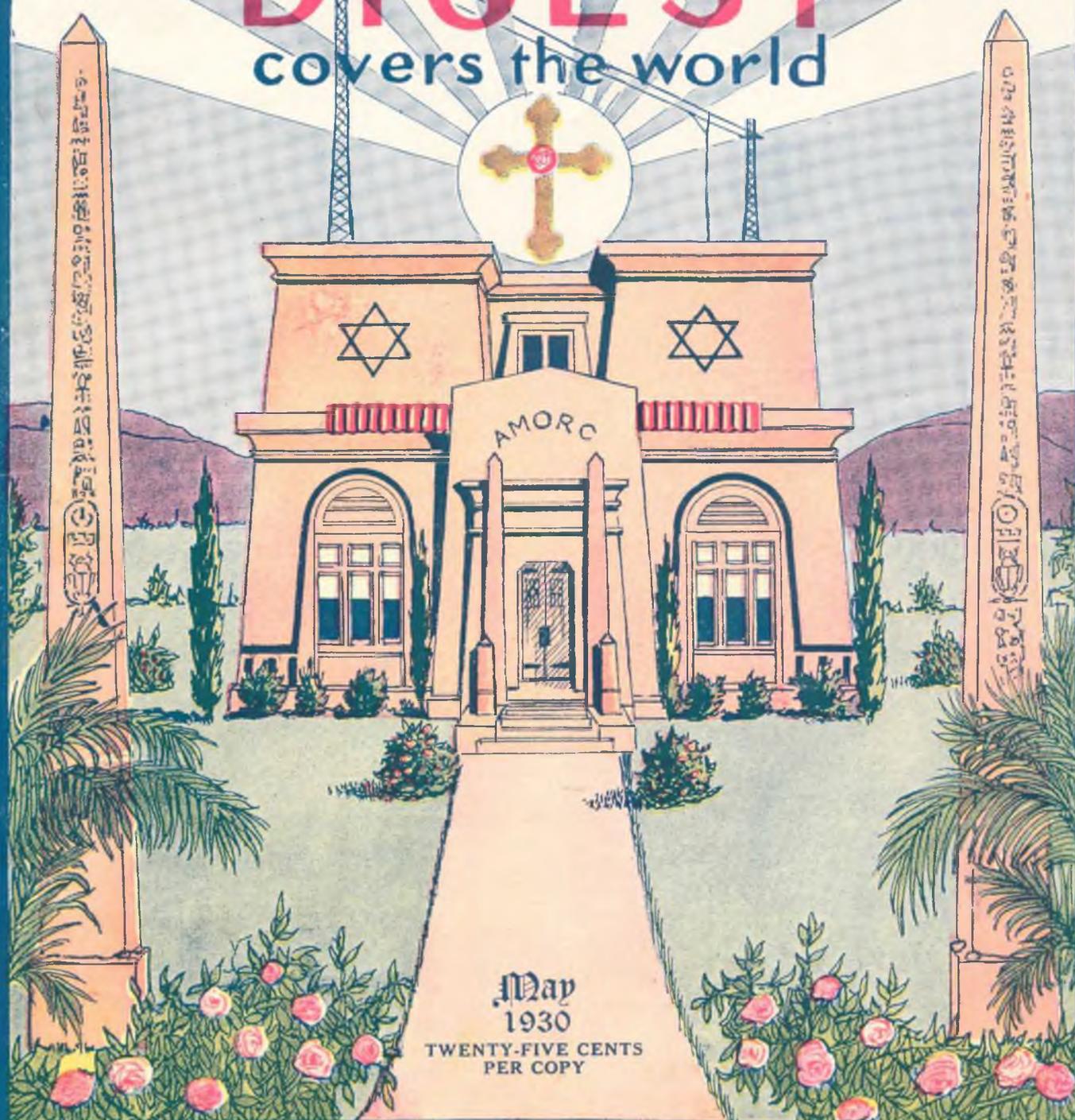


The
ROSICRUCIAN
DIGEST
covers the world



May
1930

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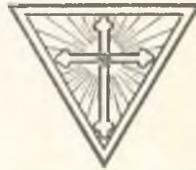
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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

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

VOL. VIII

MAY, 1930

No. 4

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The Thought of the Month

By THE EMPEROR



RECENTLY, we were all saddened by the departure from our midst of the character and personality of one who was held in high esteem by not only his companion citizens of this country, but by real citizens the world over. This great man, who had held the highest office afforded by the government of this country and had held many other important positions, was loved by men and women who recognized his admirable qualities long before he was in the limelight of governmental position.

I was acquainted with this wonderful character and knew of his sterling qualities when he was admired and loved by those who were students under him while he was a professor of law in the university. My most intimate talk with him was during an hour's ride on a boat in the East River when we stood together at the railing on the deck and looked out over the water and discussed some of the higher things of life. I wish that I had the privilege, at this time, of telling all that I might about the inner personal life of this man. Many of our members throughout the Order will probably recall what I have said of him in the past, and they will, no doubt, read between the lines on this page and discern that which may not be said just now.

This much, however, is known of his personal, inner self. He was essentially a mystic in every thought and in every act. This point we discussed while on the boat. We were on the way to visit the late Theodore Roosevelt at his home on Long Island. He too was interested in the subjects in which we, you and I, are interested. I remember hearing Mr. Taft say to me that he presumed that he would some day be severely criticized for his rather broad and unique viewpoint of the higher things of life, and

especially of religious and spiritual principles, much like Thomas Jefferson had been criticized in his day. I cannot help recalling at this time how very much alike Jefferson and Taft were in the high ideals they held and the unusual attitude they took toward religious matters. In the case of Mr. Taft, he found many thousands holding similar ideas and thus enjoyed a wide companionship in his religious worship. In fact, he found this companionship rapidly increasing in numbers during the last few years. With Mr. Jefferson, however, the case was quite different and he was lonely for such companionship except as he found it among a few who constituted the early Rosicrucian body with its headquarters in or near Philadelphia.

Mr. Jefferson has been very generally classified as an atheist and there are many books and historical writings extant today which quite definitely classify Mr. Jefferson as a disbeliever, and this opinion has become thoroughly established in the minds of those who are not broad enough to investigate and determine the real facts. Yet, I can turn to books here in my library containing the official messages and papers of the presidents of the United States and find that Thomas Jefferson, as President of the United States and as an individual, was neither an atheist nor a disbeliever. He was an original thinker, undoubtedly. He was not given to the use of pet phrases and terms and formulas. If he disbelieved anything very strongly, it was this: that it was necessary for anyone to prove or manifest his religious convictions by the use of orthodox phrases. Yet this very belief, or rather, disbelief, was responsible for the charge made against him that he was not a godly man. To him, the thought of a personal God, almost a duplicate of man, was not only inconsistent but impossible to accept. Therefore, he refused to

adopt the general theological idea of God and likewise refused to use the standard theological phrases in his official writings and speeches. But he did use in place of this term such words as Providence, Divine Mind, Omnipotent Intelligence, and other similar terms. Certainly, the use of such phrases excludes the idea that he had no belief in the existence of a Supreme Architect, Supreme Ruler, or Supreme Intelligence, governing and directing the affairs of all beings. In his official reply to his notification of election to the presidency, dated February 20, 1801, we find a typical example of his religious phraseology in the following sentence: "But whatsoever of understanding, whatsoever of diligence, whatsoever of justice or of affectionate concern for the happiness of man it has pleased Providence to place within the compass of my faculties shall be called forth for the discharge of the duties confided to me." He, himself, gave the very best explanation of his attitude in these matters when in his first inaugural address, on March 4, 1801, he explained that since America had been founded for the purpose of giving everyone religious liberty and a freedom from religious intolerance, we should not permit political intolerance or any other form of intolerance to become the cause for further wars. Then he expressed this jewel of a thought: "But every difference of opinion is not a difference of principle."

Mr. Jefferson had original ideas and an original interpretation regarding the passages in the Holy Bible, and there were sufficient persons interested in his viewpoint to warrant him in writing his version of the Bible and having it published. We regret that copies of the Jefferson Bible are not available at the present time. But to those of us who have seen this great work by this man, there is no question left about his absolute conviction of the existence of a Supreme Being. His difference of opinion in regard to that Being and of other religious principles did not constitute a difference in principle. Yet he was considered an atheist by the intolerant orthodox persons of his day and is still so considered by the same class of persons.

With Mr. Taft, the case is slightly different, inasmuch as his differences of

opinion centered not around the terminology that should be used in attempting to describe the person or character, nature or attributes of God, but around the sectarian doctrines and creeds of denominationalism. Yet this is sufficient even in these days to bring upon the head of any man or woman the condemnation of Christian bodies and to label such a person as a disbeliever.

Both Jefferson and Taft found in the broader mystical principles of religion an attunement with the human side of all beings as well as with the spiritual side. Both of them believed that the Divine rights of men and women were to live and be happy in accordance with their individual right. Both of them believed that a smile and a kind word had more power to save than a stereotyped religious formula. Both of them became living examples of right thinking and right living, and both of them have left monuments of character and personality that will not only remain for hundreds of years but will keep their memories ever green in the hearts as well as the minds of the masses.

Mr. Taft's last days were typical of those anticipated by all mystics and all persons who have lived according to certain laws and principles that bring Peace Profound. He knew that his days and even his hours were numbered. He knew that transition was not only an inevitable law of the Divine Scheme of things, but close at hand in his own life. Yet, he was able to move about or to rest peacefully without pain or suffering, and, without regret or sorrow, await the coming of the great change anticipated in the newer life which, he realized, lay just across the borderline. In our Rosicrucian teachings, we hold that any modern or ancient doctrine that attempts to claim that by proper living and proper thinking transition or so-called death can be avoided is false and unfounded. We teach that transition is inevitable and in fact a joy and a blessing. However, we also teach that by proper living and proper thinking, we may attain that ultimate and highly desirable condition where we may remain free from disease, pain, and suffering and pass to the ultimate change in peace. It is notable in the case of both Jefferson



and Taft, that there was a complete absence of the fear of death. Only the mystic who knows what death or transition really is can have this peace of mind and be free from this fear. Modern sectarian teachings do not tend to free man from the fear of an unknown change that leads him into an unknown existence for an unknown time.

