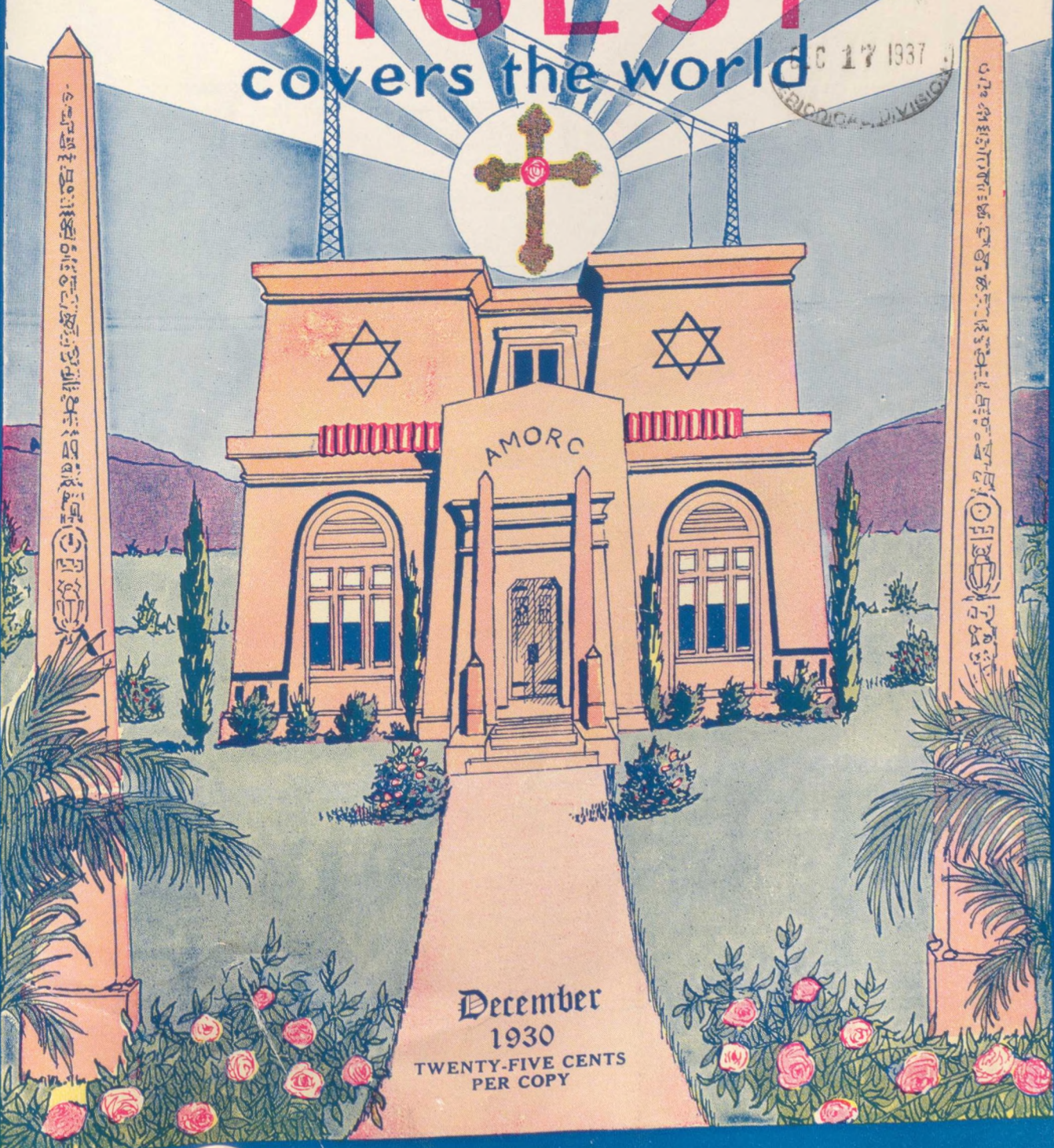


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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

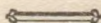
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The
THOUGHT OF THE MONTH
 "Seek Ye First the Kingdom"
 By THE IMPERATOR

Christmas Greeting!

Every officer, department manager, and employee of the staff at Headquarters unites with me in sending to each and every member of our organization and to every reader of this publication our sincere and very best wishes for a Merry Christmas and Happy New Year. Through our correspondence and through our many forms of contact with all of you, we feel that we are close enough to you to extend our hands and with a cheery smile give you these greetings, as though in person, and hope for you the very best that life has to give. We regret that we cannot write a personal letter to each and every one of you, but we can unite in this manner to send to all of you the very happiest thoughts at this holiday period.

—The Imperator.



AM not going to preach a sermon—far from it—but I am going to start my talk with a text. The text is this: "Seek ye first the kingdom of Heaven and all these things shall be added unto you."

I am not going to do as the good preacher folk do and analyze each and every word of this text until the 12:30 tick of the clock and then call it a preachment and close the service. But I am going to call your attention to a few significant thoughts that are incorporated in this wonderful injunction.

The words really give us a command and a promise in typical Rosicrucian manner. Our members will probably

realize that wherever a command or a law is given to the student of our work, that a promise of certain fulfillment is always added to the command. It is this principle in our work, always made manifest in actual demonstrations, that proves the practicability of the Rosicrucian work. In the above injunction we have the command, "Seek ye first the kingdom of God!" This is followed by the promise that all things will be given to us. In fact, it says that all things will be *added*. I think that we can properly devote a few minutes to analyzing the promise.

The promise seems to be an additional blessing that will come naturally after having sought the kingdom of God. In other words, seeking the kingdom of God has its own blessings and rewards as an inherent part of the principles and

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procedure. But we are told that having sought the kingdom of God, certain other things will be added to our blessings. It is the nature of these other things that will interest a great many of our members.

We may think that because of our continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of life, that the average man and woman of today is but little interested in the spiritual things of life. If this is true of the human race today, it must have been true in the time when the above injunction was so forcibly stated to the multitudes.

The mere fact that people were taught to first seek the kingdom of God intimates that they were leaving this great blessing out of their consideration or were making it secondary in all of their seeking. Certainly, Jesus was not unaware of the necessities of life, and did not mean to imply that we should have no thoughts about our requirements for food, or the health of our body, or the safety of our personal position, nor did He believe that it was wrong to desire to have a comfortable or safe home and enjoy the necessary and wholesome luxuries of life. His statement to several individuals that unless they gave up their wealth, they could not follow Him or enter the kingdom of Heaven was not meant to be a general rule for all mankind, nor did it imply that all material things which we possess constituted a detriment to our spiritual advancement.

In the one outstanding event where He instructed the individual to give up his wealth, He was talking to one who was in possession of great wealth and who gave his devotion to the accumulation of wealth and made it his god. He directed His words principally to this individual who laughed at the teachings of spirituality and who boasted of the fact that with his great wealth, he could buy anything or secure anything in the world that he needed. Saying to such a man that until he gave up his wealth, he could not enter the kingdom of Heaven had an entirely different meaning than would have been indicated if such words had been spoken to a person of moderate circumstances.

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It is a fact, however, that is neither religious nor sectarian, that unless a person seeks first of all the blessings and grace of the spiritual life, the other things of life cannot be obtained through the laws of universal adjustment. There are only two ways, after all, whereby the material things of life can be secured. They must be either earned, deserved, or else they must be wrongly obtained through theft, deceit, error, or evil. This applies not only to money in coinage, but to property, to clothing, home, food, physical protection, health, happiness, contentment, and peace.

There are certain laws or processes which govern the attainment of these material things by whichever method we use. If we use the right method and earn or deserve the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, prayer to God, or the application of certain metaphysical principles. No matter which one of these processes we use, we can expect results only if we have earned and deserved what we are seeking. On the other hand, if we are trying to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and other means. From the Cosmic point of view, it makes very little difference what processes we use, for if we are attempting to secure what we have not earned or deserved, we are violating a fundamental law, even though our processes may come within the so-called man-made laws. We often hear it said by those who complained about the peculiar or unethical processes they have used to secure certain material things in life, that what they have done has been "within the law." They may carefully and cleverly evade the limitations or restrictions of man-made laws, and thereby defeat them, but there is no way whereby you can evade the Cosmic laws, and if you use any method "within the law" of the Cosmic, you must use one which is legitimate, honest, clean, and proper.

Therefore, we will concern ourselves with the processes whereby men may obtain the material things of life in the only legitimate way that the Cosmic rec-



ognizes. This legitimate way is through earning and deserving what he needs, regardless of whether his needs are actual necessities or even luxuries, for it is possible for one to earn and deserve even the luxuries of life and to have these given as a blessing from the kingdom of Heaven.

To earn and deserve the things of life, however, is not so simple as it seems. Of course, there are those in this world who are like parasites and who walk the highways proclaiming that "life owes them a living," and that the community at large must support them inasmuch as they did not ask for an existence here on earth, but since they are here, God and mankind must feed and clothe them. It is useless to argue with these persons or to discuss their contentions. It is not until man comes to realize that life owes him nothing, but that he owes everything to life, that any human being is ready to take the first step in the right direction.

The gift of life itself and of consciousness constitutes the greatest blessing that God and the Cosmic can bestow upon a human being, and the possession of these things makes every human being under obligations to God and mankind. It is an eternal debt which can be paid only by the manner of our living. Therefore, instead of life owing anyone anything, we are never clear of the great debt that we owe to the universe.

