the future and could rightfully have hoped to live to different ages and to have had different experiences before passing from this earth. Yet by some law of the Cosmic these children were brought together at one bridge at the same time to have the same experience.

The bridge in this case was the school bus that was to take them from the school to their homes; yet the buss served the purpose of carrying them from this world into the next. Here a group of children unrelated to each other and with different Karmas in the past, and with different ends to meet, different purposes to serve, were brought together by the Cosmic because it had been decreed in the scheme of things that their transition was to occur at the same time in the same place and in the same manner. Some of these children had come into that district a few years previous from other states and from other localities. Some were of different nationalities, some were of different religious beliefs, and some were of different hopes and aspirations. Although they were on different paths of life, yet their paths converged on this day at this time in order that they might cross the bridge together.

The same instance is brought to our attention through the sudden wrecking

of the air express which served as a bridge to carry out of this life and into the next, eight men, among them being a famous football coach. Each of these men had journeyed along different paths of life, expected to reach different goals, and in no way related or known to each other and having no reason to believe that at any time on this earth their paths would cross or converge. Yet with all of the differences that might have been in their past Karma, and with all of the differences they believed they had in their future careers, the Cosmic brought together eight men from eight different paths, eight different starting points, eight different purposes, and placed them on the same bridge at the same time that the great law might be fulfilled.

It is interesting for the mystic to speculate on the lives of these eight persons and to wonder what each one of them had done in a previous incarnation, or in this one, that although they were of different nationalities, different positions, and stations in life, of different interests and different occupations, living in different localities and unacquainted with one another, their past acts had created identical Karmas in so far as each of them was to pass through transition at the same time in the same manner and at the same location away from their homes and normal places of activity, and that each one of them was to start his Cosmic period of existence on the same day and same hour and at practically the same minute, although each of them was of different age and of different position in the cycles of existence.

The mystic often speculates upon the fact that a child born in Turkey, in the family of a foreign missionary, travels through various parts of the Orient, being educated in China, and meets somewhere in foreign lands a boy of foreign birth, and then continuing to travel around the world, finally comes to America and there meets the former boyhood companion and marries him and lives in this country to carry on their joint activities and eventually bring into life other

children who would have a different nationality and different tongue. It is interesting to trace the Cosmic's way of doing things and how it will reach out to the extreme points of the world and select two persons who are unknown to each other and of different tongue and social position and bring them from the extreme antipodean positions to a new land to meet for the first time and unite in matrimony and give to the world a third being of an entirely different combination of blood and language.

But it is stranger to speculate on the lives of eight or ten persons drawn from the various cities and states of this wide country in different occupations and positions and brought together at one point at one time to cross the great bridge in the same instant, and to begin an identical career although previously their careers had been as diversified as it was possible to make them. Is it possible that in a previous incarnation these eight men knew each other and were united in some small band or unit of human effort and that they passed out of that incarnation as they did out of this one? Is it possible that in a previous life their activities were so related and so identical that each of them created for this life an identical Karmic transition even though in the interval they did not know each other and their paths never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life and the simplicity of the Cosmic principle for, after all, there is a simplicity in such a scheme that would allow eight persons to be widely separated after having been united in one transition and then bring them together again in order that the Karma which was decreed for one might be fulfilled for each in consistency and justice. Each one of these eight had earned by his actions in the past, or created through his methods of life, the time, place, and condition of the present transition, and if the other seven were associated with him in identical efforts and methods of living then the sim-



plicity of justice and the fairness of Cosmic law would bring them all together to share alike in the Karma which was right for each.

Each of us is this very day facing on our path an unexpected bridge. It may be that our entrance into a theater, a train, a trolley car, a crowded thoroughfare, or any other public place will be the entering upon the last bridge for those of us who are thus brought together. That which occurs at that time and affects a number of us is by Cosmic law the Karma of our lives and our united participation in this Karma proves that we are brothers and closely related in the Cosmic mind through having created identical Karmic conditions.

By living each day in harmony with the highest laws and principles and refraining from doing any injustice or unfair thing, and by keeping ourselves attuned with the good and the harmonious things of life, we will bring ourselves to the ultimate bridge of our lives in company with those who, like ourselves, are deserving of the richest rewards when we have crossed the bridge and we will find ourselves in companionship with those who have attained and earned the highest of Cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown period of existence but we do know that beyond the bridge and thereafter lies a land and a world that will be just what we deserve and create for ourselves here and now.



The Rosicrucian Annual Convention

BY THE CONVENTION CHAIRMAN

Persons writing to the Convention Chairman for information concerning trains, boats, fares, hotels, and other data, should give as much information as possible. Persons living on the East coast may prefer to go by way of boat through the Panama Canal and back over the continent. Others may prefer to make side trips to National Parks and tours over various railroad lines through the United States. Others may prefer to include a coastwide boat trip from either Seattle or Los Angeles to San Francisco and all of this information is necessary if the Convention Chairman is to give the data that you wish. Many persons are writing, asking for information concerning travel, but do not state whether they wish to come by train or boat, if they are planning a hurried trip, or if they desire to remain for a while on the Pacific Coast.

Persons in foreign countries may have their itineraries arranged for them through our Travel Bureau, but they should notify us immediately of their intention of coming so that all arrangements can be made for them. We hope

to arrange for a special car leaving Chicago Sunday evening, July 19. All persons living east of Chicago can make arrangements to travel on this car so that all of them will be together. Persons living west of Chicago can arrange for their transportation to include their pullman accommodations on this special car. If you will write us, we can direct you and assist in making the necessary arrangements. When writing, state whether wife, family, or other persons are accompanying you, and give other information you think is helpful.

The opening session of the annual convention will be on Wednesday evening, July 22. Although a complete program has not been fully prepared, we feel sure there will be sessions every afternoon at 2:30 and evenings at 8 o'clock, with a possible exception of Saturday afternoon and Sunday, when visits to points of interest around the valley, and picnics can be arranged for those who desire this form of recreation. So remember, if you are intending to come to the convention, write a letter to the Convention Chairman at your earliest opportunity.

Five hundred eight

Cathedral Notes



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiates vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps.



DURING the coming weeks of May and June all of the regular Cathedral periods outlined in the book "777" will be attended by the highest officers of the organization who will take turns in directing the activities at these periods. The Imperator will have charge of the last period on Thursday night and the last period on Sunday night throughout May and June. This is an excellent period of the year for all members or those who are following the Cathedral hours to make contacts because the vibrations of the seasons are very favorable toward direct benefits being received.

The Cathedral Welfare League greatly appreciates all that the members are doing to help those who are in unfortunate circumstances. The League especially wishes to call attention to the fact that it will appreciate receiving any books dealing with the subjects of metaphysics, religion, psychology, and similar inspiring subjects. They may be sent to the Supreme Headquarters at Rosicrucian Park, San Jose, California. If you have any books along these lines or any reference books

dealing with occultism and mysticism which you do not need any longer and can spare, we would be glad to have you send them to us for our library and to be loaned or given to persons in hospitals, prisons, and other circumstances where the utmost good will be derived. Just send your books to the Imperator, care of AMORC College, San Jose, California, and the best possible use will be made of these books.

Do not fail to come to the convention if you can possibly do so. There is going to be a glorious initiation with a wonderful ritualistic ceremony for any members of any grade in the order, young or old, who wish to have this honorary initiation in the Supreme Temple. That is only one of the many wonderful features of the entire convention week. Write now to the Convention Secretary, care of AMORC, and state that you hope to attend and help will be given you in the planning of your trip and in the economical arrangement of all features pertaining thereto. Come and enjoy our wonderful city and wonderful climate and many other features along with hundreds of Rosicrucians whom you will meet.



Mystics at Prayer

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Surprising, Inspiring, Instructive

-:- -:- -:- -:-

The first complete compilation of the famous prayers of the renowned mystics and adepts of all the ages.

By MANY CIHLAR, F. R. C.,
Austrian Philosopher and Mystic

The book "Mystics at Prayer" explains in simple language the reason of prayer, how to pray, and the Cosmic laws involved. You come to learn the real efficacy of prayer and its full beauty dawns upon you. Whatever your religious beliefs, this book makes your prayers the application not of words, but of helpful, divine principles. You will learn the infinite power of prayer. Prayer is man's rightful heritage. It is the direct means of man's communion with the infinite force of divinity.

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PRIVATE INSTRUCTIONS AT HOME The Rosicrucians Offer You Their Personal Service

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Those who are interested in studying the complete instructions contained in the entire Rosicrucian system and who cannot find it convenient to attend a lodge or study group of the organization in their own district, or who live where there is no established branch of the organization, may have the benefit of these instructions and all of the personal service of the organization in the privacy of their own homes.

After many years of development of a special system for home study and after the organization of many departments of special personal help, thousands of men and women in every walk of life in all parts of the world, are finding peace and happiness, fulfillment of their desires and powers, through the special private help offered by the organization to every sincere seeker. If you would like to know more about this personal service and its benefits and the wonderful instruction that is offered to those who are seeking for it, write a letter addressed to: "Librarian S. P. C., care of AMORC Temple, San Jose, California," and an interesting free book and other literature will be gladly sent to you by mail.

(Those who are Rosicrucian students are now receiving these instructions)

*The
Rosicrucian
Digest
May
1931*

Five hundred ten

THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, having existed in all civilized lands for many centuries, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits of Rosicrucian association, are invited to send for the free book, "The Light of Egypt." Address, Librarian, S. P. C., care of

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