To many millions, Mr. Taft is gone and will not be known again until the ultimate Judgment Day when, despite his strange beliefs, he will face the Supreme Ruler of the universe and be judged. To many thousands of others, Mr. Taft still lives, and the character and personality that was evolving here for the recent period of experience will live again and again and continue to evolve to the

highest degree of human perfection. In the light of this fact, Mr. Taft was able to face the great change with calmness and expectancy and the world was taught a great lesson by the experiences he passed through in the latter days of his last incarnation here and by noting with what tranquillity he and his family awaited the inevitable event. When one knows that he has tried to do the best that is possible and has benefitted by each experience and lesson, and that the future is not to be cut short and the inner self plunged into prolonged oblivion, then one can face the great event of transition with joy and with sublime understanding. This constitutes the ideal peace that should rest in the heart and on the mind of every being on earth.



How Our Thoughts Project

SOME SIMPLE PRINCIPLES WHICH PROVE THE FACT

By THE EMPEROR



IN THESE days when so much is being written and said about the transmission of thought and the effect of thoughts upon persons and conditions, it would seem that the projecting of thoughts by our consciousness is generally accepted as a fact and that no arguments are necessary to prove the metaphysical laws involved. However, there are many persons in every community who are skeptical about the possibility of thought projection and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not a result of a scientific process which all may study, practice, and master.

It is not many years ago since thought transmission was a new idea. I recall the days when a large group of thinking men and women met each month in New York City for the purpose of investigating and testing this and other new metaphysical ideas. At that time, the phenomenon of thought projection was

stated as the sending forth of a thought held in the mind of one person and directed toward the mind of another person or the minds of a group of persons. It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could wilfully and successfully send that thought through space to a given point. The idea was challenged and in looking back over the statistics of the hundreds of experiments conducted by the members of this special investigating society, it appears that even under the most favorable conditions, only about twenty per cent of the experiments were successful. It was noted with considerable interest that when the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments, and there seemed to be either the element of chance of the operation of some unknown law controlling both the transmission and the reception of such thoughts. Today, more persons accept the statement that a thought orig-

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inating in the mind of one person can reach the mind of another, but it is believed that the results are due to some unconscious application of an unknown principle and that we cannot control or reduce the process to a scientific basis.

There are certain principles involved in the projecting of thought that are easily demonstrated after some practice and efficiency in application is attained, and these principles show that the process is due to certain laws which have not heretofore been publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries and I venture to make a surprising statement. I believe that the success of the Rosicrucians in such processes as this is due as much to the Rosicrucian knowledge of the physical laws of the universe as to the metaphysical laws. The attempt heretofore on the part of the psychologists and mystics, New Thought students, and so-called occultists to explain and illustrate the possible processes for the projecting of thought on purely metaphysical grounds has led them into idle speculation and vague principles with the same low percentage of definite results under test conditions. It is no wonder, therefore, that scientific men of a materialistic trend of mind and a large proportion of the sane and rational public refused to accept the mystical explanations presented and pointed their fingers at the low percentage of acceptable demonstrations. These mystical explanations often referred to a few of the physical laws and principles of the universe in such unscientific and incorrect manner as to show at once that the author of the explanation was not sufficiently learned in what he was speaking about to attract the attention of scientific minds. Even today, some of these speculating explorers into the realms of mysticism and metaphysics write reams and many chapters about the consciousness of the atom and the nature of the spiritual essence that enters into the composition of matter and mind, and each sentence and paragraph proves that these writers do not know whether electrons compose atoms or whether molecules compose electrons. They speak of the ether in all space as though it was a tangible, definite, sci-

entifically established and proved thing of the universe, and do not seem to be aware of the fact that it never was anything than a theoretical non-entity and a speculative hypothesis simply to help explain something that was not explainable in materialistic terms and practically every scientist of the world today admits what was announced by Sir Oliver Crooks as a fact; namely, that there is no such thing as ether, never was, and from a scientific point of view could not possibly be, and that, furthermore, its usefulness as an imaginary medium for the transmission of light waves and similar waves is no longer needed for it has been found that such waves do not travel on something or through something in the manner that was formerly believed.

The tendency on the part of the students of mysticism and metaphysics to write and talk so glibly about scientific things while at the same time proving that they are absolutely unfamiliar with even the most primary principles of metaphysics and chemistry, Cosmology, and ontology, and led the scientific minds to cast all metaphysical and mystical postulations into the scrap-basket. Only recently, a leader of metaphysics, though seeking to attract the attention of scientific minds, wrote a book on the consciousness of the atom from the metaphysical point of view and displayed such a lack of knowledge of the real nature of the atom and its relationship to other elements and principles in the universe, that every scientific mind immediately cast the book aside as the wild ravings and ramblings of an irrational mind. I have heard more than one thinking person, whose attention and interest in these matters was worth securing, say, that if such books as this particular one are an example of the intelligent writings of students of mysticism, they would rather read a scientific work by Barnum, the humorist.

The Rosicrucians contend that a thought is the result of reasoning and is a focalization of the reasoning powers and brain faculties upon one idea. In other words, a definite thought, *per se*, is the result of certain mental processes involving mental energies brought to a concentration or circularization where



these energies are focalized and embodied in one unit of expression. A crude but simple analogy would be to say that a thought is like a spark produced by bringing two electric wires or two wires with electric energies in them to a given point where they contact for a moment and focalize the energy in them and produce the momentary entity or manifestation of their energy which we call an electric spark. A thought that is held for a certain length of time is like a spark that is prolonged by keeping the wires in a certain relative process to each other so that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The only difference is that a thought that is complete and perfect and lacks nothing in its composition to be a perfect expression of a rational idea probably has many streams of energy focalizing themselves to one point, rather than merely two as with the electric wires. A thought, therefore, is a focalization of power of a mental, electrical nature. We are safe in thinking of the energy as comparable to electric energy, inasmuch as modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy then and the energy used in thinking is drawn from the nerve energy of the human body and is unquestionably of some frequency or phase of the vital energy that exists in the entire human system.

Thinking of a thought as a spark, therefore, tempts us to compare a thought to the spark created in the broadcasting transmission equipment of a radio station. Before the days of modern radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key and such electric impulses were supposed to set up impulse waves which floated on and through the suppositional ether in all directions, thus making an impress upon sensitive receptors identical in nature with the original spark. This tendency to think of a thought, therefore, as an analogy to the higher spark leads us into the disastrous fields of explanations which involve not

only the suppositional ether but other hypothetical elements.

Be it known, therefore, that to Rosicrucians a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. In other words, the thought does not constitute a disturbance of the tranquillity and static condition of the ether and produce waves which radiate in undulations in all directions. The old analogy for this idea was that of the stone being dropped into a body of smooth water like a lake, producing waves that radiated in all directions and which caused an impulsive movement of some object floating on the surface of the water at some distant point. That analogy or theory necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

It is now known that the Cosmic consciousness or Cosmic mind is an inflexible consistent mass of energy of a very high rate of Cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness in all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by any of the faculties of man, but it is invisible and superior to any of the limitations of material elements of lower vibrations.

Have you ever entered a room that had all of its doors and windows closed and noticed that in opening and closing one door of this room you could cause the windows of the rooms to rattle lightly in their frames? You probably noticed that in rapidly moving the door open and closed or in swinging it just two or three inches one way or the other, you caused a movement in other parts of the room. This was due to the fact that the invisible atmosphere of that room was like unto a solid composition of some kind that filled all of the space of the room and that by pressing at the one side by the opening of the door against it, you caused it to press against the windows at the opposite sides of the room. It was as though a stick of wood

or a metal rod was fastened to the door and to each window and that as you attempted to open the door, an inch or two, you pushed these rods more tightly against the windows and caused them to rattle. You will notice also that if you have a long plank or pole lying on the ground or on the floor of your home, that if you tap ever so lightly on the one end of the plank or pole, that these tappings can be felt by the fingers of another person when placed lightly against the distant end of the board or pole. The tapping on a metal pipe can be felt in this manner also. You have heard the old story of how the Indians could listen to the approach of horsemen in the distance by lying on the ground and pressing their ear to the earth and hearing the tapping of the horses' feet on the ground several miles away. I have been in isolated places of America when I have wanted to know whether a railroad train was approaching the little station platform at which I was waiting for the train, and I have pressed my ear to the rails and heard the thumping of the engine two or three miles distant when it could not be seen or heard otherwise. In these cases involving wood and metal and earth, we have sound impressions or contact impressions submitted through solid bodies not in the form of waves floating on the surface but in the nature of pressure upon the solid matter which transmits itself automatically from one end to the other without loss of its identity.

Thoughts are transmitted in the very same manner. While I am sitting here at my large desk preparing this article, it is possible for me to tap one end of the mahogany surface of the desk and my secretary sitting at the opposite side can feel these tappings by lightly resting her fingertips on the surface of the desk. It is not sound that is transmitted to her in this manner but a pressure which disturbs the contact of her fingers with the wood. If we look upon this solid piece of mahogany on the top of the desk as the Cosmic mind throughout the universe and think of my pencil on one corner of this desk as the mind in my body and the fingertips of my secretary on the other corner as her mind and consciousness in contact with the

Cosmic mind, you will have a crude analogy of what is meant by the universal relationship of all minds to one another. You must keep in mind that every mind of every living consciousness on this earth is in contact in some manner or to some degree with the Cosmic mind, and it would be much like saying that the mind of every living creature has its fingers resting lightly on the top of this large desk. Therefore, any tapping made by any one of these persons would be felt to some degree by all the others, and there would never be any moment when any of them would be separated from the contact with the Cosmic consciousness. For after all the Cosmic consciousness is simply the sum total of the aggregation of all the consciousness in every living creature. It is as though the consciousness of each person extended in an aura wide enough around each person to make contact with the consciousness of every other person, no matter how far apart they might be, and therefore, the consciousness of all living creatures contacted each other and formed one universal consciousness. We might compare this universal consciousness again to a large checkerboard with its red and black squares. Suppose that we put a pencil dot in the center of each square and call this pencil dot a human being or the mind of a human being, or the consciousness of a living creature, and suppose that we call the rest of the square around the pencil dot the aura or the extension of the consciousness of each person, because all of these squares touched each other, we would see that the consciousness of each person touched the consciousness of all others, and that the checkerboard, itself, actually constituted the universal or Cosmic consciousness. If one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of that board would be felt at any one of the other points of the board.