If we wish any other blessings in addition to those of life and consciousness, such as continued health, protection against disaster and disease, ill fortune and poverty, worry, and strife, we are seeking for those things which will place us under greater obligation than that of our Divine birthright. God has probably given man the faculties, the creative power, and the talents with which and whereby he can create and accumulate through his own efforts the things that he actually needs. By obtaining them through his efforts, he earns them. If he seeks for and does those things which he cannot create or produce through his own efforts, he must earn them and deserve them in some other way.

Seeking the blessings of life by earning them and deserving them requires that, first of all, man should attune him-

self with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of the blessings of life or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both of them to grant our wishes. From the spiritual or Divine point of view, God and the Cosmic expect us to place the spiritual needs of life above the material things.

It is a fallacy to think that only on Sunday or in our religious periods of meditation we should acclaim the real part of man as being spiritual, or the real part of our existence as being a spiritual existence, and then on the other days of the week place the material things of life above the spiritual. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory. Man's material requirements of today are of no importance tomorrow, and the material things of yesterday, which seemed to constitute the dominant requirements of life, are looked upon as nothing at the present time.

Only life, itself, and the consciousness within our body can be considered as the real and everlasting requirement of our existence. We should not be surprised then that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense nor really essential to our continued spiritual existence. If we had to separate our material existence from the spiritual one, we find that we have the reality on one hand, and only the shadow on the other. Without fostering and developing the reality, the shadow would soon pass out of existence.

Man's great requirement, therefore, is to build up, develop, and mature the spiritual part of himself. Until he has made that part of his being pure and as nearly perfect as it is possible for him to do, he has neither right nor privilege to demand or seek for material blessings, or material possessions. This is what is implied in the command, "Seek ye first

the kingdom of God!" If this is the paramount desire and ambition in the life of any human being, it means that all other things will take a secondary place and will be left to the fulfillment of the law, as promised in the latter half of the injunction. Seeking first the kingdom of God and raising one's self to attunement with the spiritual powers and principles of the universe will bring in its wake and as a rich reward all the other necessities which will be *added* to the blessings of the spiritual life.

I call attention again to the fact that seeking the kingdom of God brings its own inherent rewards and blessings. If I could only make my Brothers and Sisters realize that, after all, there is nothing so inspiring, so filled with peace, happiness, perfect health, joy, and contentment as the development of the spiritual nature, I will have accomplished a great good for each of them. As we lift up our hearts and attune ourselves more closely with God and the Cosmic principles, we find our health becoming more nearly perfect, for there will be a greater influx of the creative principle and of the power to heal. There will also be an influx of happiness and delightful inspiration that will supplant our human desires for earthly pleasures and tinsel things of a material life.

It is not strange and it is not uncommon that those who have found grace with God and attunement with the spiritual kingdom have discovered that many hundreds of material things, which they thought they needed and which seemed to be actual necessities in order to enjoy life, have slipped into past memory as childish whims and fancies and are now of no practical need whatsoever. There is no earthly pleasure that can possibly take the place of spiritual joy. There is no earthly music made by the hands of man that can equal the celestial music of the Cosmic or the songs of the angels' voices. There is no art of an earthly nature that can take the place of the sublime and transcendental beauties clearly seen in periods of Cosmic attunement. There is no physical rest or comfort, no material contentment of mind, or ease of mentality and art that can equal the controlling and soul-inspiring peace that comes through

Cosmic attunement. There is no food that will nourish the body, no drink that will quench the thirst like the Divine waves of spiritual radiations that pour into the human body in the rush of spiritual meditation. There is nothing that will clothe and adorn the human form and make it so attractive and so admired among men as the majestic aura radiating from a spiritually infused being.

Until each of us has learned to have these blessings and has enjoyed them and realize them to their fullest extent, we are incapable of judging what we really need in life. Man may think that he needs more food or a better home, or better clothing, or more money, or relief from some physical condition, and these beliefs may constitute the great desires and dominating wishes of his life, but he is incapable of judging until he has enjoyed the fullness of spiritual life. Therefore, until man first seeks the kingdom of God, he is not ready to know what he needs nor prepared to receive the things that may be added unto the Cosmic blessings of the spiritual life.

And, most certainly, until man is in attunement with the spiritual kingdom and is giving of his heart and mind the full devotion and adoration that rightfully belongs to the Cosmic, is he entitled to ask the Cosmic for its further blessings, which will be added to what he has and which constitute the secondary material things of life. The serf could not go before the lord of his domain, and the subject cannot stand before his king, and ask that the additional blessings of life be given to him unless he has made manifest in all of his thinking and doing a loyalty and devotion to his superior that proves his worthiness to receive what he asks for. Man cannot approach the Cosmic nor enter upon the Path, nor go into the silence, or sit in meditation seeking the greater things of the material world, until he has earned them and deserved them by giving of himself that loyalty, that devotion, that cooperation which he must give to enter the kingdom of God.

Let this be a command and a promise unto you and let it be the controlling law in your life: "Seek ye first the kingdom of God and all these things shall be added unto you."





Visit the New York Headquarters

AN INTERESTING INVITATION TO ALL
EASTERN MEMBERS

BY THE SUPREME SECRETARY



IT GIVES me the greatest possible amount of pleasure to announce at this time the many surprising and interesting facts regarding the new Temple and reading rooms of the New York Chapter of AMORC.

After many years of planning, and at a considerable expense, we are happy to say that we have materialized in typical Rosicrucian manner the dreams we have had for our work in New York City.

Every member of our Order living anywhere in the eastern section of the United States will be vitally interested in the following facts, and every member of our Order anywhere who is apt to travel to or through New York will also be pleased to read of these facts.

The New York branch of our work, which was the first Grand Lodge established under the present cycle of activity, developed its greatest growth and power while its temple and offices, library and consultation rooms, were located in the old French villa in the Chelsea district of New York. This large building, entirely occupied by the New York branch, afforded much room for many activities, and the great Convention of our Order held in the summer of 1918 was but one of the many notable events held in that building. Old and quaint, the building soon became inadequate for modern activities, and the New York Chapter decided to move to a newer location. The problem of finding just the right place with the

proper dignified environment with all of the modern facilities became a problem, indeed. In the interim, the work was divided between several locations and no attempt was made to increase the activities or to take care of the desires of the rapidly increasing membership in the metropolitan district.

The Emperor, who was the first master of the New York Chapter, has always looked upon that branch in that city as his first spiritual home or Rosicrucian sanctum. Naturally enough, he has been somewhat jealous of its growth and development, and has entertained elaborate plans for its future. It is not strange, therefore, that he should have constantly examined and looked into every feasible means of carrying out his plans, all the while creating in his mind the ultimate realization of his dreams.

It will be interesting to our members to know that these have now reached their culmination and this is why I am happy to make this announcement.

I presume that most of our members have read in the past some of the Emperor's comments about Brother Nicholas Roerich, a Rosicrucian of many years, with connections in many countries, and one of the world's most prominent painters, philosophers, poets, and peace advocates. His residence for a long time in Tibet and other Oriental countries, where he made hundreds of paintings and gathered together thousands of Oriental relics, has been described in newspapers in all parts of the world.

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While he was absent from America, many of his friends and patrons of his art planned and built for him the magnificent Master Building on Riverside Drive, at the corner of 103rd street. Here, in the most exclusive section of New York, a building of magnificent size and supreme height was erected as a tower and monument to the work of Roerich. Roerich, himself, saw to it that in the heart and center of this great building, a magnificent temple was completed, which is in fact, a Tibetan Temple, constructed of and containing the thousands of things that he brought from Tibet. It is the only temple of its kind anywhere in the Western world, and in other parts of this building are other halls and assembly rooms of a beautifully artistic and appropriate Oriental nature.

Brother Roerich and the president of the Roerich Museum and the other officers of the great institution, which is known as the Master Building, have been most happy to cooperate with the Emperor in the carrying out of his plans. In fact, it would appear that the building of this great structure with all of its typically Rosicrucian and Oriental features was the Cosmic fulfillment of part of the plans visualized by the Emperor for a number of years. Finally, these plans came to a definite form when Brother Roerich and his respective officers of the Museum assured the Emperor and our organization that they would be happy to have the New York Chapter of the Rosicrucian Order utilize the Tibetan Temple and the other halls for their Temple convocations, and to have other rooms in the building as inquiry offices, reading room, experimental rooms, and for consultation and study.

About the first of October, last, these plans were completed with the assistance of a committee composed of enthusiastic New York members aided by the former master of the lodge in Philadelphia, and the officers of other groups in nearby cities under the leadership of the Deputy Master of the New York Chapter, who became chairman of the committee for the completion of the new plans. Every Rosicrucian principle, every power and facility possessed by the Headquarters in San Jose, and every form of voluntary service offered by the

members of the eastern district were focused upon the carrying out of the plans in as rapid and proper a manner as possible.

Finally a general meeting of all of the hundreds of members in the heart of New York was called for Sunday evening, November 2, in the large lecture hall of the Master Building. It was presumed that this hall, one of the finest assembly halls available in New York, would be adequate for such a meeting. An excellent program was arranged and the Emperor sent to the committee a special message to be read, while he would submit to them psychically from San Jose his blessings and benediction at the time of the reading of the message.

You can imagine how happy we were to receive word before the meeting was ended that the attendance was so large that two halls in the Master Building were filled to an overflowing, and that the entire meeting was a tremendous success. Only members were invited, and the large attendance clearly shows how great and enthusiastic has been the growth and development of the work in New York City. Reading from the report that was sent to us before the night had passed, we have these words directed to the Emperor:

"Your message was a Divine masterpiece and of deep significance. The meeting was a tremendous success, necessitating an over-flow meeting in another hall, and the entire membership pledged their support enthusiastically to the new plans and the new work."

Perhaps the most interesting part of my announcement is in regard to the plans of the activities of this New York Headquarters. In the first place, every member of the Order, whether a lodge member or a member of the National Lodge by correspondence, is invited to attend and participate in all of the activities and benefits to be derived from the work at the new location. We want every member living in New York to feel that this is his or her spiritual home and that he has the same right to walk through the beautiful portals of the main entrance of the Master Building on Riverside Drive and enter the Temple, or visit the art galleries, the AMORC reading room, inquiry office,



experimental temple, or consultation rooms, as though he was an actual tenant of that building, and had the most personal interest in its maintenance and activities.

The building, being located at 103rd street and Riverside Drive, is very accessible, because the 103rd street subway station is only a short walk from the building and the Broadway trolley cars pass 103rd street, and the Riverside stages also pass the door. The view over the Hudson and the rest of New York from the great heights of the floor upon which the AMORC reading room and inquiry offices are located is an inspiring sight, and a secretary and other officers will be found here all day long and each evening of the week, except possibly Saturday evening. The telephone number of the general offices is Clarkson 1700. If you will call this number and tell the switchboard operator you want to speak to the AMORC Rosicrucian officers, you will get in immediate touch with competent persons who can give you good advice. In a few weeks another private telephone will be installed, and the number will be given to members only, so that they may have a clear, private wire for confidential communications, which will not be known to strangers. Be sure and write the above telephone number in your note books, so that it will be handy, and you will also find it appearing in the directory of lodge and branches in the last few pages of the Rosicrucian Digest each month.

All of our books, magazines, and propaganda literature and leaflets, can be secured at the inquiry office, and many other books can be read in the library, and classes will be held on various nights of the week for the review of lessons under competent guidance and the further instruction in the experiments and demonstrations of the work. All members are entitled to the benefits of this additional help in their studies, and all that is necessary is to go to the Rosicrucian inquiry office in the Master Building and register, so that you can be advised when there will be groups of students in your particular grade of work and study, meeting regularly for further help.

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In addition to these personal helps, there will be a general assembly of all members once a month in the beautiful temple for an additional lecture or discussion with appropriate music and other features.

Perhaps the most interesting of the plans, however, will be the monthly general meeting for the public in the larger hall of the building, on which occasion the very best speakers, finest music, and the most trained workers will be present. These public meetings will afford our members an excellent opportunity to bring their friends to this wonderful building to see the marvelous paintings, the wonderful architecture, the Tibetan Temple, and hear an interesting lecture, and meet the very fine people of all walks of life who are united in this great work. If you have friends or acquaintances who want to know what Rosicrucianism really is and what kind of people belong to the Order, and where they meet, this will be your opportunity to bring them with pride and the assurances that the proper impression will be made upon them, and that any mistaken notions they may have regarding Rosicrucianism will be eliminated by attending just one of these carefully planned public meetings. In order to make these meetings a success, your hearty cooperation is required. We, on our part, are going to extensively advertise these public meetings in the New York papers, for they will be a regular monthly feature throughout the year, and will soon become a real public institution of regularity.

But, in addition to this large advertising, we want everyone of our members to come to these meetings and bring some friends along for the purpose of spreading more light regarding the true nature of Rosicrucianism and the high quality of its membership. We want New York to become acquainted with the fact that the Rosicrucian Order is not a strange and weird cult of fanatics, nor a religious fanaticism of some kind, nor a fortune-telling, money-grabbing proposition like some of the so-called mystical organizations that have been holding forth in New York in recent months. Too many persons living in New York have been misled by

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some forms of Rosicrucian meetings held by those not connected with our organization, and here they have heard the strangest kind of fanatical discourses and talks on superstitious beliefs and strange practices. We are going to make New York acquainted with the fact that there is only one real Rosicrucian headquarters in New York, and this one is located in the proper, dignified environment, conducting meetings that are sane and rational, and attended by the very finest people of the most intelligent classification. We want each member to feel a certain pride in this great work in New York, and we want each one to attend these meetings and urge others to come.

Please note that on the first Sunday evening of each month there is a general meeting of all members, and on the third

Sunday evening of each month a PUBLIC meeting for members and strangers.

Many other interesting features will be conducted by the New York Chapter of the utmost benefit to each member. Drop in any evening or on Sundays and make yourself acquainted, and if any who read this magazine are not members, they should also visit the Rosicrucian offices in the Master Building and secure many interesting pieces of literature, and find there a welcoming hand, and a heart that is willing to give them any possible help, advice, or service without fees of any kind.

Our congratulations to the New York members, and especially to the committee, on the fine work it has accomplished in opening the magnificent branch in this beautiful location.



Attracting the Blessings of Life

SOME PRACTICAL SUGGESTIONS WHICH THOUSANDS
HAVE FOUND USEFUL AND DEPENDABLE

By FRATER H. J. MEEKENS



THIS is practically the close of the football season and I have enjoyed many games, as perhaps many of our members have enjoyed them. But the other day I had the opportunity to participate in the ceremony dedicated to the celebration of a victory. One great university in the west had played a wonderful game and beaten a rival university. The victory was a surprise to the majority but it was won by the best playing I have ever seen. In the evening a great banquet was held and the representatives of the victorious university were assembled in a great hall and there was much speech-making. I have heard many such speeches and often one is bored with the constant repetition about the greatness of the team

that was victorious. But there was one outstanding speech on this occasion which I shall never forget, for it crystallized in my mind many principles and ideas which I have held for a long time and which I have seen demonstrated in the lives of many others.

This interesting though brief speech was made by a very elderly gentleman, an associate of the Supreme Court of his state and a former graduate of the university that had been victorious in the day's game. He did not devote his time and words to the aggrandizement of the football team but paid humble and magnificent devotion to his Alma Mater. I never heard in so few minutes so much real loyalty and devotion on the part of a student to the school from which he had graduated. Many, many years had passed since he walked out of the university with his credentials in his hand



and a fond farewell to his classmates. In that time the university had enlarged to five or six hundred per cent, in both buildings and number of students.

Times had changed, conditions were different, classmates had become famous characters or passed to the Beyond, and the old group of professors were no longer connected with the university, the halls and corridors were no longer familiar, the campus was completely changed, and there was nothing about the whole ensemble to recall pictures in his memory, but still there was a living, vital emotion in his heart which was of the essence of gratitude, loyal devotion, and lifelong praise. The old man's voice trembled with an excitement that would have been unappropriate and unnecessary in any speech of his while acting in a judicial capacity. There was fire in his eyes, plainly creating a light that was of his youthful days, and there was an enthusiasm in his tone that carried conviction.

He stood before the great crowd in the banquet hall not to praise the team that had brought victory to his old university, but to express his pride that the institution he loved was being admired that day by millions of people throughout the west. He told how he would be moved by regret and hurt to the quick whenever he heard the least criticism of his university. He explained how he felt unhappy if he learned that the least of the trees on the campus had died and no longer blossomed in green.

He was deeply sorrowful whenever he learned that any student now graduating from the university felt the least unkindness to it. He was jealous of its reputation, a self-appointed guardian of its integrity, a protector of its future, and a lifelong booster for everything connected with it. He liked to feel that the sun in shining never missed a spot of any of its buildings or any of its grounds. He liked to think that the roses and hundreds of other flowers that bordered the lawns were larger and brighter than any other flowers that grew in the west. He was convinced that the professors and workers in the university were the best that could be secured. He was sure that its courses of instruction were equal to if not better than those offered by any institution of learning

anywhere in the world. He could not contemplate that his university needed anything that its graduates did not immediately provide.

Wealthy men had contributed fortunes to building libraries, gymnasiums, research laboratories, dormitories, and other buildings, as monuments to their sons who had graduated from it. The least desire on the part of the Board of Directors for any improvement brought an immediate response from the hearts of every one of its graduates but more than anything else that might count among the assets of that university was the love and devotion in the hearts of its former students.

As I listened to the speaker, I realized how well it typified the one great creative power that rests so lightly in the hands of the average human being, and of which he takes little cognizance and unknowingly allows to remain inactive. The one power that every human being possesses and which can be applied to the greatest creative work in the universe and which brings unlimited reward and blessing is the power of devotion of life.

Throughout the history of civilization we find that the greatest institution for the betterment of man, the greatest movements for his improvement and evolution have been those which have been supported wholly by the enthusiasm of a sincere devotion. States and nations may appropriate funds, the sale of bonds may raise actual money, and taxation may provide incomes, but all of the material power thus accumulated and utilized in the physical creation of material things cannot equal the power that is given to any movement through the love and devotion of its followers.

The crusade that conquered the Holy Lands from the grip and power of the pagans was not made possible through wealth or through the power of money, but through the power of Love. When Peter the Hermit, a humble, unknown, simple soul, appealed to the Pope at Rome to allow him to go out and preach the need of a crusade to save the Holy Land, the Pope explained that if the crusade was to be a success at all millions of dollars would be needed, enormous funds provided, and the entire plan carefully financed. But Peter begged that he be given the holy benediction

along with the privilege to go out and preach the doctrines of loyalty.

Across many lands and over many highways this man in humble robe rode upon an ass and preached day and night to those assembled in the highways and byways. Wherever he talked he raised the cry of "via Crucis," in the name of the cross, or by way of the cross, would the Holy Land be saved. The rich and the poor, the overlord and the underlord, the royal and the humble ones, the provincial ruler and his serf alike, united in the armies that were formed to cross the foreign lands and suffer privations, want, storm, strife, and thousands of obstacles to reach the goal of their devotion. It was the greatest army that had ever been organized in the whole of Europe that proceeded to the south and east with no other motive than that of loyalty and devotion.

Patriotism is of the essence of loyalty and devotion. The love for the homeland, like the love for the home itself, is born with devotion. Our country like our home becomes to us what we put into it—nothing more or nothing less.

We may easily understand the rich rewards of such devotion by a few moments' contemplation upon the opposite of all of this. Let us turn the cast over and examine the die on the opposite side and we will plainly see what happens when there is no beat of love and no throb of devotion in the breast of man.

Whenever we find a man who is devoid of devotion to home or country, we find one who is a failure in life and who is deprived of all of life's greatest blessings and rewards. Wherever we find men or women devoid of ideals to which they are pledged, or devoid of principles which they love and adore and hold more sacred than anything else in life, we find men and women who are outcasts and miserable in their sufferings.

The Rosicrucian Order is my Alma Mater. It is my university, my school, and my spiritual and intellectual home. In the several years that I have been affiliated with it I have been re-born, re-made, re-generated. It has given me a new start in life, a new beginning, a new pathway to peace and success and happiness. To me it is the idol of my worshipping, second to my worship of God. I do not slight my home or family

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by bringing the Rosicrucian Order second in my devotion, for the Order has made my home what it is, and it has made my wife and my children happier, healthier, and dearer and sweeter to me than they were in many years before I united with the Rosicrucians. Each member in my family has listened to my song of appreciation and has been swayed by my emotional loyalty, and now sings the songs of praise that I sing and unites with me in the adoration that I pay to my university and my school.

Together the members of my family as a unit give freely of their love and devotion to this great work. We are jealous of every word that is spoken about the Rosicrucian Order. We are jealous of its good name, of its integrity, of its symbols, its methods of operating, its officers, its least point of procedure. In our hearts and minds it shall never want for anything. It must be preserved and maintained into eternity. It must ever live and shine with the glow that ages have kindled and matured into a fire that can reach the heart of every being. It must overcome all the obstacles that may beset it. It must negate every action that would injure it. It must become an unconquerable power in the world in order that it may fulfill even the desires and ambitions in my heart. This is how I love the Order and this is how I give my devotion and my loyalty.

I came into the organization through such loyalty and devotion on the part of others. I admired the persistency and the very determination with which others around me defended every critical remark, or every smiling gesture related to the work of the Rosicrucians. I admired the Rosicrucian principles before I knew what they were because of the love and admiration they had created in the hearts of other men and women. It is such devotion as this that makes the Rosicrucian organization a real power. It is because of such power, fostered in the hearts of its members, that both the organization as a unit and the members as individuals have a power reacting within them that makes them successful and happy.

I have found, as others have found and as probably thousands and millions have found in the past, that if we give of loyalty and devotion to the Order, or



to our church, or to our university, we create in ourselves the worthiness and the readiness to be recipients of blessings and gifts. I have found that through my devotion I have earned the blessings of the Cosmic and that through my love for the brotherhood I have attuned myself with the invisible forces of the universe that smile upon my desires and bless me with their rewards.

Are you like some students in a university, or pupils in a school, or attendants at a church, who feel that if you give just a little of your time, and that of your money just what is needed, and give of your love and devotion only what may be called upon in emergencies, that you are doing your duty and making yourself right with the Cosmic forces? Do you dream of the organization, talk of it, think of it, and have it in mind every spare hour of the day and night? Have you adopted the Rosicrucian fraternity as your companion, as your spiritual partner in life; as your guide and your friend? Does your blood boil in your body when you think of those who would injure the organization and tear it to shreds this very day if it were not for the creative power of love that sustains it?

Do your emotions rise to a trembling pitch when you think of the attempts that have been made in the past and may be made even now to bring dishonor and ill-repute to this glorious organization and its activities? Do you feel the bitterness of chagrin when you think of those who have unlawfully and ungraciously adopted its name, or its symbols, or a simulation of them, for selfish, commercial, or undignified purposes? Are you ready to take the sword of righteousness from the shield of peace and raise it instantly to protest, defend, and guard the fraternity against any unkind word or unkind thought made by the representative of darkness and sin?

Are you ready to use the strength of your body, the blow of your arm, and the stern words of your tongue to silence any criticism that would unjustly and unfairly harm the organization? Do you seek to find those needs and learn of those principles and desires for growth and development so that you may give your bit, do your duty, contribute your mite and help to bring about

the realization of these desires? Do you go out of your way and deny yourself some other pleasure or release some other benefit or blessing in order that a spiritual or material gift may be given to the funds of the organization that it may have still greater power?

Are you ready to say that you care not how its funds may be used, nor care how your gift may be applied, or your money spent, so long as the executives, the directors, and the workers in the organization find joy and greater power in the use of what you have to give them? Are you ready and willing to leave all of the matters of management and directorship to the executives without criticism and without doubt? Are you ready to defend with every power in your being the good judgment, the good intentions, and the official acts of all of its officers? Do you sacrifice other pleasures in the pleasure you get through your devotion to the organization and in helping it?

Unless you can say "yes" to all of these questions you do not know the blessings of life that come through devotion and love. Furthermore, you cannot go to the Cosmic or appeal to its powers and intelligence for help and cooperation as can those who know such love and devotion as I speak about.

The great Masters who are undoubtedly and unquestionably directing the affairs of this Rosicrucian fraternity must work through the physical, material channel of the earth to manifest the earthly things that they require. You are one of these channels, as I am, and through us must the Masters work. Are you a willing channel? Have you offered yourself, as a means to the Masters, unselfishly? Do you daily offer your hands and your heart to the Masters of the Cosmic with the plea that they take of you and from you what they need to carry on the greatest thing in life—the work of your Alma Mater?

Unless you have done this you cannot know how the Cosmic in return will grant your desires and look with a smiling countenance upon you as one of their channels, one of their mediums of cooperation. Unless you have such love and devotion in your heart you cannot expect to hear, in the hour of your petition for help, the glorious "Thou has

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been a faithful servant to the Cosmic and in reward thy wishes shall be granted!"

I make a plea for an army of crusaders, defenders, protectors, of this organization. I have searched through its history here and abroad; I have searched through its records and its papers of achievement in this land; and I have investigated every action of its work since its first foundation on these shores, and I am proud and happy to be a humble associate of this wonderful organization. But I want it to grow. I want it to become the most admired—not most feared—organization in this fair land. Unless you feel this way and unless you express such a love and devotion you cannot receive from the Cosmic and the Masters the same blessings that have come freely and generously to those who have given their lives to this great work.

Down through the ages thousands upon thousands have given their lives and sacrificed their personal ambitions that the teachings and records and the precious knowledge of the fraternity might be protected and reserved for you. Hundreds of them have passed away in the flames at the stake because of their refusal to reveal the hiding place of records, a disclosure that would have destroyed the organization as the flames consumed their pages of knowledge. Thousands have been imprisoned, hundreds have suffered tortures, and many thousands have worked tirelessly, un-

selfishly, into the long hours of the night and throughout the long hours of the day copying, writing, translating, and recording the things which you now enjoy so freely and for which you give nothing, if you give only the paltry coin represented in the payment of your dues.

Thousands have traveled across countries in an almost endless search that they might find the portals of the temple and dwell therein. Other thousands have deprived themselves of actual necessities that for a time they might support and encourage the work which would bring the knowledge and power to start their lives over. If you are giving less than this you are receiving less than life holds for you.

If you would know what the new dawn and the new day holds for you at the beginning of a new life bring that new dawn into existence this very day by pledging your life, your love, your devotion to the Order, to the brotherhood and to those principles it teaches, its ideals and its executives, and see what a marvelous change will take place before another setting sun.

Be a crusader and a defender! Join the army with me and let us make ourselves a great and mighty power in the building up and re-creating of a greater and more successful movement under the banner of the Rosey Cross than the world has ever seen.



ATTRACTIVE ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

Last year hundreds of our members wrote to us before Christmas asking whether we had holiday cards bearing the Rosicrucian greetings, or symbol, which they could mail to their friends. We prepared a very beautiful folder consisting of fine, novelty paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations appropriate for Christmas and New Year. Inside of the folder is a timely greeting. These attractive greeting cards are printed in several colors and gold. They may be purchased from us at the special price of six for 80 cents or one dozen for \$1.40, with the envelopes included. Orders for these will be received at once, and delivery will be made to you, postage prepaid, at once. State the quantity of these you desire, and enclose the remittance for that number. No less than six to each order.

Why not order a dozen of these and use them to send greetings to your friends? The distinctive greeting and the unique folder will be a pleasant change from the usual monotonous form of Christmas greeting cards. Address your orders to the AMORC Supply Bureau as soon as possible.





The Fakirs of India

THE INTERESTING TRICKS OF MAGIC ARE
REAL MYSTERIES

By FRATER EMIL WOLLEN



AVE you heard the strange stories of the magic performed in India whereby flowers and trees grow before your very eyes, instantaneously, and whereby men climb ladders in an open space and disappear into the sky, and the other marvelous things that occur which the Western World has never been able to explain?

If you have heard of these things and have wanted to go and see them, let me take you with me on a short journey to the land of magic and we will spend an hour in witnessing the most curious of these tricks. First, we will journey to San Francisco and get aboard one of the great steamers that crosses the Pacific. Our journey will take us first to the cities of Honolulu in the Hawaiian Islands, then to Tokio and, after stopping at Korea, we will make a stop at Tiensien, then at Shanghai, and continue to Hongkong. Instead of sailing thence to Manila, we will continue on to the south and west to Singapore and then to the mainland again, stopping at Penang, where we will take another boat and sail across the Bay of Bengal to Calcutta. It is here that we will make our investigation of the reputed magic of India, instead of taking the train and going across India through Benares, Lucknow, Cawnpur, Arga, Arguam, Delhi, Jaipur, and Ahmadabad to Bombay. All of those Indian cities hold wonderful sights and strange revelations but so far as the magic of India is concerned

one hour in Calcutta will be sufficient, especially if we divide this hour into two periods, one half an hour in length late in the afternoon and the other half hour in the evening.

During the afternoon while resting in the shadows of the wide porches of the hotel, in order to be comfortably cool and quench our thirst with tea and light wines instead of risking the unboiled water or bottled drinks of native manufacturers, we ask the major domo of the hotel if he will direct us to the proper place to see the fakirs of India. If we have not already seen a number of them on our way to the hotel from the railroad station, and if we have not been solicited by representatives of these fakirs to stop and patronize some of them, we probably will have the great pleasure of anticipation as an added thrill. I have found that in most cases the anticipation was more thrilling than the realization and it should not, therefore, be overlooked, for it is part of the day's fun when planning to enjoy the magic of this country.

After the major informs us as to what we wish to do and where we shall go with a selected guide to see these fakirs, we begin to ask questions as to who they are and why they are at all. The information we receive in such circumstances is either interesting and extremely fascinating or dry and soon forgotten, according to the flow of language and the tricky nature of the guide we have had wished upon us. But, in general, we come to learn that magic was originally limited to certain castes in India who made it a profession de-

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spite the fact that there are hundreds of magical rites and rituals of a commonplace nature, used daily or weekly by all of the natives.

The caste which is more especially devoted to magic as a profession, or art, or religion, is that of the Yogis. The Yogis, as you may know, are primarily Hindu, but have added a few of the outstanding principles of the Mohammedan religion to their own. The true Yogi is very modest in his claims and simply states that he holds the material world in his hands through the use of certain magical powers which the invisible Ruler of everything has granted to him because of his particular caste and nobility of character, etc. You either become highly moved by the greatness of these people as you hear them described, or you think of the barker before the circus tent and decide that perhaps the Yogis have developed an excellent system of press-agency. The transmutation of pieces of metal into gold and silver, the immediate manufacture of rare gems, and the artificial creation of living things are only a few of the marvelous feats which the Yogi claims are quite common to him. I can imagine, however, the average high school boy of America listening to these claims and remarking aside, "Try and get him to do it!" That is precisely what we do try to do and it is precisely what we fail to do. However, I do not mean that they do not perform tricks.

After you are brought to a certain section of the city, or to the edge of a park, or to an uncrowded portion of the river bank, you will be suddenly brought face to face with strange sights. First, you will notice a half-naked man walking about with one arm raised straight into the air as though he was trying to pick a star out of the heavens and had been electrified in the attempt. You discover in a few moments that the arm is lifeless and practically paralyzed in this position, and you notice also that the man appears to be half starved and that you could study the human skeleton very easily by just looking at his body. You ask if he is one of the great magicians and you are told that he is a mere fakir.

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Then you come to another man who is bent over in some peculiar form like a contortionist on the stage who has become paralyzed in one of his physical culture stunts. This thin gentleman is also a fakir. A little further along you come to a man who is dancing rather weirdly on the points of a lot of nails driven through some old boards. He is holding his one hand out for some money just as the other fakir did, and he thinks you should pay him well because he is suffering such tortures from the points of the nails solely for your benefit.

Of course he too is thin and a fakir, but as you walk away without paying him any money you find that he stops his dancing and stands still on the nails just as though he was standing comfortably on the grass, and you stop to look a moment to see if there are any signs of suffering on his face now. You see rage and anger instead. And if you wait a few minutes you may see his little seven-year-old child walk up to him and step on the board of nails with its bare feet just as papa has done, and show no more signs of suffering than a cat shows in pussy-footing along on a velvet carpet. You wonder whether this is magic or not until you learn that they have a method of hardening the flesh on the soles of their feet to such an extent that the blunt nails, close together as they are, do not cause any pain of any kind.

You are beginning to wonder whether this is the magic that you have heard about or not, and you are told that these fakirs are religious fanatics who are torturing their bodies, or claim they are, for the sake of religion, and purely, incidentally, to collect money from tourists. Of course, the latter feature must be purely incidental. However, you are being rapidly led along to where the great magician is going to do one of his peculiar stunts at 5:25 in the afternoon.

You are taken into a large court or a building that is half in ruins and which has been slightly cleansed of its dirt and rubbish, sufficient to provide space around on its porch, which is enclosed on three sides of the court, where there are tables for sightseers to sit down to and have tea or other drinks while the performance is going on. As you are seated at the table and find others await-



ing the beginning of the performance, you realize that the whole area is not much different from the circus of Germany, or the show halls of other lands, where a small admission fee plus the consummation of much food and drink entitle you to witness a performance.

The crowd is large and there are no more vacant seats and yet you have to wait fully twenty minutes for the beginning of the performance. You begin to suspect that the waiting is in order to make the patrons buy more drink or more food, but this is not the real case for the magicians receive a very small percentage for his feats and is a very temperamental individual. He must have certain "conditions." This makes you think of the famous dark-room seances of America of a few years ago. In such cases the "conditions" usually consisted of the utmost of darkness and a very large amount of sympathy, gullibility, and self-restraint. The Yogi magician, however, is neither temperamental nor illogical in his selection of the precise moment for the doing of his several tricks.

You find afterwards, if you are successful in your investigations, that at a certain minute of each afternoon, according to the seasons of the year, a beam of sunlight passes between the walls of this court through a broken aperture and shines on to the pavement in the center where the trickster will perform, causing a sunlit area of about two feet square. Just before this beam of sunlight manifests itself, however, the magician appears. He carries with him a strange looking basket, dirty and covered with pieces of black cloth, as though to protect it from the light. He is dressed in the oddest combination of colors conceivable in a land where many colors are commonplace. His head covering is different from that of others and his little beard, long hair, strange sandals, and many personal ornaments, give him the appearance of a native of the Basque country of Europe and a gypsy of movieland, an Egyptian fellah, and a Hindu all combined into one. He has two associates with him who are garbed in the usual poor rags of the populace and they are carrying some rugs and pieces of equipment. They

spread out their rug and lay upon it the various articles they have brought along and then the magician places his basket at one side of the rug while he squats in the center of it.

First he pays his adorations to the invisible gods and goddesses of the world of magic, and chants and sings, interspersing his paragraphs with the ringing of little bells or striking a large gong which he has removed from the basket. Then he sits in silent meditation and makes an excellent pose and picture of a great mystic in the throes of mystical meditation. The position and attitude would look very appropriate on the cover of one of America's many pamphlets dealing with the development of the solar plexus, or the securing of unlimited supplies from the cornucopia of the Cosmic world. As he thus sits in silence the sunbeam finally reaches his eminence and he is bathed in golden glory. No golden Buddah in any of the magnificent temples of India that I have seen can equal in smiling countenance and sublime spiritual pose the posture of this magician, sitting in the sunbeam on his magic rug.

Thinking that we are going to sit comfortably in our chairs and watch the performance from the shaded alcove of the porch, we are rudely disturbed by a command that we must all face the magician. As we are crowded together as closely as if we were being grouped for a two by two tin type picture, we realize that we are looking squarely into the face of the magician who is about fifty feet from us. Then he removes from his basket another very bright device which proves to be a convexed mirror about twelve to fourteen inches in diameter. He places this before his crossed limbs at such an angle that the sunbeam is reflected directly toward us with a blinding, golden, yellow light. We are really facing the reflected rays of the golden setting sun of India. With this beam of sunlight passing from him toward us in a straight channel about twelve inches in diameter, we find, when he manipulates his hands in front of the beam or the mirror, we must look through the beam of sunlight or sideways in order to see his hands at all.

First, he takes from his basket a snake about three feet long. It coils and then

straightens itself out as he rubs his hand down its back as though giving a massage. Then he takes a little whistle from one of the baskets and blows three blasts upon it. This is followed by taking a small flute and playing upon it a weird tune which would do justice to any saxophone in America. The snake changes its position and raises its head up and faces him. More and more of its body is extended in the air while its tail or rear length of its body is coiled under it. There it sits in such a beautiful position that you cannot help thinking that it would make a wonderful candle holder for an ornament on your what-not table.

Then he adjusts his clothing about him with one hand while holding the flute with the other. His many wraps become loosened from his body so that there is much space between them. Suddenly and without any warning he drops the flute from his hand and mouth and claps his two hands together with one loud, sharp noise and, presto-chango, the snake is gone. Before you have a chance to think of where the snake may have disappeared to the magician assumes an expression of consternation and leans forward to lift up a part of the rug to see if the snake had dodged under it, and then looks out in the soil and sand between us and himself as though expecting to see the snake making headway for us, and with the blinding sunlight still in our faces, we are not sure whether the snake is coming toward us or not and we jump aside, prepared to meet its oncoming attack. In the meantime, the magician has arisen and looks about him as though still looking for the snake, and—the trick is over.

Again he seats himself in the center of his rug and shifts his mirror to meet the new or changing position of the sun's rays and we, feeling sure that the snake is not at our feet, again compress ourselves into a small unit and constitute an assembly of eyes and ears. This time we see that he fastens two peculiar things to his hands and begins to clap them like we have seen the Spanish dancers do.

He sways his body in rhythm to the clapping noise while he chants and sings. Finally he brings his hands for-

ward to a position in front of him, extended to almost the limit of the carpet upon which he is sitting, and makes strange passes over the torn fringe of the rug as though he wanted the frayed edge of the rug to rise up and assume a position like that of the snake. Our eyesight is concentrated upon the fringe, and then in the bright sunlight, we see a little green twig with a leaf or two rise up from the ground just on the border of the fringe. Up it comes rather jerkily, instead of smoothly, until four or five branches, with possibly eight or ten leaves, are in sight.

The height of the plant is now about seven or possibly eight inches. The singing stops, the clapping stops, and all is silent. The hands are extended again over the little green plant and passes are made with Oriental rhythm. It now occurs to us that the top of the plant is just into the bottom of the beam of sunlight that reaches from the man to our eyes, and no matter how we move our head one way or the other to look, the upper part of the plant is still in the reflected beam of sunlight. This makes it difficult to see the upper part of the plant as perfectly as we can see the lower part of it.

Now he takes from his basket a number of rings and puts them upon his fingers, each ring having large white stones like pieces of glass, but so cut as to reflect the sunlight with brilliant hues. Again making passes over the top of the plant with his hands in the beam of reflected sunlight he suddenly takes his hands away from the plant and there on the top of the plant we see a brilliant red flower. The flower moves a little as though unfolding, and he reaches forward, as though inspired to do so, and grabs the flower and presses it to his lips to kiss it, while he then drops it into the opening of his clothes so that it will be next to his heart. How he adores that lovely flower! It has brought him so much money today, yesterday, and it must earn more for him tomorrow and other days before he dare cast it aside for a new one. Precious, indeed, are these things.

You realize, now when the trick is over, that while his hands were over the top of the plant the reflected sunlight was shining in the palms of them, which



were turned to him, and the backs which were in deep shadow were toward us, and the sunlight in your eyes kept you from seeing what his hands were doing. Yet we must not suspect him of trickery for he is a Yogi, and a gentleman, and of high caste. For a few minutes, thereafter, we are further amused by some very commonplace tricks, such as collecting fifty-cent pieces, or its equivalent, from each of us, and, of course, an American half dollar is always asked for because it means little to the American and is worth so much to the native.

After the coins are collected he puts them into a box and shakes it and opens it to show you the coins are all gone. He is very sorry for this and explains that if you wish to have it back he will try and perform another miracle at midnight and have it for you in the morning. But since the others around you are reluctant to wait that long you agree with them that perhaps he had better keep the coin. He thanks you profusely for this and assures you that he did not intend to have them disappear so inconveniently. And his day's work is done. You suddenly find yourself walking with the others out on the highway and on your way toward the hotel. What wonderful magic and what a setting for it!

Then the evening comes and you are to witness still greater miracles in the moonlight. This time you are taken to the sacred precincts of a ruined temple near the suburbs of the city, because this performance is to be a sacred one, and is only done on certain nights of the year. I think about three hundred and sixty-five nights of each year, although I may be mistaken, and it may be three hundred and sixty-six. At any rate you are very fortunate if you happen to be in India on one of the nights when this great miracle is performed. When you enter this sacred garden and have made your signs and salutations of adoration or respect with all of the hypocrisy that you can create in your being for the occasion, which is in keeping with the hypocrisy that is so evident on the part of the gate keeper who collects the coins in advance, you find yourself facing a group of magicians and musicians there squatted about on sacred rugs and spiritually hilarious. I

put the word "spiritually" in that sentence because I was assured that that was what it really was.

Finally the performance begins with that very unusual trick of putting a boy in a basket, while one old man, who has no reason to injure the sweet little fellow, proceeds to stab his very long and clean sword into every aperture of the basket. Incidentally, it seems strange that manufacturers of baskets in India should arrange certain holes in the weave so that they are inconveniently placed. Be that as it may, the holes are there and into them goes the sword blade without any trouble. After you are sure that the little boy has been cut into pieces of a size suitable for chicken stew the basket lid is opened and the boy jumps out with grinning countenance and makes an immediate rush toward us with extended hands asking for alms. These little boys specialize in this trick and are not a part of the magician company. They volunteer to do their work and depend upon the liberality of the sightseers for their pay. This bloodless performance begins over, similar basket tricks or slight-of-hand features are performed by various members of the company, while the musicians keep up their weird and strange notes of such a high pitch that they soon make you nervous.

All of this is occurring in what is supposed to be moonlight, but is really torch light, aided by one spot light from an oil lamp of good brilliancy. When the time comes for the final and most sacred of all performances all lights but the oil lamp are extinguished and this light, sitting at a point fully fifty feet away from the group of magicians, casts its beam upon them in a peculiar way. That is, it seems peculiar because of the shadows and of the environment.

All of the sightseers are requested now to squat in Oriental fashion which is, of course, very uncomfortable for a short, fat person, and very awkward for a tall, thin one. The ladies, especially, do not like it but feel that they must pay their respects to whatever is coming. Then the musicians change their music to a very beautiful and truly mystic chant. I have heard passages like it in the American piece of music called "In a Persian Garden," and in some parts of various well-known operas.

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In the background the magicians and some of their associates begin chanting and swaying their bodies. Behind us stand a large number of natives who softly hum the same chant and who gradually increase the volume of their hum until they make you feel that you are surrounded and intoxicated with the influence of the vowel sounds of the chant. Then several of the magicians step forward into the light of the oil lamp and begin swaying their bodies in rhythm with the music. Incense is then lit at a number of pots around the court with two or three of them close to us. The odor is also intoxicating, fascinating, and alluring. The natives behind us begin swaying like the magicians, and unconsciously we of Europe and America begin to sway likewise.

This music, the singing, the vowel sounds, the rhythmic movement of the magicians, the incense, the mysterious shadows, the stillness all around, the building, the thought of where we are and what may happen to us, constitute a setting that no magician in America could ever produce on a stage or in any theater. Minutes go by and time seems endless. We begin to feel that if something does not happen we may become spiritualized and float into space, and the earth may open and reveal the inferno, or the sky brighten and reveal the heavenly angels looking down upon us. Almost anything may happen in that small court not more than thirty feet wide and one hundred feet long from wall to wall or from roof to roof of the four sides.

Now a figure in white seems to float out from the crowds of natives in the rear of the court and move mysteriously up in front of the magicians. It bends on its knees in the form of adoration to the magicians and remains motionless. Another white figure approaches from the left and stands at the side of the magicians, with hands uplifted to the heavens as though invoking the spirits from the upper-world to come and save the rest of us from the underworld. And from the right comes another figure carrying something large and bulky. It is opened in front of the magicians and proves to be a basket. Out of this basket is lifted a mass of rope which is unfolded and opened and held in the

beams of the oil light enough for us to see, from our distant point of view, that it is a crudely made rope ladder.

Then two of the magicians take hold of one end of that rope ladder and throw it upward into the air. The upper end of it rises above the beams of the oil light. We thrill to see that the ladder remains in the air. In other words, it appears to be hanging there as though suspended. The bottom of the ladder is resting upon the ground and it sways as though only the air itself were holding it in position.

Finally a boy of youthful age and almost naked, except for a little white cloth, approaches from one side and stands before the ladder. The music now begins to be slower in its movement and even more peculiar in its fascinating tones. The chant ceases and the magicians begin to say over and over those magic words of the Orient, "Guli-Guli." Anyone who has ever heard these words repeated over and over know that they constitute a warning. Something surprising is sure to happen when they are spoken and the tourist who has traveled very greatly adopts the unconscious habit of putting his one hand on his wallet and the other on his watch when he hears these words spoken in the daytime or night time.

Of course, it is an unnecessary thing to do, for, after all, the disappearing of wallets and watches at such a time may have no connection with the magicians, or with the natives that stand around you, or with the fact that you are in a semi-trance through the music and the incense. It may be that the evil spirits invoked by one of the magicians causes your wallet and watch to simply dissolve in your pocket and, therefore, putting your hands upon them could not protect them anyway. But you develop this habit, nevertheless. It is strange, however, that such a habit does seem to keep you from having the same experience a second time.

Now you notice the little boy is beginning to climb up the rope ladder. You realize how soft the air can be when you are flying in your airplane, for you notice that the ladder pulls down with the weight of the boy as though the cloud to which it was attached at



the top was an air bag or something soft enough to allow the rope to give. Yet each time the boy moves up one step the rope ladder also moves upward as well as downward and you wonder just what kind of spiritual thing the invisible end of the ladder may be attached to. You certainly regret that the moon is not visible, or at least, is not casting a sufficient light to illuminate the dark part of the court above the beams of the oil lamp so that you could see what the ladder was actually attached to. However, you are assured that this is a spiritual miracle and, of course, spiritual things are always invisible, even in daylight, let alone in the darkness or moonlight.

Finally the boy himself has entered into the darkness and has become invisible at the top of the ladder. Then you wait to see how he will return, but as you strain your eyes and pinch yourself to see if you are awake you notice that the rope ladder also is ascending and going up into the dark space, and now it is completely out of sight. The magicians stand and look upward to where both boy and ladder have disappeared and begin to chant and make salutations, and then bow down on the ground and kiss the earth and carry on as though the Gods of misfortune had taken away their only child. These sort of weird incantations continue for about two minutes—it seems like ten—and then someone suggests that the oil lamp be moved so as to cast its beams upward. The light is moved and other lights are lighted and we scan the space above the court to see absolutely nothing. Boy and ladder have ascended into the heavens, or the air, or clouds, or the spiritual realm. The magicians have many names for these things and they all mean nothing. Now you are being asked for a further tip, or piece of money, and the great sacred ceremony is over.

You have seen in a few minutes the greatest of the Hindu mysteries and one which thousands of tourists have reported in the Western world as the most surprising thing they have seen on their entire tour. No American magician attempts to explain how it is done, for he frankly tells you that it is not pro-

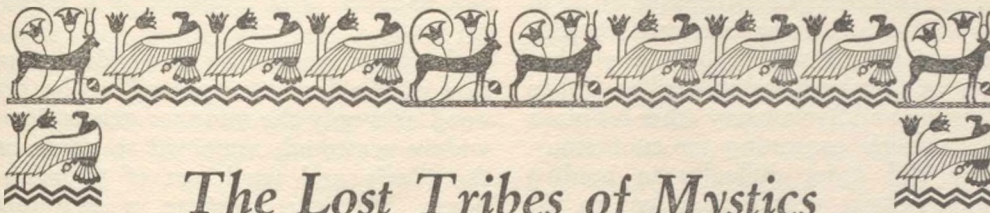
fessional to do so. I am not going to tell you how it is done for that might keep you from going to India to see it. But I just imagine—mind you, I am just imagining this—that the trick could be performed by having a wire cable stretched across the court from the top of the one roof to the other. It would only be a thirty-foot stretch and I have seen cables or heavy wire stretched in this manner in other lands for similar purposes and a man could easily crawl out on that wire, which would be above the beams of the oil lamp, if he was dressed in black, and he could hang there at just the right time to receive the rope ladder when it was thrown up.

Hooks on the ladder would hold it on the cable and the man could climb back to the roof. Then the boy can climb the rope ladder, attach himself to the wire and pull up the ladder gradually, and then slide along the wire to the rooftop, and then the wire could be gradually moved to the back of the court to the roof of the building which crossed it at that end. All this could be done while the incantation and prayers for the safety of the disappearing boy were being said, and then when the lights were turned on there would be nothing to be seen. I just imagine it would be done this way, but I hope none of you will think that I am revealing any of the sacred tricks of the highly developed spiritual men of India.

You return to your hotel, however, fully convinced of one thing. If this sort of performance typifies the religious beliefs of some of the sects of India then you feel well-prepared to accept some of the strange things that are offered in America as religious doctrines and manifestations of spiritual truths.

At any rate, we have enjoyed two half hours of Indian magic, and if you like this little talk we will get aboard the train and go to some other cities next month and see some other magic. What a strange world we find in the Orient! They do such strange things over there and have such strange customs and habits. Of course, in America there are no tricksters, there is no magic, and there is nothing peculiar going on anywhere. No, nothing at all!

Three hundred forty



The Lost Tribes of Mystics

A FEW INTERESTING FACTS REGARDING ONE
OF THE MYSTERIES OF MAN

By FRATER ROYLE THURSTON



MUCH has been written and said in the past about the lost tribes of Israel. Very often, a writer on this subject will deal almost exclusively with the religious or theoretical points involved, but there are other points of equal interest, and which are perhaps more fascinating to the student of mysticism.

The name "Israel" should be divided so that it reads as Isra-el. It was originally an Egyptian term, conferred upon the peoples who came into Egypt from strange lands and dwelt there a while, only to pass on to other lands. In the name Isra-el, we find the key-notes to the ancient mystical beliefs of these people. And, we need only read of their traditional experiences, even in the Christian Bible, to understand that these people were of various divisions of one race who had come together through their mystical understanding and mystical development. Nearly all that is said of them in the Christian Bible is symbolical, allegorical, and mystical. If the accounts of them are read as history unveiled, we do not find anything peculiar about them, except what seems to be contradictions and apparent inconsistencies. If, on the other hand, we read about them with the understanding that the facts given are allegorical and mystical, we plainly realize a great picture of a beautiful nature.

The question rises instantly as to where these people finally dwelt and what became of their great knowledge,

and their great powers. We cannot believe these tribes, as they were called, went to Palestine or Syria, or the surrounding countries, and there remained forever, being absorbed into other races or tribes, and not only their individuality as a race completely lost or molded into a new race, but their great knowledge and mystical powers completely lost to all future races. That would be truly a mystery in civilization, and it is no wonder that those who believe this sort of thing point to this situation as being one of the unsolved mysteries of history. It is a mystery only when misunderstood and no longer is a mystery when we realize the real facts.

One of the greatest of these Israelites was Akiba, who became what we would call today, a Rabbi among his people, or in other words, a master of their philosophy and mystical teachings. He says in one of his ancient writings that they adopted a very strict law regarding ceremonialism and ritualistic practice in their religious work, solely to exclude any possibility of idolatry entering into the thoughts of their people. They had but one God, the ever-living God, as their idol. They called this God Jehovah. Originally, the final "h" was not a part of the name, and even the vowel sounds of the name are not identical today with the ancient name, for the ancient name was never pronounced except under certain conditions within the great tabernacle. Moses was not their spiritual guide, but a prophet who interpreted the signs of the times and revealed to them the meaning of certain things.



After these people had passed through Egypt and had come into contact with the various priesthood beliefs of that country, they were astonished to find in Palestine and Syria many other religious beliefs, each contesting for supremacy. They had great difficulty in holding their younger people steadfast to the ancient teachings, which they knew were true, and which had saved them in many unusual circumstances. Therefore, they attempted to consolidate themselves into a secret organization or a separate people, preventing as much as possible any contact between the younger generation of their tribes and the adults of the pagan nations.

In order to hold themselves strictly within their own teachings, they adopted the strictest rules and regulations that have ever been placed upon any people voluntarily in connection with religion or the philosophy of life. Yet, the circumstances of the country and the conditions under which these Israelites had to live forced them to separate and live in various communities widely apart and to finally spread to the border of other lands. This left the doorway open to contamination so far as the younger generations were concerned, and the ultimate result was that many of the younger people wandered away into foreign lands and adopted foreign customs of living.

So successful had been the work of establishing the principles of the mystical teachings in the minds of the younger people, however, that even though these youths joined caravans and journeyed into distant countries, and went upon the seas, and in other ways gradually left the land of their fathers, they did not forsake all of their teachings nor forget the marvelous knowledge which was their inheritance.

Astronomy was one of the great sciences in which they had become interested after their contact with the wise men of Egypt, but their greater knowledge pertained to healing and the laws of nature in addition to their very intimate knowledge of spiritual laws. The teachings of Apollonius of Tyana, who conducted a school at Symrna, also modified some of the Israelite principles

and widened their knowledge of mystical laws.

As years passed by, the older members of the Israelites passed to the beyond and only the younger generations, widely scattered, remained to carry on the ideals and teachings of their forbears. By intermarriage, a new race was rapidly developing, constituting the Jewish race of the present day. But this Jewish race was not of the pure blood of the Israelites, but merely descendants from them as a branch from a tree. The mystery of the youths who wandered far and wide remained unsolved until some years ago the first clues to the solution of the mystery were found here in America.

Some eminent student of the life of the American Indians discovered some astonishing facts, and these facts may some day tell a greater story than any one has suspected. We know that the tribe or race commonly called the American Indians has been found to have existed in many parts of the Western world. We know also that this race of people is unique and unlike any other race known to man. While this race is divided into tribes and each tribe had a language that was almost totally different from that of an adjoining tribe, nevertheless, the racial characteristics and the many common bonds which united them proved that they all descended from one original race. Thus the Indians, which Columbus met when he first landed in the southern part of the American continent, and the Indians found later in Canada and on the shores of the Pacific in Central America, along the Ohio River and upper New York state, or down in South America, were undoubtedly related to one branch of the human tree and had many customs and habits in common.

The great diversity in language, however, among these various tribes or groups of Indians, kept the students of Indian life from ever attempting to compare those things which were common to all of them. When once this was broken, however, the revelations were startling. It was found, for instance, that among those tribes of Indians, separated by an entire continent, and who could never have been in any intercourse with each other, and whose

language and even general customs and habits were widely different, there were certain holidays, religious days, fete days, and Sundays, which were common to all of them, even to those who lived far in the south of the country and even in South America. This proved that in the matter of religious holidays and astronomical holidays, they had a common understanding. Then it was found that in their religious ceremonies and in many other ritualistic performances of a definite nature, there were other identities common to all of the tribes.

This proved at once that the essential points of their rituals and ceremonies had one original source, and that the modifications were due to environment through changes, losses, additions through newer generations, and through contact with other peoples. Then it was also found that certain words of a religious significance and certain mystical principles, and certain vowel sounds in their chants and mantras were identical in all of the tribes. This proved a common origin or one original source for these things.

After all of these facts had been accumulated and carefully tabulated, the next point was to find the source of these outstanding coincidences. You may be surprised to learn that it was found that these various points in holidays, rituals, vowel sounds, names, and ceremonies common to all of the Indian tribes were identical with those practiced by the people of Isra-el.

Realizing that the American Indians could not have had any intercourse in later years with the people of Palestine, Syria, and nearby countries, indicated some other method of contact. The study and examination of this problem required many years, but the ultimate

conclusion was that the peoples of the Western world called the American Indians were direct descendants of those youths of Isra-el, who wandered from their native lands and eventually reached into foreign countries.

Further investigation has clearly indicated the possibility and probability of the American Indians being descendants of the so-called lost tribes of Israel. This being probable, we stand on the threshold of many other wonderful revelations, which will probably throw great light upon the many mystical laws, and principles which the American Indians used so successfully, and which have always been a fascinating study for the people of the Western world. We may find, after all, that the Indian medicine man and his reputed superstitious practices were the same identical scientific and mystical laws used by the Essenes and the mystical brotherhoods in pre-Christian times.

We may find also that the many other wonderful scientific facts known to the American Indians were principles passed by word of mouth through various generations from the time of Moses to the present day. The Indian, himself, says little, not because he knows little, but because he knows much, and we find in his silence and his reluctance to speak a further exemplification of the ancient practices of the mystics to see all, hear all, know all, but say nothing. Now that research has opened the door to a new field of study, we will watch for further investigations and some day the real story contained in the ancient mystic manuscripts will become known to the public at large and strange mysteries will be solved.

CHRISTMAS SUGGESTIONS

Is there anything more appreciated than a gift which is not only lasting but gives real pleasure to the receiver? Good books make fine Christmas gifts and they reflect the character and nature of the giver.

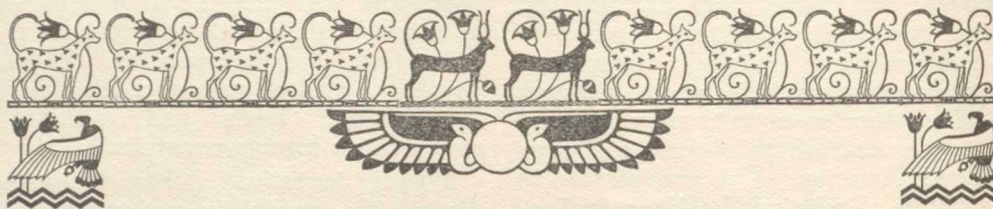
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The Practice of the Rosicrucians

HERE IS AN INTERESTING VIEW-POINT FROM
ONE WHO KNOWS

BY FRATER A. LEON BATCHELOR



IT IS a very significant fact that when our members enter their lodges, or small temples, or study rooms, to take up the teachings or practices of Rosicrucianism, they state they are doing so for the purpose of study and work. This fact takes the whole of Rosicrucianism out of the category of philosophical study or theoretical research and places it in the line of practical activity.

Rosicrucianism is not a philosophy, or a religion, or an art, as it was called in some ancient manuscript when the word "art" had an entirely different meaning than might be given to it today. Rosicrucianism is a practical working science of so simple and understandable a nature that any man or woman with a little time and careful reading can master it and use it to the greatest personal benefit.

The Rosicrucians in antiquity and all through the Middle Ages were practical workers in the every day affairs of life. You find by reading the ancient manuscripts that the principal Rosicrucians were alchemists, chemists, scientists, musicians, physicians, and persons devoting their time to the purpose of humanity. Of course, there were philosophers, artists, and poets among them, but these were in the minority. Take such men as Dr. Dalton, who spent the greater part of his life experimenting in Rosicrucian ways to discover the laws

of nature, the composition of matter, the principles at work in connection with temperature, atmosphere, and the fundamentals of biology and chemistry. He had in mind nothing else but the solving of the problems which confronted mankind in striving for health and happiness in life.

Again we take, as an example, da Vinci, the eminent painter. Much of his lifetime was spent in scientific research, and it is claimed that he outlined the first principles for an airplane and for mechanical devices and other things that were of benefit to humanity in a very practical way. The same can be said of Roger Bacon, whose discoveries in the practical fields of science or Cosmic signs make him an eminent Rosicrucian worker in behalf of humanity. Today we find the principal Rosicrucian students among those who are industrial chemists, or engineers, electricians, teachers, lawyers, physicians, and others whose time is devoted principally to the welfare of humanity.

The Rosicrucians do not number among their great advocates those kind of persons who might be classified as monks in monasteries or those living alone in caves somewhere separate from the rest of humanity.

The Rosicrucian teachings are not just an intellectual procedure or a classification of intellectual desires for understanding. Few, indeed, of our members are anxious to know about the mysteries of life solely for the purpose of gratifying the curiosity that may be in their minds. They are anxious to

Three hundred forty-four

know the laws and principles of the universe in order that they may apply them and use them daily, and even hourly, and in a manner that will bring beneficial results here and now in daily affairs. Very few of our members, for instance, ever express a desire to know the exact nature and conditions of future possible existence in a Heavenly state. They do want to know something about the Soul and its existence after mortal incarnation, but only in order to understand the Soul and its functions the better. What they are more anxious to know about is the problems of life as they pertain to our present existence here on earth.

The Rosicrucian lectures and lessons are something that can be lived and demonstrated. It is a very peculiar Rosicrucian indeed who takes his lectures into the privacy of his life and crams his mind with the knowledge, and then never attempts to use such knowledge. We do not know of any such, and if there are any like this they are certainly out of harmony with the rest of the organization.

For this reason the Rosicrucian organization may be wrongly called a school. It is true that so far as courses of study are concerned it has a larger curriculum and covers more interesting subjects than perhaps any other schools of study, but the real work of Rosicrucians does not end with its studies. The true Rosicrucian just begins his work after he lays his lectures aside or closes his lessons and starts to put the principles into practice. The success of a Rosicrucian's development depends not upon his intellectual mastership or comprehension of what he is being taught but of the usefulness to which he puts this knowledge.

This does not mean that every Rosicrucian is struggling from morning until night with problems that he must solve, or that he is in a quandry most of the time, or facing perplexing situations. The average Rosicrucian student is more successful in life than the average human being and has less problems and less perplexities to solve than the average human being, but he seeks for the opportunity to apply his knowledge in behalf of others so that others may enjoy the same benefit that he enjoys.

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A true Rosicrucian's health is generally far and beyond the health of the average human being. This was demonstrated in the two great epidemics of flu, for instance. Our organization reported less cases of this illness than existed among the rest of the populace before the epidemic.

It was illustrated also in the case of the eighty or more members who journeyed in 1929 through Egypt, Africa, Palestine, and other countries in the winter winds and snows, and in all climates and with various foods and water, and none of whom were ill as a result of the conditions they contacted. In each city visited by the group the tourist officers voluntarily commented upon the fact that they had never handled so large a group of persons under such trying conditions with such a minimum of complete negligence of illness.

The daily reports coming to headquarters plainly indicate that the average member is enjoying not only good health but abundant blessings in that regard. But this does not prevent these members from utilizing the knowledge they have of natural laws pertaining to health, for they seek opportunities of helping those who are afflicted, and in this manner carry on the practical work of the organization. At least a thousand people are daily helped by the members of our organization in the Western part of this country, according to reports that we receive. Fully 95 per cent of these persons are outside of the families of the membership.

The same is true in regard to business conditions. During the present and recent business depression a smaller percentage of our members suffered any extreme inconvenience than would be found among the average citizen of the country, solely because they have been living for a number of years in accordance with the principles they are studying and were prepared to prevent in their own affairs the critical situation that came to others. Yet these members did not remain self-satisfied in their own comfortable positions but undertook a nation-wide activity in behalf of others who were less fortunate.

Our records show that during the past year many thousands of persons have been greatly helped by our principles and



yet very few indeed of these were even beginners of our work or in any way connected with our organization. We have members who make it their business to see that our principles are applied and used in hospitals, sanitariums, prisons, and asylums. The very practicality and efficiency of the simple processes enable our members to do things for others as well as for themselves that seem almost like miracles or feats of luck.

Of course, not one of our members knows when conditions are going to instantly demanded mastership. The most healthy and happy of our members may find themselves suddenly face to face with serious physical or mental situations. We have noted with great joy that even in serious automobile accidents where our members have been involved, or were present, the use of some of our principles has instantly saved a life or prevented a serious complex condition from being established in what would be considered a perfectly natural procedure from an accidental cause.

Accidents, as they are called, are apt to happen in any family and with any person at any time. There is no way to prevent everything of an abnormal nature from suddenly occurring during these hectic days of living. But the next best thing to be protected against accident is being prepared to meet it in an efficient manner. Here the Rosicrucian with his practical knowledge is at a distinct advantage over the average human being. It makes no difference whether the accident causes undue flow of blood, it can be quickly stopped by Rosicrucian principles; or a wound inflicted that might be the cause of instant transition but which can be checked in its natural course by principles properly applied, or the sudden facing of a serious business situation which would call for more than ordinary treatment. The Rosicrucian is prepared to meet such things and to immediately turn the tide or trend of the circumstances.

It is one thing to read beautiful philosophy and dream of the flowery eloquence in which life itself may be expressed and spiritual thoughts present-

ed, and it is another thing to read in simple language the actual laws involved and how they may be instantly used to do something of a practical nature. The philosopher, like the poet or musician, may contribute to our intellectual happiness and inspire us and make us forget the sordid and unpleasant things of life, but forgetting these things or being oblivious to them for a time does not wipe them out of existence or prevent them from overcoming us eventually.

The Rosicrucian wants to know how to turn them aside or transmute them into something good and useful, instead of learning how to merely rise above them forgetfully while they carry on their malicious activities. In this same sense the Rosicrucian does not want to know how to affirm his health while suffering from illness, and thereby try to deceive himself into a state of indifference toward the condition which affects him, but wants to know how to face the physical condition, understand what it really is, and then proceed to cure it by removing the cause. After the cause is once practically eliminated it will be time for us to affirm our health, even though such an affirmation is not then needed.

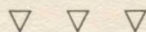
We find, therefore, that we view the Rosicrucian work from a rather unique position and lift it entirely out of the category of mere mental speculation. There are thousand of books upon the market that tell us in plain language how we should live, and what the blessings of life should be, and what constitutes the glorious picture of universal brotherhood. We also read in these books how great masters have lived to an old age with perfect health and how their blessed thoughts inspire us to want to live in the same manner, but the Rosicrucian teachings, alone, going deeply into the practical methods, tell us the simple ways whereby we can actually accomplish these things and demonstrate these things in life, rather than dream about them and be inspired about them through reading what life should be instead of making it what it can be.



Common Sense in Prayer



By THE SUPREME SECRETARY



AS prayer failed you? