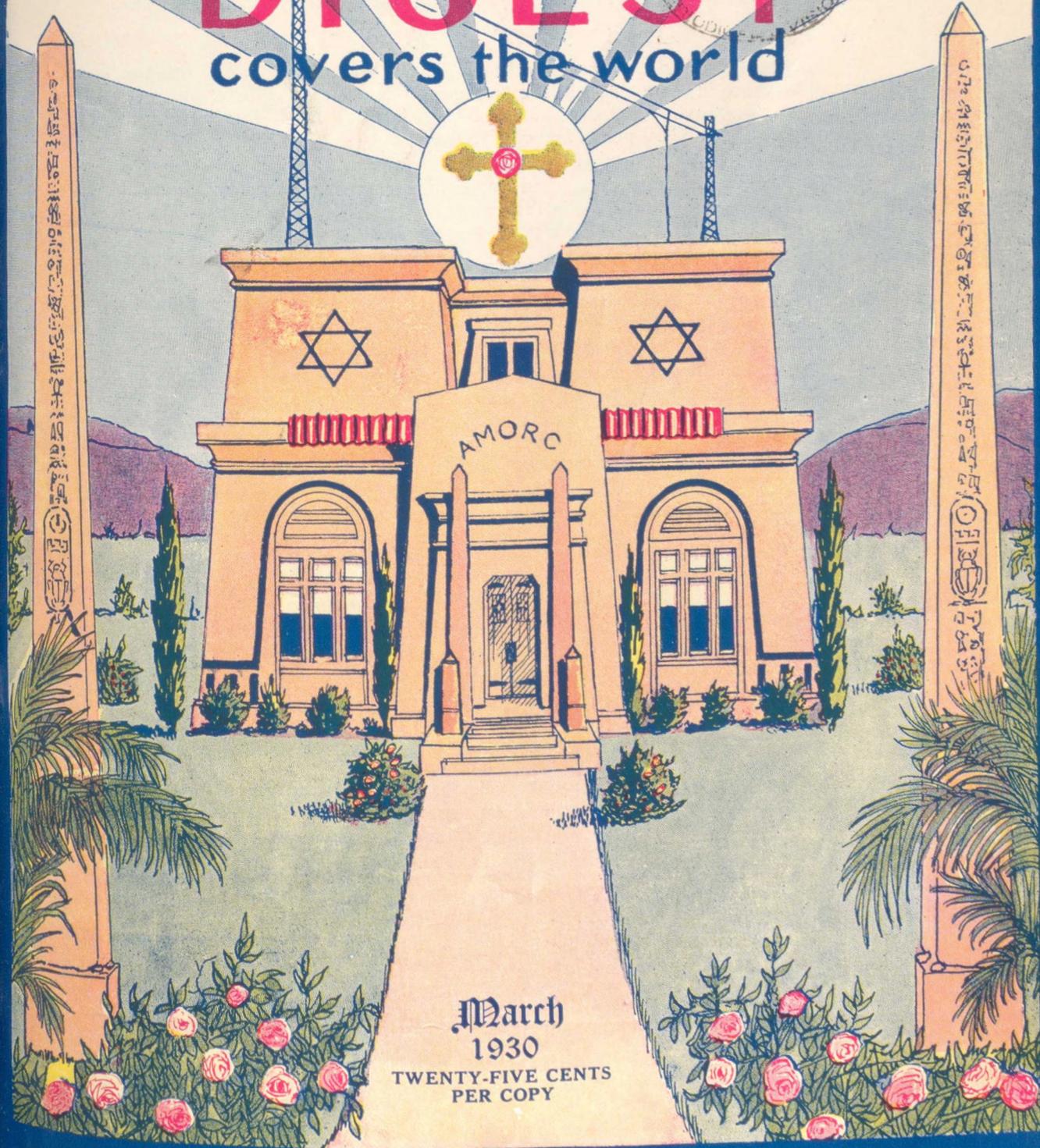


The
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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

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

VOL. VIII

MARCH, 1930

No. 2

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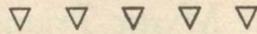
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The Thought of the Month

IS SPIRITUALITY AN ESSENTIAL OF EARTHLY LIFE?

By THE EMPEROR



WITHOUT any doubt mankind is becoming more and more conscious of the spiritual side of his life. Those who say that the modern criticism of religious doctrines accompanied by the unquestionable decrease of interest in church activities is an indication of man's gradual departure from religious study have overlooked the very evident point that man is becoming more truly religious in his thinking and less prone to accept the creeds and dogmas that he has accepted in the past purely on faith. Man is not prone to argue about and analyze profoundly those things in which he has little or no interest. It is unreasonable to suppose that man has purchased and read, at a considerable loss of money and time that might have been given to pleasure, many books dealing with religion and dogmatism that have been published in the last few years, unless he has a profound interest in the subject.

From the dawn of civilization, we find that man has lifted his gaze beyond his present horizon and tried to find in the vastness of etheric space the faintest symbol of something superior to himself which he might worship and to which he might pay homage. By his very upward gaze, he has lifted the trend of his progress to greater heights. The frailties of human life, the weaknesses of human nature, the tests and trials of human existence made the earliest thinkers believe that there was more in the purpose of man's existence than these things indicated. Whatever was back of that purpose and whatever might lie in it must be above and beyond it in essence. Naught else could be beyond the material but the spiritual, naught else could

be superior to the mortal than the divine, and naught else could rule, guide, and compensate for the experiences of life but a supernatural omnipotence, inconceivable, yet inwardly comprehensible.

Certainly man has blundered much in his attempt to reduce to finite definition the infinite imagings of his spiritual comprehension. Yet in the face of experiences that would have weakened his faith in anything of lesser importance, man has held fast to his belief in this spiritual world, and the spiritual creatures evolving through the material forms he knew.

Is the spiritual part of man an essential element in his earthly existence? Is a knowledge of the spiritual things of life helpful in our material lives? While these questions seem difficult to answer and there are those unevolved personalities that are ready to give a negative answer to the questions, we need only contemplate momentarily the negative side of the question to realize what things of the spiritual world mean to us here and now. What would we do and how would we think and act if we were to become convinced here and now that there were no God, nor spiritual consciousness ruling the universe and pervading every living thing in it, and no soul for man, no divine element in his constitution, no divine principle in his personality, no divine power in his vital life force, and no omnipotent consciousness in every cell of his body. What a helpless, hopeless, forlorn, useless life this would be!

The first result of such a faith would be the deplorable transmutation of the magnificent element of love into the base attraction of sex magnetism. The divine and transcendental power of a universal love that rules the world would be wiped

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out of our consciousness and all of its influences would have to be attributed to the most sordid and the most commonplace of impulses and principles. Beauty, elegance, refinement in art, in music, and in color would become mere accident of material combinations and simple resultants of unplanned and momentary accident. Ambition and aspiration would rise no higher than the horizon of our bestial natures.

It is the spiritual side of our natures that lifts us to transcendental heights and gives us the perspective of life as though we were upon a mountain top looking over the beautiful hills and valleys of life and seeing the very distant sunrise long before it is visible in the plains beneath. Through our spiritual eyes we see the things of the past that are beyond our objective vision, and we see the coming of a new day, whose dawn is beyond the comprehension of man's material conception. The consciousness of God in us comes to our rescue in times of sorrow, grief, and dependency, and like the whisperings of a mother's voice in consolation, the still small voice within us speaks in magnificent words and cheers us into paths of peace and power. The music of the spheres breathed into all space by the harmonic vibrations of God's omnipotent wisdom carries us on as though we were riding upon some ocean of music where every wave is a harmonic cord and where every moment of tranquility is a dominant note of some sweet melody.

It is the spirituality in us that expresses itself in the grandeur of architecture, in the fantasmagoria of colors that man mixes upon his palet and applies to the canvas in imitation of the beauty of nature's resplendent response to the vibrations of the divine law. Spirituality in us, is God in us and without it we could be nothing—we could contemplate nothing—we would master nothing, for its absence would mean that man would be only a mechanism untouched and unmoved by the magic spell of the creative powers that give us life and being.

Therefore, man ever aspires to lift himself higher into the realm of the spiritual that the sordid things of life, the

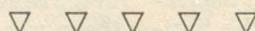
things which crucify him upon the cross of material existence may be left beneath his feet to serve as his footstool while he kneels in the sanctum of the holies and dwells in the Cathedral of the Soul. It is in this great Cathedral that he finds that peace which is as still as the silence of the immovable lips that speak words that are soundless. Sitting here, he hears the music and powers in the radiant rays of color while the celestial choir of master minds sing an anthem of God's joyous mercy and love, and inspire all with the beauty, the sweetness, and the eternal goodness of God's kingdom.

As Rosicrucians, we have the great privilege of entering into this Cathedral. For many years, it has been the dream of our brotherhood to create in the Cosmic space this wonderful sanctum made of immaterial elements and yet definite in its form and distinct in its purposes. By their united concentration at certain periods throughout each day and week for the past years under our direction there has been focalized in the Cosmic realm this centralization of thoughts and spiritual power, and now as the great chimes in their spires ring out the intoned message that a great convocation is about to be held in the Cathedral we realize that the day has come to begin our series of daily and weekly attunements with the sacred services within. How happy I will be after all these years of labor and toil, prayerful thought and unselfish preparation to meet those who aspire to the attunement of this Cosmic cathedral. There I shall see you face to face, and we shall see the Christus of the world, the Avatars of the earth, and the transcendental aura of the universal soul bringing to us the consciousness of God in His omnipotent place. Soon all will be informed of the daily and weekly periods when contacts within the Cathedral of the Soul may be made by every member, and in the meantime, each may aspire to be worthy of this attunement by the devotion of thought, the purging of all sinful tendencies, and the higher spiritualization of our divine natures. In the Cathedral of the Soul we will find the contacts of our Brothers and Sisters



from every part of the world, and we shall know then the universality of the spiritual powers within our Rosy Cross Order and find peace and happiness in communion with the great Masters who will meet with us in this Holy Assembly. Is there a more magnificent and inspir-

ing thought than this, and have we not at least attained a great privilege in having this Cathedral come into Cosmic realization so that more of our thoughts and more of our time may be spent in periods of a few moments far above the commonplace things of earthly life?



A Free Soul Speaks

AN INTENSELY INTERESTING ARTICLE FROM ONE
WHO HAS FOUND THE LIGHT

ANONYMOUS

(The following article was sent to the Emperor as a letter but it is more than a personal communication, and we feel that it is one of the best contributions to our magazine that we have received in a long time.—Editor.)



AM in prison. According to the laws of the land I am a criminal detained in a state institution and I have no name, but a number. I have no garb but a prison uniform. I have no personality except that which the state has conferred upon me as an outcast. I am unworthy of any social standing or of any recognition by my fellow men, according to the laws of the land; yet I am a soul, and this soul of me has found some Light. That Light came to me through your books and literature, your long personal letters, and your wonderful magazine, which I have been privileged to read in my cell during the past few months.

"I am a prisoner because I committed a crime, or several of them. That means that I violated a law, or several of them. I am, therefore, paying a worldly debt of *Karma* because I violated laws that were worldly, laws made by man. I am, consequently, a prisoner by man because I violated man's laws, and man in general has ostracized me, restrained my worldly progress, limited my physical freedom and dethroned my personality and social position.

"I am happy to say that the soul within me is no more imprisoned than are the

souls of millions of others, and I am glad to know that the Rosicrucians, and especially those Rosicrucian students who are associated with AMORC, hold out some degree of fellowship and some degree of sympathy and understanding to those who are situated as I am situated and who are not members of your magnificent fraternity.

"I am a physical prisoner for the same reason that the souls of millions are spiritual prisoners. My physical being is denied its natural freedom for the same reason that the soul in so many is denied its natural freedom. That reason explains a fundamental cause, and that cause is *ignorance*.

"I am here because I was ignorant of laws, ignorant of the existence of them, ignorant of the nature of them, and ignorant of the penalty that would inevitably result from a violation of them. Through the violation, however, I have not only been brought face to face with the necessity of compensating with the resulting *Karmic* debt, but I have been brought face to face with the real knowledge and the true understanding of the laws I violated. Your literature, your teachings, your principles and ideals, have brought that Light to me like the perfume of a rose that slowly fills a room with its subtle emanations.

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Gradually this darkened cell of mine, that seemed to be oppressive, dark, gloomy, forlorn, and intimately related to the dungeons built and controlled by his Satanic Majesty, has become filled with a Light that brightens its walls with a violet color, extends the closeness of their physical form into infinite space, and permits me to sit in the midst of a new world as though upon a mountain top basking in the brilliancy of a midday sun. As that Light seems to reach beyond the walls of my cell and extend into the universe, unlimited and unconfined, so the soul in me that has attuned itself with the Light, seems to reach out at times beyond the stone and bars of this small space, to your Temples, your Sanctums, and to the hills and valleys of California; in fact, to the beautiful places in the world that I have never seen.

"Therefore, my soul is no longer imprisoned as is my body. So long as my soul can extend itself into space and make those wonderful contacts that my physical body has never been able to make, and so long as I can commune with those that I might never have met physically, and dwell in peace and harmony in one of your Temples in a manner that might be denied me for many years in a physical sense, I feel that through the coming of the Light I have gained a freedom that I never knew before. My physical imprisonment is less today than it was before the coming of the Light, even when I thought I was a free man to walk the streets and till the soil and conduct my affairs as I did in the past.

"The point that is interesting to me in my present periods of meditation here is this: How many men and women in America today who look upon those of my caste as being imprisoned and ostracized by society are really *free*? I sense in what I read in the papers and of what I have seen in my contact with human beings for many years before I came to this place, that there are millions whose souls are imprisoned for the same reason that I, physically, am now imprisoned. Because of *ignorance of laws* they are *prisoners*. I am a physical prisoner because I violated, in ignorance, laws pertaining to man's physical wel-

fare. They are spiritual prisoners because, in ignorance, they violated laws that pertain to man's spiritual welfare. As a prisoner then, I am in the class and on an equal footing with millions who would shun my company, who would turn their backs upon me, and be the first to cry out "a convict!" But are they not also convicts? Has not the great Cosmic judge and arbiter of our lives condemned them and convicted them to continuous imprisonment in a spiritual prison because of their violations of spiritual laws?

"I sorrow for them and I grieve for them in their iniquity, while I sympathetically pray for them in their ignorance. They may boast to themselves of their physical freedom and may find consolation in the prowess of their physical powers; they may think that they are the rulers of the world, and like the Count of Monte Cristo, stand upon the mountain height and overlook the material world and claim it to be *their kingdom*. They may think that they have the freedom of the eagle and the peace of the dove in their physical flights in the material world; they may think they enjoy the social status of the finest people in the world; and they may find a rich reward for their earthly acts in the fact that they have man's consent to rub elbows with the poor and the rich, the high and the low. But, oh! how they are imprisoned; how they are limited and restrained from that real freedom of life that comes to the soul when the Light brings with it the illuminating wisdom that sets it free and gives it the world to conquer and illimitable space in which to move!

"I am paying my *Karmic* debt to man for having violated his laws, and when my debt is paid—in just another ten years—I will then have that physical freedom that many say may be mine if my conduct is good. But, when will these millions of others pay their *Karmic* debts and obtain their freedom of soul as I will obtain my freedom of body? Have they even begun to pay their *Karma*? Have they even learned what laws they have violated, and what punishment is theirs? Ah, I think at times that their soul has been so imprisoned, and for so long a time, that most of



them do not know that they are living within the smallest cell and within the most oppressive and limited confines of existence. Like the bird in its cage that knows naught of the greatness of space beyond the bars, and that is unconscious of the fact that its world is small, so these millions are unconscious of the imprisonment of their souls

"How can they become aware of the violations of the laws which made it, so how can they begin to pay the debt that is unknown to them? Only through the Light that can come through such teachings as yours, only through the fellowship, the companionship, the understanding, the sympathy, and the hand that is extended like your hands have been extended to me for the past few months. In a social sense, I am unworthy to untie the string of your shoe, unworthy to be the humblest worker in the gardens that surround your buildings, and certainly from man's point of view, I am beneath your consideration or even your knowledge of my existence. But in the sight of God and in the sight of the Cosmic laws and the great Judge and Ruler of the world, the soul of me is paying its *Karma* and purging itself of its sin, attaining a freedom and a spiritual advancement and growth that millions of others know nothing about. In my joy, in my appreciation of what has come to me, I make plea for the others. I make plea not only for those who are physically imprisoned like myself, and to many of whom your literature sent to prisons and hospitals is a ray of wonderful light, greater than anything, that has ever come into their lives or into their cells, but I also make plea for the millions of imprisoned souls that know not of the prison, know not of the prisoner, and know nothing of the laws which are responsible for their imprisonment, and which might be applied to bring them freedom and eternal happiness.

"Man says in his code of laws that ignorance of the existence of a law is no

excuse for any man to put forward in explanation of his illegal acts. I say that those who are soul prisoners have no excuse in the ignorance of their acts, since your organization has for centuries offered its Light and its guidance so freely and with such magnanimous character. But these millions have turned a deaf ear to every clarion call that found the soul within bespeaking a moment of hesitation and a moment of hearing. These souls have pleaded from within for an opportunity to contact the souls of those who knew and could help them, but man in his biased, prejudiced, vanity has closed his consciousness against any Light that was not of his own determination. He has wilfully kept himself in ignorance and is, therefore, unable to present the claim of a lack of knowledge even if such a claim would be valid. When man knows himself and permits the soul within him to regain the freedom and the spiritual communion that was its natural birthright at the time it entered his body, then man shall become free in a spiritual sense as he believes himself to be in a physical sense.

"I have dedicated my life to this work for which your organization stands as a monument to the advancement of civilization. When I have paid my debt here and shall have gained my physical freedom, I believe that my soul will then be perfect in its rehabilitation. With the reestablishment of its birthright of universal freedom the real part of me and the unreal part will work as long as consciousness lies in this body, to serve your organization by endowing our faculties and powers to continuous service for your organization.

"May the soul of all mankind awaken and urge the keeper of the prison to open wide the doors and let the spiritual man step forth in all his glory before eternal imprisonment becomes a fixed penalty decreed by the Master of all as the *Karma* for ignorance and wilful denial."

A Message From India

AN UNUSUALLY AUTHENTIC STATEMENT REGARDING
CONDITIONS IN THAT MYSTIC LAND

By FRATER JAMES D. WARD, M. D., F. R. C.



(NOTE: Brother Ward is the only American living today who entered the mystic monasteries of the Arcane schools of India many years ago and pursued the complete course of sacred mystical sciences under the direction of the secret chiefs of the Rosicrucian and Hindu mystic brotherhoods. He graduated from these courses with high honors and through his further researches and studies became the friend and companion of some of India's leading citizens. He has been an active member of the AMORC in America for the past few years and recently the Emperor asked him to prepare a special message for our magazine presenting what could be called "A Message From India." The following article is the result of that request, and we feel that the personal letter from Brother Ward to our Emperor which accompanied the article is of interest, and we are, therefore, publishing that letter as an introduction to the article itself.—Editor

My Dear Emperor:

"When I have finished this, my first article for the Rosicrucian Digest, I will have complied with your wish and, at your special instance and request, given you India's message to the world. I beg your pardon for presuming to comply with your request, and yet I feel an earnest sense of duty along the line of humanity in an effort to pass it on; not that there is anything new in all this universe, but it may be new to some, and it certainly will appeal to Rosicrucians.

"Your readers have doubtless listened to lecturers on some occasions who had perfect urbanity, unflinching dignity, and commanding personality, yet had not the slightest conception of India's teachings. But you, as Emperor, will not publish an article that does not ring true to its premise, and I know that I was taught the true principles of Hindu philosophy in India and I will, upon my sacred honor, in this article recapitulate the lesson taught to me on the first Sunday after my entree into a School in India. I feel that this article will meet with more criticism than any article in print today. Never before have I more fully realized my responsibility, and were I not positively sure and certain of my vantage ground, I would not dare venture the truth which is unfolded in the article. There are thousands of people who have read "Mother India" who will read my article in your magazine

Thirty-nine

and say that I am not telling the truth, and some will say that the British Government would not permit a misstatement in "Mother India." Neither do I say it would. Then, when I aver my article to be true in substance and in fact, I opine it will take a scholarship to act as mediator between my article and "Mother India;" and were I not morally certain of your Rosicrucian Order, which I have accepted and adopted as being truth profound, this article would never have been written. But all your readers who know what you do will know and understand. Some may be made happier and brighter by meditating upon the essence of the divine fruits of the tree of knowledge from whence came the message that was handed to me and passed on to eager students yearning for something more than seems difficult to reach.

"There are two other books in print that to your readers will seem to contradict my statement of the teachings, but if they will stop to think that India is six times as large as the United States, with three times its population, and full of different castes and creeds, perhaps then they will realize that my statement can be literally true. At any rate I am signing my real name to the article with the hope that it be mailed to India for them to pass judgment upon.

"Fraternally yours,
"DR. JAMES D. WARD."





INDIA'S message teaches the oneness of God and a love of Universal Brotherhood, a love that no one can resist because it is eternal and limitless, coming from the celestial throne of God and returning to the source from whence it came. Their message teaches that the *word* was lost the day man became ignorant of his divine identity and no longer dwelt in the shelter of eternity, but wandered away in the shadow of the past and present from one limitation to another. The teachings are, to the seeker of truth, manifested in knowledge and wisdom, what grand opera is to the cultured soul who can appreciate music. The latter is recognized at the opera while the exalted soul of the *illuminati* is recognized by the occult student in all his daily walks, but the observing student who arrives at complete understanding, and the music cultured soul, will meet in God's *Cathedral of the Soul*, where soul tunes in with the soul-satisfying lyric of the angels.

India teaches that unity of divine wisdom must blend philosophy, science, religion, and art into infinite harmony. Divine philosophy furnishes science the wisdom manifested in all the laws of Nature. Science has laws that are applied, employed and exemplified in dealing with concrete phenomena, sometimes termed a science of the soul, or a knowledge which is a gift of the heavens. Why?

Because it is the result of general laws of infinite intelligence.

It is sometimes called theory as correlative with art.

Art is the application of knowledge to practice.

Art is the principle of science practically carried out.

A principle of science is a rule of art.

Science is knowledge, while art is skill in using that knowledge.

It may be mechanical science and it may be divine.

In the very beginning art was used in expressing the term "religion."

Religion is the science of knowing God and the art of becoming one with Him.

Science discovers, philosophy explains, and religion applies. Other sciences could be studied, but none could study religion properly without discrimination and dispassionateness.

There are many arts, all arranged into two groups—mechanical and fine arts. Mechanical arts may be successfully carried on by those who do not possess even genius, while fine art—such as music, painting, sculpture, and so forth—comes only from genius. One genius speaking to another gives you a visible expression of the sublime and beautiful, the symphony of souls in divine harmony, the soul tones, as if it were in heaven. Thus you have science, religion, and art harmoniously blended into one divine thought embracing religion in all of its holiness, scientifically designed by God's divine art. This understanding makes divine truth and wisdom blend into the religious holiness of omnipresence, omniscience, and omnipotence of God.

India tells you that the eternal spirit of truth taught by her masters broods over all forms and creeds and, truth once understood, fills the heart with the greatest joy, tells you to hold Christ as your ideal, and when you pray be sure your prayer is consistent with God's law and it will be answered; and when you understand her teachings you will know God's law and you can do your own praying by formulating a mental picture of your heart's desire, hold that thought and visualize it until you behold in reality that which you desire until you can forget the first image you formulated and can concentrate on the universal substance—God, and the God in you; then your prayer is answered. Egyptians and Hindus do that sometimes for days, until the answer comes from divine intelligence and illumines the way to love and light. Some of we Americans call them crazy. Too bad we do not understand them.

India teaches any and all of you how to build for yourself a physical body worthy of the divine psychic body which dwells within as your divine inheritance. No teaching can eclipse India's Divine Intellectual Order in helping you to visualize the dawn of a new era as a dweller on two planes, with the

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lofty vision which comes from having faith until you realize your dreams of Parnassus, which show you real, tangible proof of the verity of God; and only through pure, holy, and sanctified suggestions can that be done.

India teaches that God is the sole source from whence you came. Spirit is the life of you and of your body, showing God exists as the life of every soul, therefore, reality. She teaches you not to allow things of lesser merit to delude your paradise and tangle the golden threads of your inspiration. India's message is not only a definition, but an explanation of the differences between the transcendent, material things and the beautiful reality which is eternal. It belongs in every true philosopher's lexicon. With such understanding they are surrounded with the blessed peace of God. It is a vivid, positive religion—a knowledge of the true God, therefore, no hatred. It teaches that while knowledge has been circumscribed, true divine wisdom brings us out of darkness by understanding spirit, vital force, mind, and matter. It brings us out from under a spiritual eclipse and into infinite light. Divine fruits of the spirit teach truth to individuals, and their divine personality carries with it that purest type of thinking. They teach that Buddha, Krishna, and Jesus, though human, had within them an impersonal Christ. Buddha taught there was no higher religion than truth; then came Krishna to verify it; next came Jesus who demonstrated it to the world. And India's message contains the suggestion that Christ studied in the old city of Mathra and other India educational centers where he qualified as a master and later returned by the old caravan route to Egypt and taught his disciples how to heal the sick and lame, a power specifically emphasized by them as the legitimate fruits of the regenerate or higher spiritual life in the power and inspiration in which they lived.

The Master Teacher says as to and of other faiths all over the world (one hundred and sixty-five different ones in India; six hundred and thirty-five in America): "Wherever God in man abide with prayer of wisdom, love, and truth, there is God's universal church,"

Forty-one

and as to man in any land, "Wherever beats a heart true with love and faith divine there lives a man of God." In any land or clime such a man can speak with God's celestial angels because his voice has forgotten the power to wound.

She teaches that a master's soul has within itself a true conception of God and his creations. India's message is that she listens to the teaching of her masters who say this world is trembling on the verge of uncertainty, and her masters teach God's love is heaven's ransom; that Holiness is forgiveness personified, and that the masters' souls are so filled with the Christ life that their clarified spiritual vision enables them to see and understand what millions of earthly human eyes have never beheld. Why? Because they first learned, in childhood, chastity and purity of character instead of the world's vices.

India positively thinks that no man with a guilty conscience can be happy in God's Universal Kingdom, for the peace that passeth all understanding springs from a conscious consciousness of God's infinite truth. It leaves you at peace with the calm sweet voice, and you have heaven in your heart and home. In a master's heart there is no secret woe, in his house no hidden terror, in his life no pain, no conflict; no disappointment in his daily walk along the crystalline sea of heaven—all because he understands God's truth. He knows the wisdom the master needs cannot be obtained from the earth. Buddha, Krishna, and Jesus all said we are to inherit the Kingdom of Heaven where an infinite God is under the law of infinite freedom. Thus you can understand how Christ could be happy and yet hang in mortal agony upon the cross. It was because He understood the real purpose of life in the consciousness of eternal principles of infinite truth, upon which all life exists, for that constitutes wisdom which is always humble, because it realizes the extreme folly of individual selfishness. India never says do or do not follow her teachings; but she does say there is no darkness so deep as the rejection of light.

India's modern, up-to-date, teachings as to right and wrong are positively



correct where they say for right action we need right knowledge, for right knowledge we need inward enlightenment, and for inward enlightenment we need the transforming influence of a life of right action. Therefore, I pray you, listen to her serene teachings with their irresistible, pervasive essence distilled of reverie and heavenly dreams.

Go into any order that teaches it, remain with it seven years without reservation of interest in the exploitation of the new and fervent interest on the threshold of demonstration with the abandon of a Batticallan nymph. How many years did it take Jesus to understand it? Why not try to emulate him. In his steps what would He do?

I feel like stepping aside from the message of India and say that I acquired religion by gradually absorbing truth as it unfolded to my infinite mind of understanding. India then taught me the need of it and how to obey the injunctions of my angel mother, praying for Thy spirit, wisdom, love, and truth to dwell in my soul, and praying to God to bring it forth, and then and there it was with me.

The principle of life is within and without and is perceived only by those who desire perception and are worthy. India's message does not say come to India to get wisdom, but it does say think right and live right and the whole world will come to you.

There was never before as now so many ecclesiastical organizations, and yet this world at the same ratio is becoming more sinful, "an ever restless wave of humanity," all because of misunderstanding. Ignorance is the cause of sin. When a soul studies India's philosophy, memorizes, visualizes and then realizes it unto complete understanding, it will then know why Aristotle asked of Alexander "no greater gifts than bring me one of the teachers of India." He could have said the same thing of Egypt.

Today, you and I and others are welcoming India's teachers who know truth, know that they know and can teach it to others. It makes you feel yourself on a higher, happier, more serene plane of vibration. Every superconscious, positive, real fact in occult science is spiritual, and it shows and demonstrates how

every spiritual fact has its positive and its negative opposition. The mind that embraces and comprehends occult science is unlimited because it is infinite.

I am certain, dear readers, that you entertain a strong conviction of the inadequacy of the simple moral codes being sufficient. I feel, as does your Emperor, that when you go out to teach you do not want to degrade a platform with cavalier ignorance or fumbling, inept, envisaging of bad physical, material teachings. He wants you to understand divine teaching in order to be able to pass it on to your fellowman, as did Christ. Yet do not try to get away from the fact that Jesus was as much human as you and I. You must believe Him more divine than we, but that alone is not my object in making the comparison. The real reason is to have you believe that some of you may do the things he did. He understood the law. Why should not some of you as well? His divinity came as a result of discovering truth, and then he dared to live it and teach it.

Jesus knew that God's wisdom was not limited, but he wisely taught what the average human mind could digest. For instance, if you ever hear a man say to another these words, "It's a great thing, my Brother, to lean my hand upon your shoulder in a friendly sort of way," listen to the answer of the other Brother, because there are fewer than 144,000 in America who could reply with the words of truth that come as the answer.

Jesus had twelve disciples who knew and understood universal brotherhood as a condition of consciousness which belongs to a higher mental plane and can only be realized by a dweller on that self same plane because cosmic consciousness needs no material means of communication with the human mind, and they only allowed consciousness, together with conscience, to protect their psychic selves from any excesses to and from this external world of manifestation. Truth was inscribed on their lives instead of their memory, so that they could perceive instantly whatever they heard to be true or false. Why? Because the education of their conscience began at an early age and was as interesting as it was intricate.

India teaches the students of occult science that when they become consciously conscious of the certainty of that pure divine holiness in themselves that they will not experience any change of spirits or any fear of death, or any nervous shock at losing this life. She teaches the student how to acquire religion and how to obtain a perfect knowledge of the purity and strength of the religious teachings of the sages, masters, adepts, priests, rabbis, and orthodox ministers; to obtain it by listening to all teachers and preachers of all and every pure religious rite teaching knowledge of the soul, and when listening pray for the light of the supreme soul to shine upon it; then you understand the teacher and that the love of universal brotherhood demonstrates your attunement with God and shows that all real existence depends upon the supreme soul for its subsistence and is manifested by various expressions and demonstrations of divine teachings of infinite intelligence. She would have you believe the soul to be the guardian angel of spirit and consciousness, and the phenomenal world a display of the realm of the divine mind in the same manner as the Utopia and Elysium display the imaginary dominions formed in the minds of men. She teaches us to know the true entity to be a pure unity which is the positive reality remaining in common with all objects; to know his unity as the totality of beings and to rely on the universal category of the One Being.

With permission of Dr. Bhagat Singh Thind, I desire to collaborate at this moment by copying the following from his *Divine Wisdom*, volume number fifty-nine. No one can give a truer message of India than Dr. Thind, whom all the world will some day call blessed.

"The world today moves through an indispensable interregnum of free thought and materialism to a newer synthesis of religious thought and experience, a new religious world life, free from intolerance, yet full of faith and fervor, accepting all forms of religion because it has unshaken faith in the One

"The religion which embraces science and faith, Hinduism, Sikrism, Janinism, Theism, Christianity, Mohammedanism,

and Buddhism, yet being none of these, is that to which the World Spirit moves. The world rejects nothing but insists on testing and experiencing everything; after testing and experiencing, it turns to its use that which it needs.

"In this we find the basis of the future world religion. Its real and most authoritative scripture is in the heart in which the eternal has His dwelling.

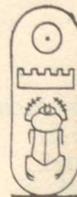
"It is in our spiritual experiences that we shall find the proof and the source of the world's scriptures—the law of knowledge, of love and conduct, the basis and inspiration of all action.

"This is the message of India. She is awake today not to survive, but to conquer with this message the peoples of the world.

"The time has come when you must take the great step and arise out of a material existence into the higher, deeper, and wider life towards which humanity moves.

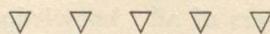
"The problems which have troubled mankind can be solved only by finding the kingdom within: not by harnessing the forces of Nature to service, comfort, and luxury, but by mastering the forces of the intellect and the spirit; by vindicating the freedom of man within as well as without; and by conquering from within, external Nature."

In conclusion, I again wander from my subject to give you more personal experiences. In addition to some of my first Sunday's lesson, I will conclude with my last day in school. This farewell prayer was after forty-eight hours of experience in suspended animation, a message to you today as was given me on my departure from India to America, a divine injunction voiced by that immortal Master on July 1, fifty years ago: He said to me, "I trust some day, that other Americans can go, as you have done, go out with me into that vast sea of mind where the thought realm is tuned in on infinite harmony and listen with me to the voices of some of the souls who have gained wisdom through infinite intelligence, that they may be able, as did we, to visualize those immortal souls gone on before, even hear the music of their golden voices and harp strings with threads of infinite truth by divine wisdom and let it bring



to them harmony and symphony of angel-toned music that will harmonize with their heart chords and make for them a heaven on earth to prove the beauty and love of the teachings of India. This is my message to them and to all the world. You and I will meet again, each time that vision that comes with projection shows us that broad horizon of celestial beauty and reveals the divine intelligence that we impart

when in rapport with the celestial souls. The spirit of triune man is divine intelligence where we stand aghast looking at infinite truth, and that spirit is father of all, omnipresent, omnipotent, and omniscient Wisdom, Love, Truth, and Intelligence in which, through which and of which all things are produced. Spiritual mind is life-giving and some time, somewhere, Theorica will come from that vellum scroll by Theodotus.



Concentration and Attunement

A FEW REMARKS THAT MAY BE
HELPFUL TO EVERY MEMBER

By FRATER H. MAXWELL



IT WOULD seem as though it were impossible to write anything new or write anything of interest on the subject of concentration. For the past twenty-five years the world has had this word brought into its vocabulary in all languages in a very popular way through the wide spread teachings of the New Thought Society and the psychology students. In any test of mental reaction, it would be found that the word concentrate would immediately associate itself in the minds of the average person with a short process whereby we think of what we want and will to have it.

It is interesting to note, however, that most of us who have been familiar with the word concentrate and have tried many processes of concentration realize that we know little about it and that it is not the simple thing so casually spoken about by a great many. In the AMORC work there are many occasions when it is necessary to concentrate and become attuned with the Cosmic or with the universal mind, and a great many occasions when we should concentrate to attune our objective minds with the inner consciousness. When concentration is a simple thing or easily

performed, it becomes one of the most practical helps we can have for aiding us in bringing about many manifestations of higher laws. I believe so much in the value of frequent concentration that I have made it a special study and have experimented with a great many other members besides myself in order to test the process and discover why it is difficult for so many to concentrate properly.

I would like to say also that I think that more of our members should begin to specialize as I have done in regard to concentration. I think that if some of our advanced members would take just one of our AMORC processes or principles at a time and master it and then give us the benefit of the knowledge gained, we could help each other to a greater extent. I do not pose as a specialist in concentration, but I have made it a specialty, and I have the following definite points to give to our members:

First of all, I discovered after a series of experiments with a great many of our members that the casual remark made by our Emperor in one of his writings is really a fundamental law, as he said it was; namely, that the more we try to wilfully concentrate and become passive, the more we interfere with the

laws that make it possible. In the first place, concentration in its ultimate and perfect sense means complete inhibition and perfect passivity. It means that all of the objective faculties and all of the objective consciousness should be so quiet, so inactive, so unconscious of consciousness that it is equivalent to suspended consciousness or a state wherein we, as objective beings, are totally unconscious of ourselves. If this is so, it surely precludes such activity as wilfully and mentally forcing ourselves to think of only one thing. If we are called upon to concentrate our attention upon a candle flame or a pretty flower in a garden, it naturally follows that we must wilfully and mentally direct all of our thoughts and all of our consciousness to a realization of that flame or flower exclusively. This would be perfect concentration upon the flame or the flower. But that is a different form of concentration that is often called for in our work. It is more simple to concentrate the attention and consciousness upon a visible thing that is present and objectively sensed by us than it is to concentrate upon an invisible thing or an idealistic something that has no tangible or concrete form to impress itself upon our eyes or ears. It is this concentration upon an ideal or a principle, or an immaterial, invisible thing that is most frequently called for in our work and appears to be the most difficult thing to do.

Let us assume that we are to concentrate our attention upon the thought of Cosmic attunement. Now since the Cosmic is an invisible, ethereal place or something, and since attunement with it is not a material condition that may be either seen or heard or objectively felt, it is apparent that we cannot use the mind and the will power to focalize our attention upon some point and expect that point to manifest itself as the Cosmic emanations which we will sense in some way. The average member, however, will close his eyes and attempt to visualize the Cosmic and usually he visualizes it as equivalent to the heavenly space beyond the clouds. The more profoundly he thinks of the Cosmic as a place, the more certain he is to think of it as being above and beyond the earth

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plane. To hold his attention upon such an invisible ethereal place requires the utmost of mental force and will power. The use of these two things means a quickening and focalizing of objective mental activities and this activity of the mind and will power absolutely prevents a realization of any attunement that might result from it.

In other words, this would be much like trying to go to sleep by concentrating the eyes upon a bright light. It can be done, of course, but we find that sleep does not come until the eyes close and the objective light is shut out from the eyes and the eyes cease functioning. As long as the eyes can continue to see, there cannot be complete passivity of the objective consciousness, and as long as there is any degree of activity in this outer consciousness, there can be no such perfect concentration as is required when attempting to attune the inner self with either the Cosmic or another person or a power or influence here on earth or in the spiritual realm.

We see, therefore, that the highly active concentration of some of the faculties upon a place or a principle prevents rather than helps in attunement with the thing concentrated upon.

On the other hand, the mere concentration of the invisible eye or with the objective eyes closed is not all that is necessary in order to bring about attunement. I have found that many members are capable of closing their eyes and sitting so still that they gradually lose almost all of their consciousness regarding themselves and their environment, but they maintain a very definite active mental idea of their concentration and of the place or thing concentrated upon, and this activity precludes perfect attunement.

Take for instance the experiments wherein we are to concentrate for reception of treatments or messages sent forth from headquarters by the highest officers. Any attempt to establish attunement with these officers by mentally visualizing them or visualizing the offices and temples in San Jose simply means that we are keeping results from becoming wholly passive and spiritually attuned. We are doing nothing more nor less in such a case than concentrating



our mental consciousness or mental faculties upon a conception. That may be one form of concentration useful in many ways, but it is not the kind of concentration I am referring to or that most of our members desire. I have found that the best way to become receptive to the attunement that can exist between persons distant from me and myself or between the Cosmic and myself is first of all to make myself comfortable where I am seated and arrange the lights and other conditions so that none of the worldly things, such as lights, sounds, or physical impressions will intrude themselves upon my mind or consciousness during the period of concentration. Having thus shut out temporarily the intruding thoughts or impressions, I try to become passive by ceasing to think of the place from which I expect to receive any treatment or help. I concentrate my attention first upon my inner self and its divine essence and consciousness. These things are so spiritual and immaterial that I do not attempt to visualize them or permit any thoughts of their nature or distance, locality, or quality to come into my mind in any form. I soon find, therefore, that I am becoming attuned so far as the vibrations of space are concerned with another person or with another place, and this is the proper method of concentration. Those with whom I have talked and who have tried this say that they are able to sense the Cosmic attunements more quickly by beginning through the inner self than by approaching the Cosmic as though it were a heavenly plane in the sky. After all, Jesus reminded us that the kingdom of heaven is within and our lectures remind us that the very consciousness of our inner selves is a part of the universe

or Cosmic consciousness. I think, therefore, that we should look upon our inner selves as being a channel or a path leading to the Cosmic, and think that by beginning our concentration through turning our thoughts inwardly and losing ourselves completely in a relaxed passive state thereafter, we automatically reach up to and beyond the conditions of this plane and thereby become attuned with the higher plane.

Whenever members have tried to think intensely and with strong emotion and with considerable will power about the person or the place they were trying to attune with during their concentration they have invariably failed to make a contact. At the beginning of the concentration it is necessary, of course, to have clearly in mind the person or place, the ideal or the principle with which we want to be attuned, but as we focalize our attention upon this point we should allow it to fade out of our consciousness as though it were a picture on the screen that fades out into the gray nothingness of space. This condition is then immediately followed by a passivity in which all of the consciousness in our bodies seems to be temporarily suspended and we have no thoughts of either ourselves or of the place or person with which we are attuned. It is only as the spell is broken and the consciousness is revived again that we sense the contact we made and feel the benefit that came through the attunement. I am sure that if our members will try this method, they will find that there is a great improvement in their results and in the benefits that come from attunement with the higher forces and powers, with the universal mind with peace, love, justice, and the other great principles of the Cosmic.

THE PICTURE OF THE MASTER JESUS, THE CHRIST

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

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Digest
March
1930*

The Self

THIRD PART OF A SERIES OF LESSONS

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



IF THE laws of nature are inimitable, man cannot be an exception to them. What we may theorize about him cannot conflict with any natural law and still remain true. The truth about man is, therefore, rigidly circumscribed by the fixed, definite, and accurate limits established by nature.

If the ancient's dogma be true that man has a self, such a statement of fact must conform in turn, to the laws of (1) analogy, (2) duality, (3) vibratory harmony, (4) numerical and (5) geometrical proportion, and (6) cyclic periodicity. It is the purpose of this discussion to show that man has his self in conformity with ALL natural law.

Starting with the fundamental law that there is one causeless cause whose dual essence can be best described by the finite mind as neither absolute life nor absolute substance, but both, we must find by the law of analogy that man has his one reality—his self with its dual aspects of mind (psychic) and body (physical). The law of duality is thereby confirmed. From the abstract one and the equally abstract two emanates the third factor, the trinity, since there can be nothing manifest as form or phenomenon unless the three vibrate harmoniously as one. Between these three principal factors, nature employs four intermediate gradations to unfold everything on a seven-fold principle; and this natural law is carried out in man, too.

THE ANCIENTS' VIEW

This stupendous conception of man is not new; it has been handed down to us by the ancient wise men. Because it conforms to all natural law, it has withstood the test of time, and nothing that a materialistic science, nor a dogmatic religion, nor a wrong philosophy has

ever promulgated, has been able to disprove its truthfulness. On the contrary, many of the errors and misconceptions which they have attempted to foist on humanity have been discarded one by one. Yet the ancients' structure stands erect and defiant because it is based upon the eternal verities. The ancient wisdom has not changed one single iota during all the ages.

Every truth discovered by exact science is only confirming the ancients' position. Every struggle over a contested theory has resulted in a vindication of the ancients. The great struggle now going on over the evolutionary theory must result in an overthrow of the one-sided materialistic concept held by exact science. Now that science accepts man's soul-self as a scientific verity, it will be forced to accept the whole truth of the evolutionary process as it was outlined aeons and aeons ago by those great thinkers of yore. For the evolution of man's psychic self is interwoven very closely with the great Cosmic scheme.

SCIENCE ADMITS MAN HAS A SOUL

Science admits the existence of man's soul because it cannot otherwise account for the many manifestations that are taking place in the physical body. Ten years ago, the eminent psychologist, Prof. Dunlop of John Hopkins admitted it with reservations, as the necessary factor "the subject of awareness." Yet he admitted it grudgingly, *with reservations*. Ten years passed by, and very recently, Professor Keith, in his presidential address before an international congress of scientists threw all reservations to the winds and boldly affirmed his assurance that man has a soul. So we can assume that the soul is an accepted scientific verity today.



That this psychical aspect of man is invisible and unreachable to the scientist does not really matter. The ether is invisible, yet science must accept it because of the manifestations connected with it. The electron is invisible, yet it did not deter Plouck from investigating the manifestations connected with it and from postulating a law which has revolutionized physical science. A similar revolutionary era will dawn in medical science now that man's soul is accepted as fact.

From many viewpoints, it becomes apparent that man must have a soul. From the philosophic, we cannot conceive of a thing that, of itself, moves itself; as Plato says, "a mover is necessary"; from the logical, we find nothing tangible that hasn't its two opposites, just as a coin has its two sides; from the psychological, we must admit that the "I" is the basis of all awareness, which is, to us, the surest reality in existence.

THE "EGO"

Each one of us can truthfully say, "I know that I am a real being subsisting in myself. Furthermore, I become aware of myself as the *subject* of sensations, feelings, and thoughts, yet I know that I am not any of these things nor all of them. "I know that I am the cause of my own volitions, that I am distinct from other beings; there is in me a self which is the center and source of my acts and states." All this is forced upon each one of us by constant, intimate self-experience with the most irrisistible evidence.

The self can, therefore, be defined as that entity within man which is the conscious feeling, ever-existing one that in each of us knows himself as existing. The self-affirmation "I am" comes before everything else and stands beyond all argument. One of the most obvious distinctions in the content of experience is the distinction between the me and the remainder of the observable world.

Let us take three different bodies of men and place them side by side; one is awake, the second is in a cateleptic sleep, and the third is the corpse of but a moment. What is it that causes the world-wide differences between these

three men? They appear to be alike, and as far as their organs are concerned, they are alike. Yet, in the waking person there is an immaterial something that is conscious that he is alive; in the cateleptic, this "knower" has partially, not completely, left the body (since he can still awaken); but in the corpse, "It" has severed all connection with the body forever. It seems self-evident that man must have a self to keep him alive.

MAN BECAME A LIVING SOUL

From what the self *does*, we shall seek to learn what it *IS*.

One thing is clear; it is not just physical body; it is more than mere flesh and bones. We know that the spark of life is burning within us. What is it that is transmuting all kinds of energies within us; that is thinking all kinds of thoughts? It is not the mind; it is higher than the mind, for this is the functioning principle which the "Thinker" uses to manifest mind. The same memory of a babyhood incident lingers a lifetime; while the brain cells will have changed many times in the interim, once every seven years we are told.

It must be man's immortal self—the key to all man's mystery. His "I" remains the same while the whole body transforms itself completely and regularly. It is this "I," this self, which science must study if it insists on sticking to facts.

For the ancient sage who said "And God breathed into man's nostrils the breath of life, and man become a living soul," uttered one of the greatest truths of the ages.

The self is absolute monarch over every physical condition and manifestation. It is the one life within man, the source of all his energies. It is man's divine part which links him to the absolute.

THE SOUL ATTRIBUTE

This soul element which comes to the babe with its first intake of breath, is the all important factor which makes this organism *human* and places it into its characteristic kingdom of nature. While the lower forms of life possess consciousness, they lack this soul element. It is this segment of the over-soul

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of Deity which links man's soul with the divine soul. This attribute gets fuller and fuller expression as we rise in nature's scale through crystal, mineral, plant, and animal, for all evolution consists of an evolving life. But in man, this attribute of soul makes him a self-conscious being.

Yet, man is as much a product of nature's gradual protective work as any living unit on this earth. The currents of evolutionary force envelope him and carry him along, controlled by the same natural laws as everything else. The same laws of vibratory harmony ordain that it becomes necessary for the dense physical body to be subtly connected with the superelectrical self through five other gradations which gradually blend one into the other in order to connect the two extreme poles of man's septenary constitution. By the same law, each such intermediate gradation must have its corresponding etheric medium.

MAN'S MIDDLE PRINCIPLE

Nature does not make the sudden jump from self to physical body in one single bound, but employs universally, five intermediate stages to accomplish this wonderful coordination. The central and balancing stage is the fourth so that there are three above and three below this balancing vehicle. Truly, this is a most wonderful arrangement, in keeping with its infinite cause.

Yet this *fourth* principle is but an intermediate aspect of the self, which is the only real entity of man. Let us, at no point in our discussion, confuse terms. The reality within man *begins* with this psychical *self* and gradually manifests, in intermediate stages, until the consciousness wells up in the physical body as the "I am I." Each stage or phase is of identical substance in a different rate of vibration and a different degree of compression. It is a question of harmonious vibration and not of distance.

The entire consciousness of man is, therefore, manifested by the self through a septenary gradation of principles in which the first, fourth, and seventh are the principal vehicles. Whichever vehicle is trained consistently becomes the one that the person feels is

his "I am I." If he allows nothing higher than the physical vibrations of an earthly nature to play upon his body, he finds himself only in the physical body and he cannot know of any other or of any higher. But if he will invite the downflow of the superconscious vibrations, and prepare his physical vehicle so that it is pure enough to receive such waters of life, then new worlds and new life become unfolded to him.

SELF

The self is the ALL of everything.

It is Jacob's Ladder—let down—from heaven, and there is both descending and ascending upon it. The self is constantly striving to draw to itself all of its lower vehicles or phases; until this is accomplished and the "Son becomes one with the Father," and his entire being becomes completely harmonized so that the self may live perpetually in a body that is just as immortal as any other part, the rounds of birth and death must continue for this Pilgrim. Oftener than not, the lower phase obscures the more divine part and it remains earthly through its own choice. Man's self is his highest aspect—the real entity—and his physical body is the lowest. And linking them together is the balancing fourth vehicle.

This middle principle of man has been likened to the battle ground in the conflict of man's life. There is a constant warfare going on within his nature between the moral and intellectual forces which bespeak the higher life, and the material and sensual things of an earthly existence. The first forces tend to elevate him ever nearer to his better self; the other forces tend to drag him down. Which nature will conquer in this struggle will depend upon the individual himself. Man weaves his own destiny by his own actions and thoughts which become stored up as experiences and forces which in their totality make up the "ego sum" of the self. No one will deny that the human being is possessed of various forces (magnetic, nervous, mental, etc.) which merge and commingle with all other forces in the body to constitute the very essence of our being—the ego-self.



LOWER AND HIGHER SELF

For purposes of study, therefore, we can say that the self has its higher and lower aspects. The former is illumined and speaks by what we call "the voice of conscience" to the lower self which deals mainly with the physical nature. The higher self is the omniscient deity within man and constitutes man's *only* real entity.

Between the self and his physical body there is an immeasurable scale of being. Yet mind and body are inseparably connected and both aspects are important to the self, both are correlated and interdependent since the development of either means the development of both; and both are subject to the same natural law.

For further purposes of study, of the self, we can take the three great divisions of the mind generally laid down by psychologists, that is of feeling, knowing, and willing. These divisions have come down to us since the days of Kant. By these three we direct and control the main expenditures of life and force. Yet it must be understood that if we do make these divisions, it is done for purposes of study, only, for the self is one and his consciousness is a unit. When we speak of the three phases of the self which proceed severally from his three aspects of *Knowing*, *Willing*, and *Energizing* we must not forget that there is no division of substance, nor are these functions wholly separated. When the ego knows, he also wills and acts; when he wills, he acts and knows; and when he acts, he wills and knows. One function may predominate sometimes and wholly veil the others, but there is one indivisible whole manifesting itself in three ways.

THE ETERNAL PILGRIM

Not a single thing happens within man but the self is the active intelligence behind it. Not a cell carries on its work unless it is controlled by this supreme regent. Strictly speaking, the body itself has no feeling for all feelings and sensations lie in the self.

It is the self that feels, suffers, acts, wills, thinks, and lives. His physical tabernacle is only the field in which he manifests these things. It is this psychical entity of man which is consciously active while the objective faculties have been rendered temporarily inert in the sleeping or anesthetized body.

The self functions all the time, and knows no sleep or rest.

The self is the all of everything. Man's physical organism is but a visible daguerrotype of the invisible self, from which it has drawn all its lineaments of form. They constitute the physical apartments of the earthly house which is fitted up as a temporary residence for the invisible inhabitant, the self, during his continuance here, and who even survives that frame. The eternal pilgrim may pass through endless transitions, as it has been said "the self never was not; nor shall that self ever cease to be."

MAN'S ANCESTRY

Having established the absolute certainty of this immortal self within man, let us trace it backward as far as we can. We find that every great nation of ancient times has its myths and allegories, which are basically the same in the story they tell of a spiritualized humanity living in an eden-like environment. This universality is very striking; how is it that all nations in all parts of the world, believed in the same story? It is too universal a belief, not to have in it some germ of truth.

Man *has* his dual aspects, like everything else in nature. What is wrong in supposing that his psychical nature began the evolutionary cycle in a pure, pristine state? Why could not this purity become enmeshed in the succeeding aeons of time to evolve and need physical bodies? In the long distant past, this pure humanity had within itself the germ of this present humanity, as the seed possesses within itself all the potentialities of the fruit. The statement that "unto Adam also, and to his wife, did the Lord God make coats of skin" refers more directly to this solidification of the tabernacle of flesh, than

it did to mere aprons. Many other changes came in their due time during man's evolutionary cycle.

Man's whole body was built up by the thrills of life, gradually, to meet its environment from aeon to aeon. In no other way can we explain man's psychical nature with his marvelous physical nervous systems.

This conception is surely more scientific than the moneran theory of Haeckel which had so many believers until he was caught forging plates. We do see the seed, that is planted, bring forth through nature's agency, its fruit; we see this fruit contain in itself the seed that can carry on similar births and re-births endlessly on this plan. We even see the crossing of fruits, belonging to

the same kingdom of nature. But we never see mud becoming human, or any such impossible jumping from one kingdom to another. Man is human, was always human, will always be human. His ancestry can never be reverted from a lower kingdom on this cycle and world chain.

"Know ye not that ye are Gods" and "Man is little less than angel" may well be repeated today. The God within man, his self, is only obscured by his physical body; it is here with us now. It is the most real thing we can know. It only awaits the evolutionary urge which will eventually return it to its source. The mills of the Gods grind slowly but surely.



Must We Suffer To Grow?

A DISCUSSION OF THIS OLD MYSTIC PRINCIPLE

By FRATER ROYLE THURSTON, F. R. C.

RECENTLY, one of our members called upon us, at headquarters, with heavy heart and inquired whether it was a law of the spiritual world that we should suffer in order that we may grow. The sister related her experiences of the past ten years or more and found considerable help in the explanations given to her by the Imperator. Later, he discussed these points with us, the staff at headquarters, and we recalled how often the same problem arises in our correspondence.

We cannot forget the Esoteric symbolism of the Rosy Cross. This symbol explains to us that the cross represents the body of man with arms outstretched and eyes upraised petitioning God and the Heavenly Hosts to lessen the suffering, trials, and tribulations which crucifies the body, purges it, and brings about regeneration. The rose on the cross represents the soul of man in its spiritual unfoldment becoming more beautiful, more fragrant, and more in-

spiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through the tests and trails that come to the consciousness of the Soul, man in his mortal, objective consciousness grows more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in our attitude toward others. Our own personal experiences teach us the great lessons of life and through these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came.

Jesus more often wept than smiled and the greatest of earthly masters preceding Him or trying to follow his footsteps have learned that to smile with the sunshine in human life and to grieve with it in its sufferings, makes life abun-



dantly expressive. Until we can sense the heart aches of the millions who compose our divine kith and kin on earth and until we can share whole-heartedly their joys and their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is AT-ONE-MENT.

The problem which confronted this sister, however, was not that of sharing in the sufferings and trials and tribulations of all mankind but voluntarily assuming a large portion of the trials and tribulations of one whom she had selected to be her partner in life. Should she continue to hold back her own drinking of the cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and personality to continue on its way unhampered by the restrictions which the life of the other seemed to demand? Here is a problem that is a serious one and one which must be faced by many, and properly met.

According to all of the spiritual laws of the universe the Soul resident within each one of us is a part of the universal Soul and its temporary residence in a physical body here on the earth plane is for a purpose. That purpose has been divinely decreed and divinely authorized. It is not within the power of man's arbitrary decision nor within the jurisdiction of his voluntary judgment to direct the course of that soul in its growth or development. Just as man is failing to fulfill his divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations, so man is failing to obey the divine decree and is committing a sin against his Soul when he voluntarily checks or prevents the course of development which the Soul has started or which has been the joy and privilege of the Soul for some time in the past. In the spiritual world there are no unions and no associations of Souls that require the annihilation or the suspension of personal development and personal attainment. In the material affairs of man such unions have become a custom and a law

of man, but like many other laws of man, this particular one is inconsistent with divine law.

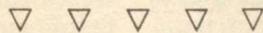
It is true, just as pointed out in a recent article in this magazine by one of our good sisters, that the perfect marriage is one wherein two properly attuned Souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural growth and progress of the Soul of each. But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union not only is out of sympathy with the ideals and desires of the Soul of the other, but attempts to restrain and discourage such spiritual progress as seems to be the desire of the other.

The problem resolves itself into the question as to whether a married person owes a greater duty to the marriage partner or to his Soul. From the spiritual point of view, the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material, obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin or the Karmic transgression that results from denying one's own Soul the experience, growth, and development which it requires.

Every attempt should be made to fulfill every earthly obligation and agreement that has been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment, or unhappiness into the life of another. Concessions should be made to more than half way meet the desires of those dependent upon us and to fulfill our duties. But this attitude and practice should not go so far as to completely terminate or suspend the personal development for which the soul is temporary resident within a human body.

The advancement of civilization and the evolution of the human mind, have come about through the exercise of the divine privileges of the Soul in man. Its growth and development has lifted physical man higher and higher in the scale of expression and higher and higher in the comprehension of natural and spiritual laws until man has become more ambitious to live a cleanly life. Most of this advancement has been achieved by the pioneering Souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discouraging comments, and serious obstacles put in their path by those who

would not follow them, civilization would not have made the advancement it has made. The spiritual development of man would still be in its very primitive state so far as outer, worldly expression is concerned. Each of us must carry his cross and regardless of how heavy it may be made by those who should, in fact, help to lighten it, we must go on and on, travelling the path that leads onward and upward, often taking us away from the highways into the byways, away from the multitudes and among the few; but always with our faces turned toward the Greater Light, we must go on with our cross and by its weight and by the trials and sorrows sufferings and pains that are brought to the human body and consciousness, lift up the Soul until it cries aloud and rejoices in its beautiful attunement with the spiritual world above us.



The Chatter Box

By THE LISTENER-IN



RECENTLY, I heard the officers at headquarters discussing a communication received from the French branch of our Order in Montreal pertaining to the issuance of a Rosicrucian magazine in the French language. The new magazine is to be called "La Lumier" and is to contain many interesting articles dealing with our teachings, and a special article occasionally by our Emperor. All will be in French and I am sure that our hundreds of French speaking members throughout North America will want to secure copies of this magazine for the benefit of reading the articles in their native language. All those who are interested in this new magazine and who would like to have a copy of it should address their letters to Mr. Marcel Henry, Secretary Societé d'étude d'AMORC, 4651 St. Denis St., Montreal, Quebec, Canada.

Speaking of Rosicrucian magazines which are printed in foreign languages,

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we wish to say that we have also received some very fine copies of the Rosicrucian magazine published in Spanish by the Latin-American branch of our Order in Porto Rico. This magazine is called *Espiral*. Our Spanish speaking members should write for copies of this magazine or subscribe to it, for it contains many fine articles that do not appear in our English publications. Address your letters to Hon. Manuel Rodrigues Serra, F. R. C., P. O. Box 702, San Juan, Puerto Rico.

We have also received a copy of the Rosicrucian magazine published in the Russian language; it is from the United Grand Lodge of Russia and China, which is in Harbin, China. During the present upset conditions in Russia forbidding the operation of any fraternal societies, the Grand Lodge of Russia has united with the Grand Lodge of China just across the Russian border in Harbin. They are carrying on their work in a very high degree and their magazine is an excellent example of



their enthusiasm and interest. All of these foreign magazines are fine examples of printing and enthusiastic work. I should think that many of our members would want to have copies of these magazines in order to show their friends how widely the work is distributed.

Another foreign Rosicrucian magazine is called *Lux* and is published by the Grand Lodge of Chile. We have also received foreign publications from Germany, Tunis in Africa, France, and other points.

I noticed the other day that the Emperor was putting together an interesting scrap book of the communications received by him from the various members of the International Rosicrucian Council of the World. It is interesting, indeed, to look at the various styles of stationery sent by these international councilors, all of them containing the Rosicrucian emblem and words very similar to those of AMORC but in designs typical of the language and race of the country from which they came. This book is one of the finest pieces of evidence of the broad international scope of the AMORC organization and shows how active it is in every civilized land.

Visitors at headquarters have been very numerous during the past few months and the registry book in the main lobby of the administration building shows that visitors from every part of North America come to see our Temple, museum, and executive offices each month of the year. The number is increasing and I have been glad to meet a great many who are officers and high degree members in many eastern states.

It may interest our members to know that an addition is being made to the buildings here and that the first unit of the group of university buildings is now nearly completed. This will provide us with more offices and work rooms. It is the third time that AMORC has made an addition to its buildings in its present location where it has been for the past two years.

I hope some day that one of the officers of the organization will prepare a small pamphlet containing the statis-

tics compiled by the auditors who examined the questionnaire blanks which were recently sent in by our thousands of members in North America. This annual questionnaire which was sent out last December contained about ninety questions, and an auditing committee worked days and nights compiling figures from the truck load of questionnaires that were returned. One thing I noticed was that the answers revealed that ninety-seven per cent of our members appreciated the recent books published by AMORC and not only asked that more be published but submitted hundreds of titles suggestive of subjects that should be covered in similar new books. Eighty per cent of the titles suggested pertain to reincarnation and spiritual development. Ninety-eight and one-half per cent stated that the prices charged for the books were reasonable and fair. Ninety-eight per cent answered the question relating to the benefit of such books by stating that they considered them the most helpful additions to our work and the most consistent addition we had made in many years. The result of these questions is going to show itself very soon in a number of new books, if I do not mistake the meaning of the late hours the Emperor is spending in his study, at the dictaphone and desk. Over eighty per cent of the members also suggested that the next important book should be that dealing with the secret doctrines of Jesus.

Speaking of new books and the manner in which our members enthuse over every new idea, I would like to say that every department at headquarters has noticed the avalanche of letters that has come to us praising the Emperor's article dealing with the Cathedral of the Soul. Our members will soon learn what this wonderful conception and spiritual creation on the part of the Emperor means in the Rosicrucian work.

A new propaganda book for the Order is being prepared in which more emphasis is now given to the spiritual development of the individual and to the spiritual teachings contained in our work. The questionnaires referred to above reveal that ninety-two per cent of the members were more interested

in the spiritual development than in any of the material laws and principles revealed in the lessons. On the other hand, almost ninety-nine per cent of the members stated in the questionnaire that they found that the spiritual and material laws were about equally presented in our teachings and were of about equal benefit in results produced in students' lives. In answer to another question only one per cent of the members throughout North America stated that they had found the teachings tending more toward a presentation of material laws than toward spiritual laws. As I have stated above, a book or pamphlet showing the results of the statistics based on these questionnaires would certainly be illuminating to all of our members.

One of the most interesting and perhaps surprising answers to the questions in the questionnaire sheet related to the subject of dues and voluntary donations. Ninety-four and one-half per cent of the members in North America stated that they preferred the AMORC system of charging monthly dues rather than leaving the matter upon a voluntary donation basis. Ninety-seven per cent stated that the monthly dues set by AMORC were not only nominal and fair, but positively economical when the quantity and quality of instruction matter sent to each member were considered. Seventy-two per cent of the members stated that from their own experience with other systems or movements, the voluntary donation basis was not only a failure but an unfair plan, inasmuch as each one soon realized that those who donated the most received the most, and there was always an evident indication of preference shown to those who were the largest voluntary contributors. Ninety-seven per cent voted that they desired the present system of regular monthly dues to be continued in preference to any other system including that of voluntary donations. Certainly this settles that argument for all time. If thousands of members who have worked with the present AMORC system for periods ranging from one to twelve years are satisfied with it and desire no change, then there is no basis left for the occasional state-

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ment that AMORC should operate upon a voluntary donation basis. The fact that these members have had experience with the other method with other schools or movements and were dissatisfied with it and found it to be only a theory that in practice was unfair and undesirable is all the evidence we need to support the position we have maintained in this regard.

Have you heard about the new semi-monthly publication called *The Metaphysical News*? Here is a live newspaper devoted exclusively to metaphysical instruction and information pertaining to all the metaphysical movements throughout the United States. It should have the support of every member of our organization who is anxious to help such a paper carry on its nation-wide propaganda. There is no reason why metaphysics should not be represented in the publication field in this country, and Brother Cosby is to be congratulated for being brave enough and with enough foresight to launch such an important publication as this. I have advised that every one of our members write to this new publication and ask them for a sample copy which will be sent gladly. Read the articles in it by eminent authorities including our Imperator, and notice the many other editorial articles and bits of news from all parts of the country. It is a veritable digest of New Thought, psychology, Rosicrucian, and metaphysical teachings. Address your letter to Mr. Walter E. Cosby, % *The Metaphysical News*, 523 People's Bank Bldg., Seattle, Washington, and be sure to state in your letter that you are a member of AMORC and would like to have a sample copy of the paper.

I notice that each day more applications are received for reservations on the forthcoming trip to Egypt. You should see the beautiful tour book that has been printed by the Rosicrucian Press regarding this wonderful tour. If you know of anyone who may be interested in wanting to take such a trip or if you think that you can use such a book to show to those who may be interested, why not write and get a copy of it? Remember the list of reservations is not completed and will not be com-



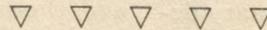
pleted until June or July. There is ample room this time for all who wish to go, up to a reasonable number, of course. If you want more information or want a copy of this beautiful book, send three cents in stamps to the Trip Secretary, % AMORC, San Jose, California. Members in all grades or in all parts of the work of the Order in North America or elsewhere are entitled to go on this trip.

Those of you who cannot go on the trip should be sure to come to the convention next July. I believe that the editor, or someone, is preparing an article about the convention for this issue of the magazine. Be sure that *you* read it and come here next summer and enjoy yourself.

I noticed that a number of our members have recently sent us books for our library and these are greatly appre-

ciated. Any books, dictionaries, encyclopedias, or other forms of reading matter that you may have or that you can spare will be appreciatively received by the Supreme Secretary for the large library at headquarters.

Members living in and around Chicago should get in touch with the new reading room and information bureau maintained by AMORC in the Lyon & Healy Bldg. The complete address appears in the directory of our branches in the last pages of this magazine. We are also pleased to announce that a new library and reading room and information bureau has been opened at the AMORC headquarters at 456 Palmer Ave., W., Detroit, Michigan. All of our members in and around Detroit should visit this place and get in touch with the officers in charge.



German Rosicrucians Are Happy

A FEW WORDS REGARDING THE WORK OF THE ORDER ABROAD

By THE IMPERATOR



WE HAVE received, during the past two months, a very large number of official communications from various cities in Germany and Austria showing that many thousands of Rosicrucian students are celebrating the year 1930 with great joyousness because it is the beginning of a new cycle of 108 years of Rosicrucian activity for them. For many years the descendants of highly advanced members of our Order in Germany have been hoping that they might live long enough to see this cycle begin, and they have been slowly teaching their children the ideals and principles of the organization, preparing manuscripts, and building up a foundation for the new cycle. During the years 1928 and 1929 many secret manuscripts were prepared and some private books published in anticipation of the great

need for these things the moment the mystic bell was sounded and the hour of new activities would be announced.

We, here in America, have been patiently and secretly corresponding with those who were arranging the foundation plans and we have been in personal contact with a number of the very prominent leaders of the revived movement in Germany and Austria. All of the members of the International Rosicrucian Council of the world living in various jurisdictions have been in touch with the German and Austrian officials, encouraging them in their plans and aspirations, and assuring them of their hearty cooperation. The AMORC in America has derived so much benefit in the past from the helpful suggestions of those in Germany who have so many rare records in their possession, that we have always felt obligated to render

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every assistance possible in this important event.

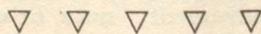
We have received letters from mayors and other prominent officials of city and country in Germany and Austria who assure us that they are ready to fulfill the position assigned to them as officials of the new Rosicrucian cycle in their country, and we have received other communications from prominent persons outside of Germany or Austria who are related to those others and who want to render every service possible. In some communications received we learn that in certain sections of Germany as many as two thousand especially prepared men and women are waiting beneath the Rosicrucian banner for formal initiation and acceptance into the Order this year. Temples have been planned and are partly under construction. Official magazines and other publications are being prepared, over five hundred active workers have been enlisted to carry on certain definite activities for the Order, and large conventions and congresses of members will be held before the year is past.

To aid in this great work, AMORC has the pleasure of contributing in many ways, and it was my personal pleasure to select one of our best qualified American members to go to Germany during the month of February as the delegate of AMORC in America, and to open an

office and establish a library and reception and consultation rooms in Munich, from which point our representative can direct the assistance which AMORC of America will give to every part of Germany and Austria during the year. It is also our plan that when our members are traveling through Germany next Spring on the Egyptian trip that we shall meet this delegate and the highest German officers in a special convention in either Cologne or Heidelberg.

Our recent books and many of our lectures and lessons are now being translated in Germany and Austria for use by the officials of the new cycle because they have found that our teachings and lessons here in America are the most highly evolved and advanced of any issued in any of the Rosicrucian jurisdictions.

This revival of the work is taking place not only in Germany and Austria but in one of two other sections of the world and in future articles we will keep our members advised of the beginning of these cycles and announce the new activities. I am sure that all of our members will rejoice in the fact that the work will be greatly helped in all lands by the experiments, investigations, tests, and trials made by the thousands of members in Germany and Austria who will now participate in the international affairs.



Special Instructions to All Members

THE NEW YEAR CELEBRATION THIS MONTH

By THE IMPERATOR



IN ACCORDANCE with the ancient traditions and customs of the Rosicrucian Brotherhood the members throughout the world will celebrate the Rosicrucian New Year during the month of March. There are many interesting features associated with this celebration with which every member should be familiar in order that he may participate in the celebration even though he is living far away from any lodge or away from all physical contact with other members.

In ancient times the year began with

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the spring equinox on or about the 21st of each March. This is the natural beginning of a New Year for it is the time when all of nature's forces come into rebirth and new manifestation for the cycle of months to follow. We who live in the north or temperate zones clearly realize how the spring brings new life in nature's manifestations after the long winter months of sleep and passivity. To us it seems very logical to look upon the beginning of spring as the beginning of a New Year rather than to think of the first of January as the beginning of the year. Before man made many arbitrary changes in the calendar the an-



cients held that the spring equinox ushered in the New Year and in many oriental countries this ancient idea is still prevalent. Therefore, in order that we may be in harmony with nature's laws and with the customs of our members in all oriental lands, the Order of Rosicrucians in North America adopted the ancient system and through a proclamation issued by the Emperor of North America this jurisdiction sets aside one day in the month of March when all lodges, all branches, and all members of our organization celebrate the beginning of a New Year.

In accordance with this custom, therefore, I have proclaimed that Thursday, March 20, of the Christian year 1930 will be the beginning of the Rosicrucian year 3283. In other words, it is three thousand two hundred and eighty-three years since the Rosicrucian Brotherhood had its traditional foundation in the Arcane schools of the Orient.

In the years that have gone by, the Brotherhood attempted to have its New Year celebration on the actual day, and as near the actual hour of the spring equinox as possible, but it has been found that because of the variation in time in the various parts of the world where the organization exists, it is almost impossible to arrange a definite day and hour for this celebration. For this reason a date close to the beginning of the year is selected so that it will be convenient to the most members in each jurisdiction. Thursday is the so-called Rosicrucian day when all lodges and branches of the world hold the highest ceremonies of the week, and, therefore, Thursday, March 20, was selected for the New Year celebration this year. In all lodges of the Order there will be Temple ceremonies and a celebration which includes the sacred New Year feast followed by the installation of the new officers for the year in each lodge. In all chartered branches of the organization in North America a similar ceremony is held with the installation of new officers for the ensuing year. All lodges and branches will be duly notified regarding the celebration and the features for the program and ritual to be used will be sent to them in official form before the 20th of March. It is hoped that all members will participate in the feast on this day

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regardless of whether or not they are present at a lodge or group meeting. Members of the National Lodge, whether in the Postulant's Grades or in the Neophyte's Grades should proceed in accordance with the instructions given below and each member of the National lodge should mark his calendar right now while he thinks of it, so that he will not overlook the date, and arrange to participate in the celebration if it is at all possible. The contact that each member thus makes with all other members and with the highest officers and masters of the Order united in one nation-wide celebration is of considerable importance to every member in a psychic and spiritual sense. Those who have participated in these celebrations in the past have proclaimed them to be highly inspiring and greatly efficient in bringing about additional Cosmic attunement.

On Thursday evening, March 20th (or any evening thereafter as soon as possible), at any hour between sunset and midnight, each Brother and Sister should retire to his or her sanctum in the home for worship and meditation. But, before the hour approaches, each should secure the following articles: A pair of new candles which have not been lighted before, some new incense, if possible, a piece of corn bread or a corn muffin, some salted nuts (pecans, walnuts, or others, well salted), and a glass of symbolic "wine." This should be grape juice, for the Constitution of our Order, written before national prohibition was adopted, distinctly states that on only one occasion is symbolic "wine" used, and that is at the New Year Feast, and then it should be "unfermented grape juice." One glass is all that is necessary. With these articles secured and placed in the sanctum, the member should prepare himself by cleansing the body inwardly as well as outwardly. The inner cleansing is accomplished by a few minutes of self-examination before entering the sanctum, discovering if one possesses any ill-feeling, hatred, or enmity of a remote kind toward any living creature or thing, and casting it aside as unclean and sinful, and then concentrating for a few minutes on the Divinity within, which now finds more room to expand, since all things not

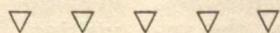
Divine have been cast from the body. Then, with a sense of a Divine Being residing in a clean body, approach the sanctum and enter.

Light the two new candles and place them upon the altar in their usual place, while saying as each candle is lighted: "With the pure light I illumine the Holy Place and start again another year of radiance." Then sit before the altar and gaze into the reflection you see and wait for its mystic picture or change. This may require five, ten, or fifteen minutes. When any change significant to you occurs, then arise, and with the hands and arms folded over the chest, face the reflection of yourself and say: "At this hour I consecrate myself again to the Holy Principles and Doctrines of the Rosy Cross that I may be a better servant for God in His Vineyard."

Next eat a few bites of the corn bread, following this with a few of the salted nuts. Then pause and say: "Into my body have I taken the corn that symbolizes the vegetable and air elements of life, and the salt of the earth

symbolizing the mineral elements. Of these is the greater part of my body composed." Then take several drinks from the glass of grape juice and say: "In this fluid I find the life force of nature symbolized and I add it to my body that I may add the third symbolic essence of my existence. It is the spirit which gives me my Triune Expression. I shall approach the coming year with renewed vigor, faith, hope, and devotion. So mote it be!"

After doing this be seated again, light the incense if you have it, and concentrate on the coming year, its possibilities, its opportunities, and the work you should accomplish. Ten minutes should be spent in such meditation. Then rise and face the candles again, with hands extended toward them and say, "Hail, oh year of Life, Light, and Love, thou shalt serve me as I shall serve God and my kindred on this earth." Then extinguish the candles and withdraw from the Sanctum after making the Sign of the Cross.



Happy Treat For All

YOU ARE INVITED TO THE NATIONAL CONVENTION
THIS SUMMER

By THE SUPREME SECRETARY



OUR members throughout the North American jurisdiction should not forget that the next National convention of our Order will be held at the Supreme Temple in San Jose during the latter part of next July. This was voted upon by the members and delegates at our last convention. A glorious and inspiring program is being arranged to last practically one full week and this is the golden opportunity for those hundreds of members who have wanted to visit the Supreme Temple and Egyptian lodge room, the library, museum, and other offices and departments of the National Headquarters.

Those of our members who have looked forward to a journey at some-

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time, which would bring them to California on a vacation trip or those who have been thinking about a pleasant vacation journey to some interesting part of this country should take advantage of the convention and the special, low railroad rates that exist each summer to come to the golden west and see beautiful California and especially this pretty and inspiring valley that is called "The Valley of Heart's Delight," in which San Jose is located. San Jose was the first city established in California and became its first capitol. The same beautiful scenery and wonderful climate and other unusual features that made the early pioneers and explorers establish the first California city in this location still thrill and please every tourist who comes here for a visit. San Jose is



easily reached by a number of railroads and for the same reduced railroad rates and without any extra incidentals, the tourist from the east can journey through either Los Angeles or San Francisco coming west through one city and returning by the other and seeing all of the well-known features of this state while enjoying in addition thereto the week's attendance at the National convention.

The convention will have its opening session on Wednesday, July 23, and will close on Wednesday, July 30. This will permit of a Saturday afternoon and Sunday for sightseeing and pleasure in this locality during the middle of the convention period and will also permit of a very interesting program of novel features.

During the convention there will be lectures and discourses by the Emperor and all of the highest officers at headquarters as well as by the masters, officers, and delegates from the various lodges represented. These will be held in the Supreme Temple and in other halls in San Jose. There will be other sessions for the discussion of the laws and principles of our teachings, the application of our principles to the practical affairs of life and the demonstration of certain metaphysical or spiritual laws.

One of the outstanding features of the program will be a special initiation conducted by the Emperor and the officers of the Supreme Lodge whereby those members of the National Lodge in any grade who have never been initiated by a Temple ceremony in any lodge may participate in the elaborate and beautiful Egyptian ceremony of initiation as conducted by the Supreme Lodge. Such members will become honorary initiated members of the Supreme Lodge. No fees are charged for such initiation although each honorary member is expected to make some voluntary donation toward the Temple building fund and each will receive a certificate signed and sealed indicating his honorary initiation in the Supreme Temple. This ceremony will be followed, as it was last year, by a high mystical and spiritual ceremony conducted by the Emperor, during which time he will demonstrate some of the

highest principles of our teachings and bring a very definite Cosmic blessing and benediction upon all those assembling in this sacred convocation. All members, delegates, and officers attending the convention regardless of grade or place in the work will be admitted without any fee to this high sacred convocation. Other interesting features will be a banquet given by the Supreme Lodge as a token of good will to all visiting members; a showing of the motion pictures of the last trip to Egypt and Palestine taken by the Emperor and his party of members; a discussion of the new rules and laws for the National constitution; automobile trips, and picnic parties, visiting the various places of the beautiful valley; personal interviews with the officers of the organization, and other incidents too numerous to mention here.

Hotel accommodations in San Jose are of the highest class and at nominal rates. The climate during July is like that of a mild summer period and there will be ample opportunity in the mornings and between the afternoon and evening sessions for sightseeing and visiting. There are no fees connected with the attendance at any of the regular sessions of the convention except the \$1.00 registration fee for all visitors to the convention.

Those who are not going on the Egyptian tour next January with the Emperor but who would like to have an economical vacation trip this coming summer will find this an unusual opportunity. Those who are going on the trip will probably prefer to refrain from any vacation this summer so that they may conserve their time from business affairs and utilize such time during the foreign tour.

Every lodge and branch of our Order should have one or more delegates or representatives at this convention in addition to whatever officers or members may come. Now is the time to plan your vacation trip; keeping in mind that the reduced fares on all trips to the west begin at the end of May and continue until October so that you may come here before the convention or remain after it is over and enjoy a period of rest and sightseeing as economically as you could in any eastern city or resort.

The Coming of a Great Leader

By FRATER JOHN R. C. CARTER



COMING! Where? In the distance of human consciousness. Can there be one who does not feel that strange vibration of the conscious world focussing on the one place in the horizon of universal consciousness? Weary and tired with the grind of a retrograding race, and with the approaching night of doubt and fear, there is developing in the deepest darkness a speck of light that will soon blossom into a new world sun capable of transforming the darkness into light, and the fear into conscious power hitherto never realized.

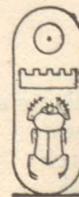
Within the objective gaze of the limited physical eye this miniature object does not make itself apparent. The physical eye strains to discern what the physical ear has heard and gives up in disgust saying, there is nothing there. Again the zephyrs whisper, this time it seems as if it is not through the physical that we have heard the strange whisperings. The silence is gone and we know we have been tuned in with the source of some extraordinary speaker. The announcement came, it is here, we look again, but we do not see what we saw when we heard those soft voices as if whispering. The scene is changed and the secret commences to unfold before us.

Time and generations of men while synonymous appear to the casual thinker as very different subjects. What time and generations of men may be in the original plan of so great a creation is beyond speculation but to the initiated and highly developed there comes an unfolding of what otherwise remains a mystery in the uninitiated and little developed. A great leader of men, therefore, is not seen in the germination of the first thought only by those souls in tune with the delicate rhythm of miniature object conception. The power of a thought is not realized by the undeveloped, but to the developed just one thought in production may consume several earthly lives displacing the ele-

ments to a degree as to make them unrecognizable and bring them into such relationship as to produce a form with functioning that makes as naught all previous and existing forms and functionings.

Oftentimes the humble form in our midst that has no apparent extraordinary function has lying within it the necessary elements to change the race, the geology and the geography at a time when those elements arrive at a particular relationship to each other and the setting in which they are placed. The objective mind does not sense the exceptional rhythm and it's intensive meaning until it objectively bursts forth into objective activity, but the psychic having realized the presence and the purpose at once attunes with it and slowly is woven into the delicate fabric of leadership consciousness. As the electron, the atom, and the molecule are observed by the objective mind so the wonderful elements of thought matter are beheld by the psychic in its transcendent magnificence of Cosmic origination.

At last we are approaching an understanding and a little realization of the mathematical precision of origin, course, and destination of the life within our earthly being, and we no longer idly conjecture what has been or what is to be for we are living in the NOW that is not yesterday neither tomorrow. Now in our midst is a Great Leader. That one is in a certain stage of leading harmonious with the stage of development and consciousness of attunement. Objectively we know that something or someone is intensively activating our consciousness as new objects formidable yet beautiful challenges our understanding. But, to the psychic the Highway of Peace is rising before a Great Leader as he quietly wends his way on a Divine Mission to the Sons of Men. Though not physically discernable, the Great Leader, is here, the ways of men shall be made straight and the gateway to Peace opened to the Worthy.



SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA



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

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

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

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

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

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

*The
Rosicrucian
Digest
March
1930*

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

AMORC TEMPLE

ROSICRUCIAN PARK SAN JOSE, CALIFORNIA, U. S. A.

(CABLE ADDRESS: "AMORCO." RADIO STATION 6KZ)

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(Including the United States, Dominion of Canada, Alaska, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Republic of Panama, the West Indies, Lower California, and all land under the protection of the United States of America.)

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*The
Rosicrucian
Digest
March
1930*

Special Announcement

The Joy of Every Rosicrucian and a Guide to Every Seeker

A NEW BOOK

Rosicrucian Questions and Answers With Complete History of the Order



ALL Rosicrucians in the world will be happy to read and possess this book as will be every seeker who has tried for years to contact the real fraternity of the Rosy Cross and learn how and where to enjoy its teachings and its benefits.

For years seekers have had to thumb through hundreds of miscellaneous books in large libraries in order to secure a little light and some definite information regarding the Rosicrucians, their history, rules, regulations, and manners of carrying on. Many seekers who have finally contacted the true Rosicrucian Order state that they sought for years before they could find the definite keys that would unlock the mysteries of the origin and existence of the Order, and the path that would lead them to the portal of the first chamber. A few books in foreign language in distant lands have contained a brief history of the Order, but never before in English or in any language has such a complete history been published of the ancient origin of the Rosicrucians and their activities in all foreign lands and in America.

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

SCORES OF QUESTIONS ANSWERED

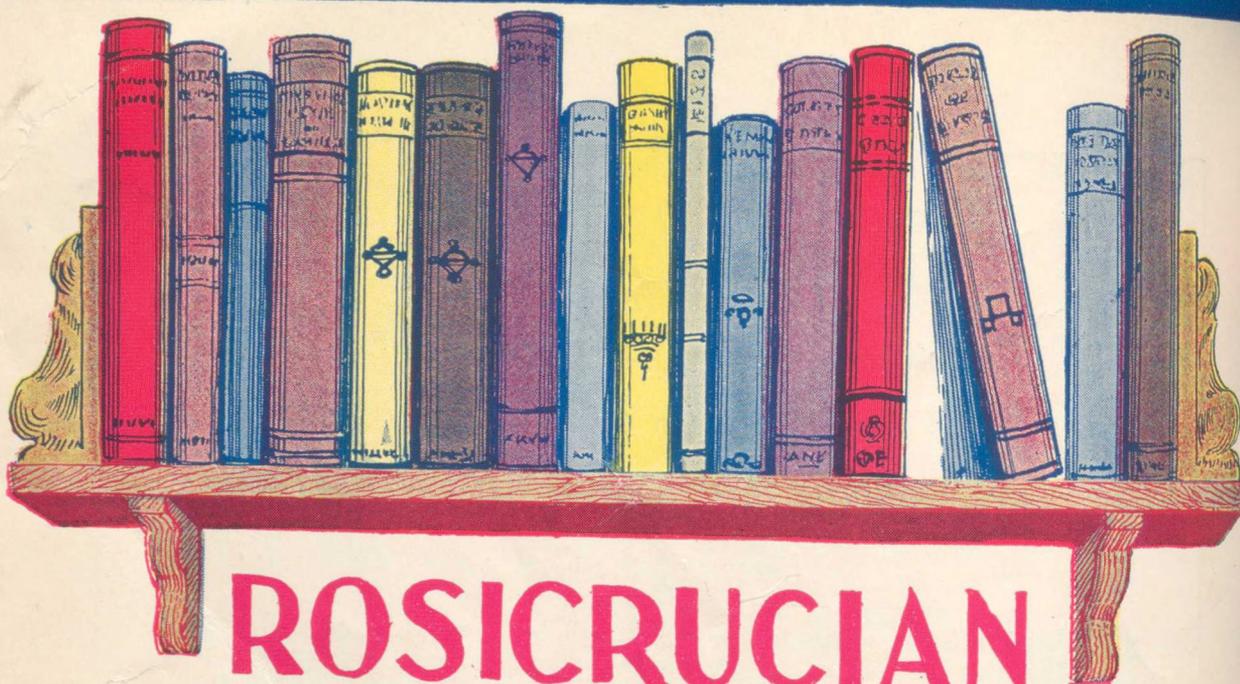
In addition to the very complete and interesting history, there is a second part of the book in which scores of important questions are indexed and answered in detail. To the seeker and member alike, these questions and answers form an encyclopedia of great value and unlike any similar book of mystical and occult information ever published.

The book was written by Dr. H. Spencer Lewis, F. R. C., Emperor of the Rosicrucian Order for North America, is well printed on antique book paper, with over three hundred pages, bound in green silk cloth, and stamped in gold. It makes a valuable addition to the Rosicrucian library. Price per copy, \$2.50, postpaid.

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ROSICRUCIAN LIBRARY

The following books are recommended because of the special knowledge they contain, not to be found in our teachings and not available elsewhere.

Volume I. Rosicrucian Questions and Answers and Complete History of the Order.

The story of the Rosicrucian ideals, traditions, activities, and accomplishments is told interestingly in this book, and the answers to the scores of questions form a small encyclopaedia of knowledge. Over 300 pages, printed on fine book paper, bound in green silk, and stamped in gold. Price \$2.50 per copy, postpaid.

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