I have said in a paragraph above that all persons were in touch with this Cosmic consciousness and sensitive to it to some degree. It is a fact that was recognized years ago in the first experi-



ments that some persons are more receptive of these transmitted impressions than other persons. This would not mean that they had more or less contact with the Cosmic consciousness than others but that they had quickened or awakened and thereby developed a greater degree of sensitiveness to the impressions being received. We have stated in some of our graded lessons of the Rosicrucian teachings how the student of music gradually develops a greater sensitiveness to tone values and after a time is able to detect very slight variations of the true tone of any given note. We have explained also in lessons how the artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman is able to develop a sensitiveness to straight and curved lines, and soon has a keen appreciation of the horizontal or vertical correctness of a line. All of the faculties of the human mind are capable of development and increase in sensitiveness. All of the faculties of the subconscious self or of the infinite mind are capable of development in sensitiveness and the Rosicrucians learned centuries ago just what experiments of the studies of the simple exercises and principles can be used by the average person to develop the faculties of the inner self and the Divine Mind so that the greatest amount of infinite and beautiful impressions may be received and instantly recognized. This form of development makes the individual more sensitive to Cosmic and Divine impressions, brings about a higher degree of functioning of the intuitive faculties and leads to an increase in the amount of inspiration and illumination received inwardly. This development is always accompanied also by the increased functioning of the faculties for transmitting ideas and impressions and the use of certain other faculties in the creation and application of natural and Divine powers which surround and center in the human consciousness.

Recently, the AMORC has been trying one of the most interesting and profitable Cosmic experiments ever demonstrated in this country. This work was originally begun when the AMORC established the first radio church services in America many years ago before any

radio station in the world conducted non-sectarian or metaphysical church services consistently over the air. Then many years later, during 1926, the work was further augmented and improved by the use of AMORC radio station in Florida. During the past three months, the work has been carried to a high degree of efficiency by the use of one of the superpower stations, KNX, in California. These experiments consisted of sending healing vibrations, thought impressions, and good wishes to persons in distant places over the radio. Other experiments consisted in receiving from the listeners-in the thoughts and impressions they held in their mind and which were described over the air by the Rosicrucian officer in the radio station. The highest application of this work is that which has been carried on during the past three months over KNX. Each Wednesday or Thursday night a special program of music was put on the air consisting of classical pieces played by the AMORC Ensemble. In the middle of the program a special piece of music, the beautiful melody known as "The Sweet Mystery of Life," was played softly for three minutes by the AMORC musicians and the listeners-in were asked to attune themselves to several of the AMORC officers who were at that moment concentrating on the notes of music being sent outwardly by the radio station. It was announced that if the listeners-in would concentrate on the music as it came to them, with their thoughts centered around the fact that the officers of the AMORC were also concentrating on the music, the music would tend to attune the listener-in with the Rosicrucians and the officers would send thoughts of health, vitality, and peace, and these would be received by the listener-in. Thousands of letters were received by the radio station and by the AMORC from points as far distant as Honolulu and Alaska, and from stations as far east as Ohio and Pennsylvania, in which the writers said that although they had been suffering from colds, rheumatism, headaches, toothaches, and pain and aches of all kinds, or had been disturbed, restless, worried, and otherwise ill at ease, the vibrations of healing power and the beautiful thoughts of peace and harmony that

came to them through the music immediately changed their mental and physical conditions and the aches and pains left and did not return.

Those of us who were conducting the experiments noticed instantly how easily we were attuned with these persons from all parts of the country who were concentrating because we had instant mental impressions flashing through our minds which were like pictures revealing persons, old and young, sitting and standing in front of the radio sets and as the former tests, we were able to make notes of these impressions and verify them afterwards. This proved that the persons who were listening to the music were transmitting their impressions to us as clearly as we were transmitting the healing power to them.

Not only do Rosicrucians and the mystics know that such a change of impressions and such a degree of attunement can exist between the person at the radio station and those who are listening in, but we have no less an authority of the actuality of this condition than the famous musician, Leopold Stokowski. In the March 8th issue of "The Saturday Evening Post" the leading article therein is entitled "Music in the Air," and it is a personal story by Mr. Stokowski. He is speaking of his experiences in life with music and in playing for the radio. He concludes his article with the two following paragraphs:

"Often I have been asked whether the non-existence of a visible audience when giving a radio concert is not an unfavorable condition, and whether we musicians do not feel the lack of direct

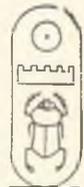
contact with the public. I do not know how it is with others, but our first radio concert was an immense surprise to me. We were playing in an empty hall, trying to send out the best music we could into space to anyone who cared to listen.

"As one would expect, we had the sensation of sending out the vibrations, of which music is formed, by electrical current into the ether, but what I had not foreseen was that another much more powerful and subtle current was flowing in the opposite direction—from the unseen public to us. I cannot understand what this current is. It is probably not electrical, because there is no mechanical means of conveying it; and yet this current flowing from outside toward us is so powerful that I find it almost overwhelming. It is stimulating and inspiring to a degree that one could not imagine without actually having experienced it. It is like an immense, unseen tidal wave."

Thus we see that even with those who are not trying to delve into the mysteries of the metaphysical laws certain definite results manifest themselves when certain principles are used. This should make plain to our members that the Rosicrucian teachings are graded lessons dealing with the development and application of the faculties and functionings of the *inner self and are based upon scientific principles*, easily demonstrated by the student and most efficiently used by him in the furtherance of his own best interests and for the attainment of mastery over those other principles and conditions that surround him but which often hold him enslaved in ill health, unfortunate circumstances, or undesirable discomfort.

PLEASE KEEP THIS IN MIND

Several years ago we tried the experiment of permitting a man and wife to join the organization by filling out individual application blanks, but only one of them paying the monthly dues. This form of membership was called "Joint Membership" and only one set of lectures, lessons, charts, and reference matter was sent to the two members. Such membership was limited to a man and wife. After several years' trial of the plan, it became inconvenient and inefficient in many ways and most of the Joint Members preferred to have individual membership with individual copies of lectures to study on different nights. Furthermore, there was considerable criticism in groups regarding some members who were not paying fees but were enjoying the benefits under this Joint Membership plan. On the recommendation of the delegates of the various groups and lodges at the last National Convention, the form of Joint Membership was abandoned. Since the first of January, 1930, the plan has not been in operation. Please keep this in mind in speaking to prospective members.



“Thy Faith Hath Made Thee Whole”

THE LAW OF FAITH VIEWED FROM A NEW ANGLE

By FRATER ROBERT IRWIN, D. D., F. R. C.



SO often, nowadays, we hear the statement made that simple faith is all that is really necessary in order to be the recipient of God's beneficent blessings. From pulpit and platform, and out of the passages of many books come the words that proclaim the faithless as being damned and the faithful as being saved. Millions of persons have become convinced that a simple faith in the ultimate success of every venture, the outcome of every trial, and the change of every condition is all that is necessary in order to make anyone worthy and deserving of the wonderful things visited upon the faithful.

After many years' contact with students of higher thought, metaphysics, and Rosicrucianism, first as a clergyman in the church, then a teacher in a metaphysical school, and finally as a Master of a Rosicrucian lodge, I have come to the conclusion that there are as many misguided persons laboring under a false understanding of faith as there are those who are deluded into the mistakes of life by a complete absence of faith. Early in my days of attempting to instruct those religiously inclined in the principles of practical religion, I found that there were thousands who believed that it was not necessary to learn how to do the work of God and how to apply His wondrous laws to the benefit of man, but believed that all that was necessary was to place their faith in God and He would do all the rest. When I called attention to the fact that they should learn how to heal themselves and heal others by studying some of the practical points of the Divine and natural laws, they would answer that prayer

was sufficient and that by having faith they could move mountains, regardless of any knowledge of the laws. When I called attention to the fact that Jesus had to instruct His disciples in the practical methods of accomplishing the results they were commissioned to do, I was surprised to find that the average student of the Bible was unaware of the fact that Jesus advocated anything more than a simple, unfounded faith in the unlimited possibilities of that attitude of mind. In college and now in our lodges I find students anxious to change the course of their lives and sincerely desirous of accomplishing greater things, but nevertheless reluctant to devote themselves to learning how to help themselves by depending more and more upon faith.

How can blind faith accomplish anything more than awaken, perhaps, the desire to know the how and why? So often we hear it said that if we have the faith of a child, we will have all of the necessary equipment to receive the blessings of God. But have you ever analyzed the faith of a child and discovered that it was not blind faith nor founded on anything else than hope? The average child has more faith in powers and principles, and most certainly in persons, than the average adult, and it is this broad, tolerant, wholesome faith that we admire. But a little questioning will reveal that the child's faith in each particular incident is founded on some practical demonstration which leads to an absolute conviction, and that it is not blind faith but knowledge that reveals itself in the child's attitude.

Students of child culture and child life tell us that the unbounded though simple faith of a child in its parents and in

the ability of the parents to do almost anything it can conceive of is such a beautiful and magnificent attitude that it should never be weakened or destroyed by any act on the part of the parents. We are amused at times to hear young children at play tell one another of what their father or their mother can accomplish. In boastfulness, one will say that his father can move a mountain, or push a house with one hand, or lift an automobile, or make himself President of the United States if he wished to, and other similarly exaggerated claims. Are these statements based upon blind faith, founded upon no conviction or experience? Certainly not. Only recently, I made it my business to mingle with children at play as I used to do in my days with the church. I made it my business to encourage their discussions regarding their parents and what they could do, and then I asked them why they believed that such things could be done, as they claimed. In every instance, I found that the child's faith was based upon his keen though simple analysis of what he had seen his father or mother accomplish in the past. One had seen his father lift some heavy article that the child could not move for a fraction of an inch, and which several other young men had been unable to move. Instantly, there was created in the mind of the child the thought that his father was like unto Samson, and that nothing of an unusually heavy nature could resist his father's mighty energy and power. One little girl, who claimed that her mother could make the most beautiful flowers grow out of any ground by just manipulating the soil with her hands, explained how the mother had for years raised flowers in flowerpots, flower boxes, and garden spots for years by some unusual method which the child did not understand, but which had caused persons from all parts of the city to bring their dying plants or stubborn flowers to her for care. I afterwards interviewed the mother of this child and found that she really had a very unique method for cleaning the soil, fertilizing it, and preparing it for seed or bulb, and so nursed plants during their critical periods that those which seem to be rapidly decaying were

revived and brought into abundant life. I saw growing plants that were more hearty and beautiful than any ever raised in a hothouse. I could not help believing that the child thought that there was magic or perhaps magical vibrations in the hands of the mother, and which affected the soil and the growing plants. Was there not sufficient reason then for the child mind to believe that her mother could work miracles in the art of growing plants? Her faith was founded upon knowledge, not upon some undemonstrated statement made by another. Hundreds of claims made by children that would cause the average passerby to think that the children were simply talking wildly with exaggeration and disregard for true possibilities, reduce themselves to elaborated, not exaggerated, presentations of facts which they have observed.

Turning the questioning toward the adults, I recently asked a great many who professed great faith in the existence of God if they knew God and upon what they based their faith in His existence. I was not surprised to find out that less than ten per cent could say that they knew God or that their faith in His existence was based upon any knowledge of Him or of His manifestations, which proved His existence. In the days of my church work I was dumbfounded to find that this was so. And it was one of the first great shocks that caused me to realize that preaching of the Gospel of faith was the wrong way in which to make converts.

Recently, in the Question and Answer Column that is syndicated in many newspapers and conducted by an eminent clergyman, this great authority answered one question in which he frankly stated that as a matter of fact and not theory there was no way in which we could know God and that our belief in His existence must be based purely upon simple faith. What a shame that such a man should be devoting his life to the spiritual guidance and instruction of others, and should have the privilege and power of giving so-called authoritative answers to the questions of the multitudes. If he really believes what he says, then he does not know that there is a God and he has no right to claim



in his other answers and in his nationwide preachments that there is a God. Until he knows that there is, he is an atheist of the purest type and is not entitled to hold the high position which he has held for some time.

The true mystic, the truly spiritualized person here on earth, the student of metaphysics, and especially the Rosicrucian who has advanced to the higher work and who is able to attune himself with the Cosmic and spiritual realm, knows of the existence of God and has no shallow, blind faith in that regard. When I told this recently to another clergyman of high position, he immediately exclaimed: "Then do you mean to say that you have actually seen Him?" I replied by saying, "Him?" Therein is one of the keynotes to the problem of discovering and recognizing God. For many centuries religion has misrepresented God and has created a false God, and now the church admits that the very God it has created is impossible of human realization and is forced to concede that such a God must be accepted on faith and can never be seen or actually known. Do you recall the pictures in the early Bible story books issued for children? Do you recall the pictures of God with his white robes and gray whiskers and long hair, sitting in a magnificent chair on a high throne resting upon the clouds? Do you remember how you used to look with awe and some degree of skepticism at such a picture and wonder at least who made the choir and why it looked so much like the center chair on the pulpit platform of your church? Do you remember wondering who made the robe that God wore, and why it seemed to be folded around His body like the robes that the Jews wore in Jerusalem? Do you remember wondering why the legs of the heavy wooden and golden chair did not sink more deeply into the soft clouds upon which it rested? Do you remember wondering who upholstered the beautiful little footstool upon which the feet of God rested? And last of all do you remember wondering who photographed or painted the picture of God and how He came to pose for the picture? What a God that was to reveal to the child mind and have it registered there in such an

indelible manner that nothing short of shocking spiritual revelations could remove it, and nothing less than a course in mystical study and metaphysics could supplant that erroneous creation. Was not such a God a graven image, a false idol, and a truly heathenish conception? And are men and women to be condemned as heretics because they have been unable to contact and become acquainted with such a God?

The most unforgiveable sin ever perpetrated by the church against man's spiritual conception of God was the invention of the idea and the claim that God is a person, a humanized being with human form, or any definite form concrete and material enough to be reduced to the limits of pen or brush. Even the ancient heathen's conception of God evolved in his own consciousness was constantly changing and becoming more superhuman and undefinable than the picture presented centuries later by the holy synods. To the heathen who tried to cut or carve his conception of God into stone or clay, his God was greater than man with none of the limitations of human form and with none of the characteristics of human personality. And as the heathen evolved in his stages of evolution and realization of the spiritual powers of the omnipotent mind, his idols became obsolete, and newer, more transcendental conceptions were created in his mind and he attempted to express these in his crude way by other strange images. There even came a time when to the average heathen tribe, the image of God was beyond any physical expression in stone or picture, and even the name of God was held to be unpronounceable and inexpressible. All this was supplanted by the modern, false conception of a personal God with all of the personal attributes of hatred, jealousy, revenge, mingled with mercy, love, and justice. Even the idea of prayer and the forms for prayer were so arranged that mankind was given the idea which still persists in these modern days that God is human enough to be influenced by adoration, long petitioning cries, logical arguments, detailed instructions as to what He should do and should not do, gifts of money even when offered by a

false heart, and last of all even by sycophancy.

Is it any wonder that those movements and those philosophies of modern times which proclaim to us a God who is impersonal, undefinable, and with a great principle, a great power, and a great mind are more acceptable to millions and gain thousands of advocates daily? Is it any wonder that this newer and truer conception of God enables men and women to find God and to become acquainted with God and understand the real nature of God? Such persons then know God not through faith but through works, not through pictures but through contact, not through preachments but through experience. And such persons in making contact with God, whether we call God "Him" or "the God," learn to know God's laws and God's way of working, and through this they also come to learn that they must experience all of the Divine principles, all of the Divine laws, and apply these so that through actual knowledge rather than faith they are able to perform the miracles of life and carry on as God intended us to do.

I am extremely happy in the fact that Rosicrucians above all others at the present time are more practical in the application of their spiritual unfoldment than any other students of the spiritual and Divine principles of life. As I contact them at various times, I find them becoming more proficient in the operation of natural laws and the application of Divine principles than others, because of their actual knowledge of God and the rules created by God in the beginning of time and made immutable.

Thy faith can make thee whole if that faith is based upon experience; otherwise, blind faith can lead thee astray and into the very depths of the dismal valleys of sorrow and physical death. I

shall never cease admiring the magnificent vision and the grand and noble as well as inspiring thought that was in the mind of that first Rosicrucian who introduced into our rituals and into our literature the phrase, "God of our Hearts." Every time I use that phrase in a Rosicrucian Temple or outside of it in connection with any Rosicrucian or spiritual work at the beginning of prayers or in any manner, I cannot help but think of how beautifully it expresses the true picture of God. It means that when we say those words, we are individually addressing the God that has been revealed to our inner emotions, the God that each one of us has sensed and come to understand and know, and which must be different to some minute degree in the hearts of each one of us. I, therefore, pray to the God of my Heart and you pray to the God of your Heart, and each one of us prays to the God of our individual hearts, in this wise we pray to the one God and to that degree of understanding and unfoldment which we have attained. In no wise, then, would you or I or anyone else pray to a false God or to a God that is your God and not mine, or to a God that has been created by someone else and proclaimed to us as the God that we must accept. And until each one of us can truthfully say "God of my Heart," we cannot say that we know God or have any conception of God or any right to make plea or prayer to God. Let us, therefore, so live and study, and evolve through our living and study that God will come to be enthroned in our hearts, seated upon the holy altar of the Temple within, with the feet resting upon the footstool of our holy sanctum, and speaking to us as a Divine Mind, personally known to us not in form or face but in Infinite Spirit, immutable and convincingly.

FOR YOUR HOME

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Cagliostro, the Mystery Mystic

INSTALLMENT NUMBER TWO

By THE EMPEROR



IN THE preceding installment of this biographical story of Cagliostro, I gave a brief picture of the man, Balsamo, and his wife, as we find it today in the police records of various cities of Europe, and in old court records and manuscripts of indisputable authenticity. From the testimony of hundreds who came into sorrowful contact with Balsamo and his wife, we find them to have been of the lowest criminal type, uncultured, uneducated, and unrefined in every sense. We find also that from London and Paris, in the north of Europe to the principal cities in the southern countries, they were wanted and were being searched for by the police and by innumerable individuals who had been victimized by their criminal acts. If ever there were two persons marked and labelled and definitely classified as wanted on hundreds of charges, it was Balsamo and his wife. Unkempt, cruel, and even sordid in appearance, ugly in features, vile in language, lewd in immoral practices, and degraded in perversions from which they could not refrain, even when they knew that each act brought them closer to the clutches of the police, these two persons had to rapidly shift from city to city, locality to locality, under all sorts of disguises in order to escape the police and the hundreds of others who were searching for them. Each large city became so unsafe for them that the last police records show them slinking away in the dark alleys and byways of smaller towns until they were lost in oblivion.

Notwithstanding this, our story now begins in London again where some time in July of 1776—only several years after Balsamo had left London—there appeared in this same city two foreign persons, a man and woman of unmistakable respectability, culture, and refinement, who engaged a suite of furnished apart-

ments on Whitcombe Street, Leicester Fields. From the moment of their arrival in London and their engagement of these luxurious rooms, the pretentiousness of their baggage and their many signs of wealth attracted so much attention that it is easy today to find in London records the notations regarding their arrival and what they did after establishing themselves in London. We cannot, therefore, find the least indication that this foreign man and woman entered the city under any disguise or with any pretension of hiding themselves from public observation. They gave the name of Count and Countess Cagliostro. Even the woman caretaker of the apartments was so impressed by the titles and the evident fitness of the titles that she lost no time in spreading the news about her neighborhood and adding that she believed they were Italians, although one or two remarks made by the Count indicated that he had been in Portugal. She followed up these reports a few days later with statements, which are still on record, to the effect that the couple were evidently very wealthy, inasmuch as both of them had many elegant costumes and the Countess seemed to have an unlimited amount of rare jewels. The next interesting item circulated in the neighborhood was to the effect that the Count was very busily equipping one of the rooms of the apartment with material which had come in large cases and boxes, and with other material which he purchased, and that he had explained that the room was to be his scientific and chemical laboratory. Thus, a certain section of London was made happy with a very new and mysterious piece of gossip relating to two very wealthy and strange characters who had suddenly dropped into their midst. Fortunately, the unusual nature of the Count's personal work in the laboratory, and the keen interest which the

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Countess took in the work of her husband, caused the gossip to spread rapidly and to become recorded in certain letters, reports, and other writings which were more or less permanent, and from which we can secure our facts at the present time.

Now, mind you, during the height of the career of this Count and Countess Cagliostro, it was claimed by their enemies, and especially by the official Inquisitor and the Inquisition held under the direction of the representatives of the Roman Catholic Church, that the Count and Countess Cagliostro were pretenders, and that they, doubtless, were the notorious Balsamo and his wife returned to London after a few years' absence. I am not presuming that all of my readers are proficient or expert students of human nature and human character, or that all of them are highly proficient in character analysis or psychoanalysis; but I am sure that not one of our members will believe that the man and woman whom I am now describing as the Count and Countess Cagliostro could have possibly been the notorious Balsamo and his wife. As you follow the story and actions of the Count and Countess, pause every now and then and compare these incidents in the life of the two latter persons with the possible actions and well-established habits of Balsamo and his wife. And, at the same time, keep in mind the fact that while the Count and Countess Cagliostro did everything they could to attract the attention of the public, the city, and government officials, persons of wealth, and even those of lowly stations, in order that they might win the favor of the populace and thereby carry on their great work more successfully, no one seems to have recognized the Count and Countess as Balsamo and his wife who had been recently attracting the attention of the public through the criminal activities.

The Count Cagliostro left one indelible impression upon the mind of everyone who saw him and who wrote of him in official and unofficial records, even during the court trials and imprisonment, and even in the pictures painted of him by several artists. All agreed that he was a plump, round-faced, jolly, happy,

congenial, smiling, cultured gentleman of Latin birth, with all of the inborn and well-established habits of a real gentleman. As we shall find by the examination of official records, even the poor in many cities testified to the fact that Count Cagliostro was always kind, optimistic, hopeful, cheerful, benevolent, and considerate of everyone's individual sufferings and tribulations. We shall also find that the magnetic personality to which so many refer and the highly developed intuitive powers which he demonstrated, as well as the other psychic faculties which he used, attracted the attention of those who were spiritually minded and who believed him to be one of the greatest mystics or spiritually trained beings of the century. We wonder how persons could have believed such things if the Count had been the ugly, cruel, dissipated creature known as Balsamo.

From the time of his very first known settlement in London, the Count had many important visitors. This is one point which we find reiterated in many of the records and authentic pieces of correspondence written during his lifetime. His apartments in London seemed to become the center of a new circle of blue blood and wealth. Social events were a rarity in the home of the Count and Countess but gatherings of a more important nature were very frequent. Not only the wealthy and the social elite of London attended these unusual meetings but characters from the continent, well known to the highest circles of London, made special journeys from points as far distant as Rome, parts of Austria, Spain, and even Palestine and Egypt that they might visit the Count and Countess. These facts are recorded in papers which show that they attracted the attention of the persons in the immediate neighborhood of the apartments and soon constituted an important topic of conversation in the highest social circles of London. One of the persons who more frequently visited the home of the Count and Countess was Mme. Blavery, a gentlewoman who could converse in many languages, and it is through her correspondence and reports that we learn many of the details of the private life of the Count and Countess in Lon-



don. This lady wrote to many prominent persons of Europe regarding her new friends and much of this correspondence was used during the court trials of the Count and thereby preserved.

One of the first impressions made on the public of London and parts of Europe regarding the Count was the story of his unlimited wealth. Whatever he wished to purchase was purchased with gold, and his gifts to the poor were always in gold. His wife's jewels consisted of pearls, diamonds, and rubies, and to those admitted to his laboratories he laughingly explained hundreds of times that he had the secret of making artificial jewels. There were times in the life of the Count later on when diamonds and rubies were used as freely by him as were his small pieces of gold, and yet by some strange trick of fate it was a diamond necklace which was his undoing, as we will see from the popular stories told of him. To accuse such a man of being concerned in the theft of a small diamond necklace during the very height of his career and power has always been the one suspicious link in the popular chain forged around him.

While his wealth and his power, and the mastery surrounding him attracted the attention of wealthy persons and persons of high estate, it also attracted the attention of shady characters who soon began to plan against him and contrived in every possible way to rob him or bring him into disrepute. Thus from the very start, we find that the Count's extraordinary ability to detect a false friend and expose him, or to sense an injurious plan and defeat it in a public manner for his own amusement and the amusement of his friends created lifelong enemies, and a dozen or more of these, including one more who edited a paper in London, left no stone unturned throughout the whole life of the Count to injure him and to strike back in revenge. It is again the old story of the man who tried to do too much for the poor and for the needy, and who thereby built up enmities as well as friendships.

It was the editor of the *Courier de L'Europe* who became the Count's first bitter enemy. He soon published and circulated stories detrimental to the

character and good intentions of the Count and always claimed that "upwards of twenty persons" would confirm his charges. In every succeeding contest, however, and on every occasion where some investigation of the life of Cagliostro was made, the editor could not produce even one witness to confirm the charges he continued to make. The legal and popular attitude in Europe at this time was to the effect that a person accused of anything was generally considered guilty unless he could prove his innocence. This was particularly true regarding the custom in France, but contrary to this was the custom in England. Therefore, the charges of the editor did not lead to any serious consequences in England.

During one of the early investigations, the Count added to the elements of mystery in his life by telling a story of his birth and his adoption by a great mystic in the Orient, and of his early education and training in one of the mystery schools of Egypt and other lands, which was considered wholly fictitious; and, since none of the facts could be easily proved and the whole story seemed like a fictitious alibi, it led to the belief on the part of some that the Count had a past of which he was ashamed. At this time he had not yet been suspected of being Balsamo, even though he was living in the very city and dealing with the very people who had been swindled by Balsamo and even though the Count had been brought to the attention of the police by his great wealth and that the police were still seeking Balsamo.

It was not revealed for a long time as to just what the Count was attempting to accomplish in life or what his great mission was, but we have an interesting record of how the Count finally began his real London mission, and we must admit that, from a modern point of view, he used excellent psychology and very fine business methods. One evening when he had a great many persons at dinner in his apartments, among whom were men and women of high position and who had been carefully selected because of their interest in his mysterious characteristics, he casually announced to his guests that he had a very rare manu-

script which he had found during the course of his travels and which contained curious cabalistic symbols and formulas by which many things could be predicted. He did not offer to show the manuscript to anyone but held it back until his second reference to it awakened so much interest that his guests demanded to see it. Then, with an attitude of merely agreeing to the request, he produced a very strange manuscript which was referred to later on in many letters written by these guests. He incidentally explained that one of the passages in the manuscript could be used to predict the winning numbers in even a game of chance. Knowing that most of his guests were at that time interested in the popular forms of gambling, he played his card, so to speak. Immediately, his guests demanded that the usefulness of the manuscript be demonstrated and the evening was spent in a form of gambling which enabled each one of the guests in turn to use the manuscript to good advantage. We should keep in mind here that the records show that the Count was not interested in gambling, personally, and that he did not profit by any of the gambling on this occasion, and that at no other time in his life did the element of gambling enter into his career even in a casual way. But this little gambling party was unquestionably staged by the Count, because he knew it was the one way in which his guests would be the most impressed, and thus report to others his possession of a rare manuscript of unusual value.

I will skip over the details of other incidents in his life in London but wish to call attention to the fact that the result of the clever introduction of that manuscript to his guests led to hundreds of persons seeking him as a possible student of mysticism and the cabala. We must keep in mind that during the eighteenth century Europe and parts of England were under the sway and influence of an awakening interest in anything mystical and occult. Students of oriental and mystical philosophy as well as the greatest scientific minds were seeking the authors and teachers of many rare anonymous doctrines and manuscripts that had appeared in print or had been

put in public circulation by word of mouth; therefore, many of the most eminent seekers for mystical instruction immediately came to the conclusion that the mystery of Count Cagliostro was solved and that the Count was an adept from the Orient and possibly the possessor of secret keys to strange knowledge. This immediately attracted a new class of visitors to his home, and this was the very thing that the Count desired, and for which he had cleverly planned for many months. To these new inquirers, then, who seemed sincere and worthy of truth, he confidentially explained that he was not only a Freemason but a Freemason of the Orient and a humble worker in the laboratories of the Rosicrucians.

By these statements, Count Cagliostro threw himself into a new ring and into a new circle. Since the details of the Count's life, as now revealed in documents and records carefully preserved in many places of Europe, would fill a large volume, I will have to skip over many of these and simply touch upon the high lights of his life. He finally left London and went to Paris and other cities of Europe, and in each place attracted the attention of the most learned persons as well as the most wealthy. In some cases, he explained that his wealth was supplied to him by the Rosicrucian organization, whose representative he was, and that his real mission was to establish new lodges, new laboratories, and new branches of the Rosicrucian activity where such work had not been established previously. In Bordeaux, Marseilles, and Lyon, and in parts of Germany and other lands there were magnificent Rosicrucian temples founded by him with large memberships, and without any of the unkind and criminal charges filed against him which were later brought against him by his enemies in Paris.

In Paris he rented a very large and attractive villa where he had not only luxurious living rooms and social rooms but also a beautiful oriental Rosicrucian Temple and an elaborately equipped laboratory. This building still exists in Paris and I have been through it, as have been a number of our members who were with us on our last tour to Egypt



and Europe. Historical records and correspondence introduced at his trial in Paris show that into this magnificent building in Paris had come the wealthy and the elite of all parts of Europe. And here also came kings and queens, and even the famous Cardinal de Rohan. Up the stone steps of the main hallway of that building have come gold-heeled slippers set with jewels, and the rustle of silk worn by many historical characters who made this temple a place of frequent attendance. In fact, it was because the King of France and his Queen, the Cardinal, and others of high position in France were students at the Temple and frequent visitors that Cagliostro became involved in the loss of the Queen's necklace and in the scandalous stories of Marie Antoinette and her diamonds.

I will reserve for the next installment the final details of his life and show what great good the Count and his wife accomplished for thousands of persons throughout Europe and point out to you how you may find in the popular story of his life the wilful mistake that was

made in identifying him with Balsamo. Certainly, as we find his true life revealed in the records and correspondence of his time, we are impressed with the fact that he was criminally maligned and purposely misrepresented by the church Inquisition when he was charged with being Balsamo and imprisoned for the crimes committed by that man. To think of Balsamo living in the heart of Paris in a magnificent home, posing as Count Cagliostro, and for years dealing again with the very people who had been deceived and defrauded by Balsamo is one of the most inconsistent features of the story; however, his prosecutors caused many to believe this at the time of his trial and even now all present-day accounts of Cagliostro still repeat these facts without any investigation or without any other authenticity than the false records introduced at the trial.

Surely this man's life contains a mystery story worthy of a famous play or scenario. The next installment will conclude the brief outline of this truly great man.



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

The author, William Dudley Pelley, has been well known in the literary and editorial world, having written many articles for leading publications. His experience substantiates many of the profound principles which Rosicrucian students receive in their studies. It is a book which you will be proud to have in your library; when the article appeared in the American Magazine it brought comments from every part of the world. Mr. Pelley is an experienced writer, and writes in an interesting and fascinating way. This book may be secured from the AMORC Supply Bureau, postage paid, at the very nominal price of 35c. (Please do not send stamps for this book.)

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Helping You To Help Yourself

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



FROM time to time we learn of teachers who go about the country presenting a doctrine which proceeds to show the seeker for knowledge and power that anything which may be desired can be obtained by merely concentrating the mind upon the object, condition, or thing, accompanied by a persistent and unflinching demand directed to the subjective self, for materialization. Presumably, nothing more is necessary. We find many books which deal with the subject in precisely the same manner. Furthermore, we come into contact with many persons who have diligently tried this method over a long period of time without obtaining results of any kind.

Very recently one of our members sent an urgent appeal for assistance with regard to his financial situation, stating that all funds had become exhausted and that his entire family was perilously near to acute want. The letter was indeed pitiful, so the matter was given immediate and special attention. In following up the case a little later, we discovered that our petitioner had failed to benefit by what had been done for him because he concluded that his part in the transaction was made complete when the request for assistance was transmitted to Headquarters and so, thereafter, spent his time in complete idleness and inactivity despite the fact that there had been placed in his hands, through a source which apparently had no connection with his petition to the Welfare Department, an opportunity to serve which would have brought him an immediate return of approximately one hundred dollars. He waited for a miracle to happen—he expected the Cosmic to do all. After two weeks of neglect, the opportunity which he had failed to seize went to another who was more alert.

This incident is mentioned to show you that when Cosmic help of any kind is sought, that co-operation on your part must be given to thus enable you to earn the reward you seek. That is the Law—it is fixed, changeless, and inescapable. You are at liberty to choose the period of any Law or Principle you desire to actuate, the higher, constructive phase, or the lower, destructive one, but you must abide by the choice you have made. Others may assist you in solving your problems provided you, too, are endeavoring to find the way, thus indicating a willingness to submit yourself to the full requirements which Nature demands of those who would come into harmony with her purposes.

Everything in life has its price and you and I must pay in full. The remarkable and outstanding fact in this connection is that we always have within ourselves the full price which is demanded of us for the object of our quest. Sometimes this consists merely of thought activity, while in other cases this must be plussed with SERVICE in action. Action alone does not always constitute service, for quite often the motive behind the act is selfish and designed to be unfair although represented to be just. Every interpretation of success along any line must contain the element of constructive service.

Let us have an illustration of the application of the Principles involved in this discussion. We desire Happiness. This is purely a mental state in which HARMONY is the dominating factor and we have not the slightest doubt that this quality is good as well as representative of the higher, positive, constructive phase of the Law. Could we ever hope to achieve Happiness by indulging ourselves in thoughts which are opposite in their nature? Could we ever hope to give happiness to others or attract it to ourselves by being unkind to those



about us; finding fault; entertaining envy; filling our mind with resentment and thoughts of similar nature? Many seem to think so, for it is such processes as these that are frequently used and Happiness remains a stranger, much to the wonderment of the aspirant. Help is asked but somehow it does not come in its fullness. The reason is plain. Either the idea of intelligent co-operation has not been perceived or there is an unwillingness to do anything on the part of the applicant to attain the desired end, which infers a disinclination to give up erroneous habits or practices of thought for better ones.

Here again, the Will of choice is active and so we must abide by the consequences. As we analyze the foregoing, we begin to realize that unhappiness is not arbitrarily sent upon us by an all wise and merciful Creator but that it is all a matter of choice on our part. When once created, we find that inharmony envelops us with an atmosphere which appears to contain all forms of unhappy and disturbing conditions. Is it not fortunate that we have within ourselves the power to alter and change the manifestation by making a new and wiser choice?

Now let us examine another illustration of the points under consideration in which mental action plus service constitute the important factors. We are asked to give attention to a problem which concerns the obtainance of a position. Uniform Laws are applied and our part of the work is done. If, however, the applicant does not attempt to co-operate by becoming receptive, no result can come about. It will be well to look into the meaning of co-operation and its requirements. When help is asked, the first step has been taken toward the solution of the difficulty and the Cosmic now takes one. It is then your turn to follow quickly with another step and that must be ACTION, for activity is a fundamental and integral part of the fundamental process of all Laws. Our lectures show us that everything in Nature is in constant motion and we observe the exemplification of this in the unending action going on day and night within our own bodies.

The proper attitude to assume now,

is to realize that you have set in motion a Law which must bring about the condition or thing desired as you fulfill its demands. Therefore, you are to become CONFIDENT and you are to make this CONFIDENCE real through expression. You are not assuming confidence or faith if you entertain thoughts of fear, doubt, and uncertainty, for these qualities are diametrically opposed to confidence and will, and, of necessity, produce a contrary effect. Now, you are to prove your confidence by taking action. Go forth and look diligently for the position you desire and do not doubt your success in obtaining it for as you do this and comply with the other simple requirements stated, you will most assuredly be guided to the object of your desire. Do not stop to consider whether business conditions are good or bad—seek and seek diligently.

Another point entering into the ultimate result is this: You must possess a willingness to give to any employer, SERVICE, of a quality and quantity exceeding even that which may be expected of you and even more than you may be paid for giving. Those who follow this Principle are rarely without work, for the demand for persons of this calibre is uniformly greater than the available supply. Apply your SERVICE intelligently and skillfully. If an employer is well served, you also serve his customers and have thus made of yourself a channel for the distribution of much good.

It will be seen from careful consideration of the foregoing that when assistance is asked in the solution of your problems, that unless you also do something, our portion of the work is lost so far as you are concerned. There are two errors into which many fall. One is, that after the petition is sent in, the applicant is lulled into the belief that a miracle will happen without any further effort on his or her part. The second mistake is that the person does not become inspired with CONFIDENCE, but instead, entertains fear, doubt, and uncertainty as to the outcome. There are no miracles—all things happen in exact accordance with Law. Fear, doubt, and uncertainty are inhibiting thoughts which neutralize the good you seek.

There is no such thing as failure of response in the activation of any Law. It either responds upon the positive or negative pole in precise accord with the predominant nature of the thoughts which proceed from the mind. Mind is the lever by which all things are ac-

complished. Do not scatter broadcast thoughts which are detrimental to your own good or that of others. You must unerringly reap what you sow. Sow, therefore, only good seed that all may receive abundantly of the good things of life.



Man—A Creator!

SO FAR MAY HE GO AND NO FARTHER

By FRATER JOHN TIEL, F. R. C.



DURING the month of March, just past, there appeared in all the principal newspapers of the United States a startling announcement to the effect that an eminent physician and scientist believed he had discovered a method whereby the scientist in his laboratory might artificially or spontaneously create life. With proper credit to the scientific minds of the present day we question whether the newspapers have correctly quoted the scientists, and we are positive from the interview given by the scientists that the headlines on these newspapers wilfully misrepresented the exact shade of his meaning. He says that while working with a certain water element secured on the coast of Japan and used in the preparation of medicinal necessities, he discovered a primitive form of life evolving out of a dry and lifeless powder. He further said that his investigation of this strange occurrence led him to believe that he had found the origin and primitive form of the first living matter to be created out of non-living matter in the days when life first began on this planet.

We are not very deeply concerned with his laboratory experiments, for these were conducted long ago not only by the Rosicrucians of the past periods but even in our own modern days in

our Rosicrucian laboratories in New York many years ago. Furthermore, the experiments of Loeb and Littlefield, and later of Dr. Littlefield independently, demonstrated the Rosicrucian principles that are given forth in our teachings as being sound and in accordance with natural Law. What we are concerned about is the impression that these newspaper items have made on the minds of millions of persons and the false conclusions that many will draw from the brief statements of the experiments.

The headlines in the newspapers would tend to make one believe that man may become a creator in a new way. The very thought is startling to some. Man—a Creator! We know that the fundamentalists will raise their hands in horror and proclaim the thought blasphemy and condemn the experimenter to the ranks of the atheists and the outcasts for all time. The more tolerant persons will smile and recall that scientific speculation is one thing and actual demonstration is another.

After all, however, man is a creator, and in this he is just less than God. In the first place, man was created by the Creator of all beings to continue the creative work on this earth plane. His very life is a Divine mission preordained to be filled with the work of creating. Man has the creative power of God consciousness and he has been given the greatest



privileges that God can bestow upon man—the privilege of creating man in his own image as God created man. It may be argued that man in creating man is merely reproducing himself, as do the most simple forms of plant and animal life, and it may be argued that man does not actually create but merely subdivides and reproduces that which was already created. It may further be argued that man cannot create man out of nothing as it is supposed God created man, and that, therefore, man cannot equal the great creative work of the God of all beings.

But God did not create something out of nothing. Least of all was man a creature of nothing. Before man was created, God was, and the God consciousness was, and God's life was. Man was, therefore, created wholly as an extension, a continuation, and a projection of God's own life force and consciousness. Man, in creating and reproducing himself, is continuing that original creative process, and he has been given the privilege to use that process and to discriminate as to when, and where, and how. In these privileges and powers, man is certainly a godlike being and most surely a creature in the image and likeness of God.

Back of all creative processes in the material expression is the conceptional creation in the mind, the intellect, and the consciousness. In fact, it is in the mind that all real creations have their concept and their origin. Thus it was with God, thus it will ever be with God and man. And if we are to marvel at the creations of God and the things which He so beautifully and wonderfully brought together out of chaos and out of darkness into light, our wonder and admiration must be directed and focalized more upon the magnificence and majesty, the beneficence and unselfishness of the mental concept in the consciousness of God which preceded the physical creation.

All of God's creation is in accordance with a Divine plan so complex from the earthly point of view and yet so beautifully and geometrically simple from the Cosmic point of view that it is still the subject of the most extended research and the most devoted adoration. It is

the most sublime and transcendental fact in the whole book of spiritual knowledge. That God should have deemed it justifiable and should have been willing to extend his own consciousness and creative powers into multiple forms of higher and lower life in this universe is the most astonishing fact facing every student of Cosmic and spiritual Law. As students of Spirituality and spiritual principles, we can never cease singing the glory of the mighty conceptions in the mind of God preceding the beginning of creative expression.

At the same time, however, we must not lose sight of the fact that the mind of man is a part of the mind of God, and the mind of man is capable of marvelous conception and creative functionings little suspected by the average person, and occasionally applied and used by those who have learned of the great Power residing within their earthly beings. It is of this creative part of man and of this power to create that I would call your attention at this time.

When man uses all of the mental, spiritual, infinite creative power of his Divine consciousness, he is a marvelous creator and is actually cooperating with God in the further development of the universe and the building of God's kingdom on earth. When you stop to think of the achievements made by man since the dawn of his history on earth, you will see that he has gradually mastered and harnessed, and applied the forces and principles of the earth. For centuries, the rapid flow of water through the rivers and over the falls was a source of danger, annoyance, and trouble to primitive man, who tried to live on the banks of rivers. Today, man has learned how to control, direct, and apply that great force to his benefit and he now lights his home, operates machinery, and finds heat and power through that great force that once threatened to annihilate him. He has learned how to take the invisible and unknown vibrations out of the air and accumulate them through dynamos and batteries, and brought this invisible power into his control for his greater use. He has learned how to make the soil obey his wishes; he has learned how to utilize the winds that once destroyed the things he possessed

but which now serve him in giving him further power and energy. He has learned how to take the gross, rugged, useless minerals of the earth and heat them and mold them to forms of utility. In all of the things that he has created and accomplished, the first great step was the mental concept or the creative power of his mind. The mind of man is unlimited and limitless in its creative possibilities. It is not too much to say that whatever man may conceive of and create in his mind, he can materialize eventually if he uses it for the creative powers resident within his being. In all of this creative work, man has not been a rival of God nor has he disregarded a Divine Power by supplanting it with a unique power of his own. He has sim-

ply used the creative power of God within him and has been the messenger of God on earth carrying out God's further plans of creation.

When men and women come to realize that the concentration of their creative thoughts and infinite power of mind can build up out of the intangible elements of the Divine consciousness a thing that can become a tangible and actual thing in our material life, then these men and women will realize the Divine origin that is theirs and the creative power that is their natural and Divine birthright. In every sense man is a creator, and in the Divine sense he is a part of God, creating for God in accordance with God's plans.



The Chatter Box

By THE LISTENER-IN



DURING the few days preceding the New Year celebration at the Supreme Temple on Thursday March 20th, I wandered about from department to department and listened to some of the correspondence that came from the various American and foreign branches of the organization who were making reports or exchanging annual fraternal greetings. I was greatly surprised at the facts and figures that revealed the widespread and increasing activity of the Rosicrucian Order throughout the world. The report from the Spanish-American branch, covering the Spanish speaking countries of Central and South America as well as the West Indies, was very interesting. They have translated much of our work, it being used in conjunction with their own lectures and rituals that are sent into many parts of South America and they have, during the year, formed many groups and branches in places where the Rosicrucian work has never been established before. Supreme Grand Master

Serra of the Spanish-American branch is expected to make a visit to Headquarters during the coming year, and this will undoubtedly result in a widening of the activities of that jurisdiction so far as Spanish speaking persons in North America are concerned.

Speaking of places in which Rosicrucianism has never reached, I am reminded of a photograph I saw the other day that was sent from the Gold Coast of Africa to our Secretary here. I was surprised to learn that such a distant point, far from the centers of modern civilization, was one of the very ancient locations of early Rosicrucian activities. The branch of the work there, held exclusively for the colored race of that coast, has been active for many years and the photograph sent to Headquarters was of the Supreme Council of the colored branch of Africa which showed a group of colored men in evening clothes and all with unquestioned intellect and culture stamped upon their countenances. I do not know when I have seen such a group of highly evolved men of



the colored race. The letters of fraternal greetings that have come to us at times from that section have always been couched in the finest language and express the utmost enthusiasm for the Rosicrucian work which they claim has been the only means of higher cultural education in that part of the country.

Speaking of the colored race, I wonder how many of our members know that throughout the world there are many colored men and women, or men and women of the so-called black race, in the Rosicrucian Order. In most countries these persons have branches or groups of their own because they can join in the studies with more freedom if they are able to attend group meetings composed wholly of their own race, and because they prefer to carry on their own propaganda among their own people in this manner. There is absolutely nothing in the Rosicrucian work which discriminates against the colored race or any race, and so far as their souls and psychic and mental selves are concerned, they are considered Rosicrucians on an equal basis with other races. They, on the other hand, are timid about causing any strange feeling through their association with other members and, therefore, seek to be in their own distinctive branches. This consideration on their part indicates the evolution of their culture and psychic natures. Usually, we find these persons very enthusiastic students, courteous, sincere, loyal, and greatly devoted to the ideals of the Rosicrucian Order. Many distinguished characters of the black race in America are members of our organization, and they not only hold very responsible positions, but are prominent in educational work, the theatre, music, and other intellectual occupations. The Emperor has been working for some time on a magazine article dealing with the facts of the evolution of the colored race as revealed by the Rosicrucian teachings and I hope to see that article printed in our magazine very shortly.

We were all amused here at headquarters during the month of March at an unusual incident. Some visitor to the museum took away with him two Persian hand-embroidered cloths valued at several hundred dollars and a small

piece of the famous benediction stone from the Temple of Amenhotep in Egypt. We reported the loss to the police and the newspapers, the latter recalling the fact that this benediction stone carried with it the old Egyptian spirit of unrest which remained until the stone was returned to the place from where it was stolen. This they interpreted as the famous Egyptian "curse" and so stated the newspaper articles. The item attracted so much attention that it was telegraphed to all of the newspapers throughout America and hundreds of clippings were sent back to us by members who expressed the hope that the piece of stone would be returned. The funny part of the incident was, that as soon as the notice appeared in the local newspapers the stone was returned and left on the front stoop of the museum building the next day with a note saying that the person who took it did not want to keep it any longer and was glad to get rid of it. Of course, we had to smile at the uncomfortable attitude on the part of the person who took the stone which was probably due more to his conscience than anything else, although his conscience did not tempt him to return the stolen cloths.

Brother Yeager, who has written several fine articles for our magazine, is planning to go on a trip around the world within the next few months and intends to contact certain conditions and persons in various countries in order that he may write some more interesting articles and give us much special information. We hope Brother Yeager has a very happy time.

Speaking of tours and traveling, the Supreme Secretary and his wife, and Brother Shibley, our editorial and publication manager, and his wife, are going to Europe during the latter part of April to spend several months in visiting the various headquarters of the Rosicrucian Order and will attend special sessions of the organization in northern and southern France, the Riviera, Rome, Venice, Vienna, Prague, Berlin, Rotterdam, The Hague, Paris, Toulouse, London, and other cities. Because the Emperor is going to Europe again next January with the large party of AMORC members and will attend other winter ses-

sions of the foreign branches, he could not attend the summer sessions in Europe this year, and has, therefore, delegated the Supreme Secretary and Brother Shibley as his representatives. We are sure that they will come back with many illuminating articles and much important information, especially since they will spend some time in Germany assisting the German organization in conducting its large conventions. We hope that our members will keep in mind the absence of the Supreme Secretary during the months of May and June and will, therefore, realize that letters addressed to him will be delayed in being answered, unless they are of such a nature that they can be answered by other department chiefs at Headquarters. The Supreme Secretary will return to America just in time for the National Convention of AMORC this summer.

Speaking of the convention reminds me that I heard some of the plans being talked over the other day, and there are many wonderful and beautiful treats in store for those who can arrange to come here and attend the convention in the Supreme Temple during the week of July 23rd to 30th. All delegates and officers coming officially to the convention and all members wishing to make any plans or arrangements should address their letters to the Convention Secretary, c/o AMORC Temple, San Jose, California. Economical rooms may be secured at several hotels here and reservations will be made for all delegates and members. There will be many interesting lectures, demonstrations, sessions, discourses, discussions, and ritualistic ceremonies during the week as well as some pleasant social events, and parties of sightseeing. Be sure to write to the Convention Secretary if you think you can come to this convention so that he can make some arrangements for you.

I heard the Trip Secretary say the other day that it appears that quite a few of our members constantly write to the Emperor or to the Supreme Secretary and ask whether they are eligible to go on the trip to Egypt and Palestine next January. Any member, new or old, in any grade of the work from the first to the highest, is entitled to go on this

trip so far as eligibility is concerned. The newest members will derive as much benefit and profit from the lectures and sightseeing, social affairs included, as will any other member, and they will be on equal standing with any other members. The questionnaires and deposit slips have been sent to all who first wrote about going on the trip, but if you have not received such information, be sure to write to the Trip Secretary and tell him. If you think there is any possibility of your going on the trip or if you have any friends who would like to go on this trip, write a letter to the Trip Secretary, c/o AMORC Temple, San Jose, California, and ask for a copy of the Tour Book, and it will be gladly sent to you.

I see that the reading room contains many new copies of interesting foreign magazines. It is surprising how many of these foreign magazines speak of the Rosicrucians, and especially of AMORC in various parts of the world. I am not referring, of course, to the many Rosicrucian magazines published by AMORC, itself, in foreign lands but of other helpful magazines. Such an excellent magazine, for instance, as "The Rally" published in London and devoted to all students of life's problems. It has contained a number of excellent articles for many months, and in its March, 1930, issue it had a very brief but interesting article on the subject of reincarnation, which was well written and convincing in its few fundamental principles. It has also extracts from the "Rosicrucian Digest" and contains announcements of the various AMORC publications and books. Those living in England should certainly find "The Rally," published at 9 Percy Street, London, a very helpful magazine. From the opposite part of the world there comes another magazine of great usefulness to students. It is called "Practical Psychology," and is published by our good brother, J. K. Powell, at Serious House, Macquarie Place, Sydney, Australia. This magazine, too, has contained many reprints of Rosicrucian articles from our magazine and has done its utmost to further the development and growth of Rosicrucianism in Australia.



I saw a newspaper clipping sent to Headquarters the other day in which it was announced that a Carnegie hero medal had been awarded to the widow of Brother McClelland of Fond du Lac. Brother McClelland lost his life by voluntarily risking it to save the lives of others who, in June of 1929, were imprisoned in a gas-filled chamber. The medal contained this beautiful thought: "Greater love hath no man than this that a man lay down his life for his friends."

There have been many interesting discussions at Headquarters recently regarding our various representatives and our activities in different parts of the country. Perhaps our members do not know to what extent the AMORC is carrying on the very efficient and elaborate program of extension work throughout North America. In addition to having representatives in hundreds of cities, who are conducting meetings and interviewing prominent persons, and in addition to heavy advertising in magazines and newspapers of all kinds, the radio is being used in many localities and special lecturers and traveling representatives are carrying on in a very unique manner. One of our most interesting field workers is Brother Kirma, the well-known demonstrator of telepathy and various forms of mind reading, who is appearing at the principal theaters throughout the central states at the present time. He has created considerable interest in Ohio during the past month and will probably visit many Ohio and Indiana cities during the next two months. At all of his stage performances he closes with a lecture about the Rosicrucian work and the AMORC and in his radio messages over the air he includes reference to AMORC. He is distributing thousands of pieces of literature each week to inquirers and seekers and astonishes everyone with his unique demonstrations of mystical principles. If you hear the name of Kirma being mentioned over the air or see his advertisement in the newspaper, be sure and get in touch with him, and he will be glad to know you. Another great worker in our behalf is Dr. Bhagat-Singh Thind, who is undoubtedly the most learned, spiritual, profound Swami that has lec-

tured upon the American platform in many years. He is an intimate friend of the Emperor, and they have carried on psychic contacts with each other for many years over many lands, and he is also a friend of the highest representatives of the Rosicrucian work in India. Dr. Thind lectures for periods of one to three months in each prominent city of the country, giving two lectures daily, at 3:00 and 8:00 p. m. All his lectures are free to the public and include subjects not touched upon by the many other popular lecturers and are truly profound in their spiritual revelations. Dr. Thind does not close his public lectures with private classes or classes of paid students of any kind, but directs all of his students at these public lectures to join the AMORC and become students of the high teachings in this manner. Dr. Thind is on the Pacific Coast at the present time, but a few months ago was in Chicago and other central cities. In the past year he has lectured to over a million persons, carrying his message of AMORC as no other representative has ever carried it before in this country. If Dr. Thind reaches your city on the Pacific Coast in the next few months, be sure to go and hear him. Make yourself known and our good brother will be glad to shake your hand and he invites those who are AMORC members to speak from his platform whenever they are qualified to give a brief talk and thus help the great work. In another way, we are being represented throughout the southeast of the country at the present time by a wonderful mystical and symbolical production called "Pandora in Lilac Time." This elaborate production, which has toured America for the past three years and has appeared in several hundred cities, is claimed to be the most spectacular, costly, beautiful, and instructive mythological and spiritual drama ever produced on the American stage. It requires hundreds of performers with elaborate setting, color effects, and technicians. Sister Cora Belle Morse, the well-known New York actress and stage director, is in charge of the stage production, while she is assisted by one of our brothers as business manager, and by our former publicity manager at

Headquarters who had joined the production staff to aid in its wide publicity in each section of the country. The production has been endorsed by governors, mayors, and city officials in every locality, and if you see this beautiful extravaganza being advertised in your city for two or three days, Sister Morse will be glad to have you get in touch with her or her assistants and will greet you before or after the performances in a cordial manner. Each production of this play advertises AMORC and the entire production staff make it their business to spread the light of the AMORC in each community.

Speaking of nation-wide propaganda, we wish to say that during the past month fifteen hundred additional libraries have been added to our free list to receive the "Rosicrucian Digest" each month. Some of these libraries are located in prisons, and other public institutions, and branch libraries in communities of all sizes. If your public library does not carry the "Rosicrucian Digest," ask them if they will accept it as a donation from AMORC each month and get their promise to place it upon the shelves. Just let us know, and our librarian here at Headquarters will see that it is mailed each month. During the past year many thousands of dollars were spent by the Extension Department at Headquarters to place AMORC literature, books, and magazines in the hands of the reading public of North America, and during 1931, we intend to spend even more than this amount in making the AMORC known to the seeking public.

I was permitted to glance through a very large and lengthy report recently received from our official delegate who was sent to Germany to aid in the revival of the German Rosicrucian organi-

zation in its new cycle. This report contains many startling disclosures and it may be that some day some of this matter will leak into a magazine article. One thing very definite in the report was a signed and sealed document bearing the signature and seals of the Imperator of the Rosicrucian Order in Germany, which has an unbroken history back to the time of the original foundation of Rosicrucians in that country. This document very definitely states that none of the independent, personal, Rosicrucian "Societies" in America claiming to be branches of the German Rosicrucians are authentic or in any way chartered or sponsored by the German Rosenkreuser, and therefore, such independent American movements not affiliated with AMORC have no connection with AMORC, and have no connection with any German foundation even though they claim this to be true. Our representative describes the wonderful receptions by mayors and important characters in each city when our representative arrived in each place, and was greeted by the local members and officials as the special delegate of AMORC. Our representative will remain in Germany for a year and will send to us many valuable translations to be used in future magazine articles.

Speaking of new matter of an interesting kind, I find that the Imperator has just completed one of his inspired periods of art, during which he has painted some very large canvasses. One of these of an interesting Egyptian nature and very large in size now hangs in the Museum at Headquarters. At present he has turned his attention again toward writing and a little bird has whispered in my ear that the pages that he is piling up in his private study at night will be an additional volume to the Rosicrucian library.

ARE YOU GOING ON A VACATION?

If you are going to be absent from your home for two or three weeks, do not think of having your lecture stopped during your absence. It requires ten days to two weeks for us to put a stop check on all of our system and completely alter your mailing so that lectures would not go to the old address. By the time we had succeeded in doing this, you would be getting ready to return home. If several lectures accumulate while you are absent, you can easily make up for this by reading two of them each week for several weeks and thus catch up with your class. Stopping your lectures breaks the contact with the organization in many ways just when you may need it the most. Many thousands tried this suggestion last summer and were delighted with the idea. If you are going away for many months, we can easily forward your lectures to you.



Cathedral Notes



HE reports from our members briefly outlining the many remarkable experiences they have had through their contacts with the Cathedral prove that the AMORC has provided for many thousands of persons the most ideal means of worship and meditation since the dawn of civilization. Thousands who have not been tempted to attend church in recent years and many thousands who have found no soul satisfaction in their formal means of worship are reporting that the Cathedral of the Soul has given them the place and condition in which their soul can rejoice, find illumination, and happiness.

Hundreds of letters indicating remarkable cures and changes of material conditions have been reported each week, and even those who reported at first that they were having some difficulty in contacting the Cathedral reported later that the contact had been made suddenly and now the Holy Sanctum is easily reached.

One of the most universal comments is to the effect that as the Cathedral is approached and during most of the contact within its sublime environment, the magnificent music of a transcendental nature is easily heard and enjoyed. This one great pleasure has brought more joy and incidentally more surprise and wonderment to our members than anything else.

Reports show that the contact with the Emperor at his special periods was perfectly made by many thousands, and

unusual benefits are derived from all of the periods in those cases requiring specific help in accordance with the schedule given in Liber 777.

Be sure that you keep the book called Liber 777 close at hand for daily consultation, and if you have lost your copy or given it to some friend, write to the Supreme Secretary for another copy.

During the month of May the Emperor will make special contacts in the Cathedral during the fourth periods of each Thursday night. This will enable those who could not arrange the time period for such contacts during April to do so more conveniently during May. Those who are ill will find that our Welfare Department is working directly and much more efficiently through the health periods of each week, which is in accordance with the health schedule on page nine of Liber 777. Those who are seeking business or financial aid will find that the second period on Tuesday, the third period on Thursday, and the fourth period on Saturday, will be devoted to their help during the month of May.

At the third period on Thursday, May 22nd, a special experiment will be conducted in the Cathedral by the Emperor and one of the masters of the Far East. All who contact the Cathedral at this time and discover the nature of this unusual experience will find a new and illuminating idea that will be helpful to them and we shall be glad to have them describe any outstanding incident of the experience in a letter addressed personally to the Emperor.

IN THE VALLEY OF HEART'S DELIGHT

On May 17th, at Santa Clara Valley—the most beautiful valley of the whole of California, where the first city and capitol of the state were located at San Jose—will celebrate its three-day festival with a grand floral parade. The festival is called the Fiesta de las Rosas, and the parade will include miles of floats trimmed in fresh flowers and symbolical of the popular songs of the day, and the whole city and valley will be filled with music from hundreds of bands, gay parties, outdoor amusements, and typical Spanish joyousness. If you cannot be here for this wonderful annual affair that brings thousands from all parts of the country, ask your neighborhood theatre to be sure and show the news reel that contains the moving pictures of this wonderful floral parade. The pictures should be shown in most parts of the United States within ten days after the parade. Come to beautiful San Jose for the Fiesta if you can.

*The
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The Mind's Control of Matter

A FEW IMPORTANT POINTS FOR OUR
MEMBERS TO REMEMBER

By FRATER HAROLD WEST, F. R. C.



T WOULD appear from much that is being popularly written these days that the influence of mind on matter is a contest between a superior intelligence and a lesser intelligence. It would also appear that this contest, constantly going on, is a serious and difficult one, and only occasionally victorious for the mind.

The truth of the whole consideration is that matter has no intelligence of a directive, creative nature, and, in fact, has no intelligence of its own that could compete in any way with mind. The most exhaustive and analytical study of matter from the most minute cell to the most perfect specimen of molecular construction shows that such intelligence as matter may manifest as, for instance, reactive consciousness within a cell, is only the reflection of Divine Law working through the consciousness of the cell.

The consciousness manifested by matter shows that it is merely a form of obedience to nature or Divine Law following the dictates of Infinite Mind without the ability to reason, analyze, conclude, protest, or disobey. Certainly, such consciousness cannot be considered as an independent intelligence of its own, and we have, therefore, no reason to think that matter can think or reason, or come to any decisions which are contrary to or in contest with the Divine Mind in man.

Matter, by its very nature, is a slave unto Divine Mind. The moment a new cell of living matter is formed, it becomes a cell of living matter, solely through the introduction into its body of a form of consciousness which is merely the subjective obedience to Divine Law. It is, therefore, both a slave unto mind and

must remain subjective to the mind in order that it may continue to manifest a living consciousness.

When we speak of using our minds to control matter, we mean that we are going to direct into the cells of matter that additional form of consciousness and mental activity which material cells do not possess. In other words, we are as a part of the immortal Divine Mind of God, going to do the thinking, analyzing, and reasoning for matter, and then give it the conclusions we have reached, and thereby instruct it as to what it should do and should not do.

There is no contest or strife in this process, and there is no resistance on the part of matter to our dictates. The great interference and the only obstacle to the successful control of matter by mind lies in our own mental and spiritual attitude toward mind and toward matter. If we believe that matter has complete and perfect intelligence of its own and that it can catch a cold or evolve a process of decision, or create a subnormal or abnormal condition of itself, then we attribute to matter a high degree of intelligence, and at the same time we tear down the omnipotent and high position of the Divine Mind in us which we might exercise to control matter.

In other words, if we believe in the intelligence of matter, we must disbelieve in the superior intellect of mind or at least in the exclusive control of mind. We simply put mind and matter on the same level, each having a similar intelligence, and, therefore, rivals for control and domination. Such an attitude has been responsible for man's enslaved position in this world, and has made him bodily and mentally incapable of domination over the earth in which he lives.



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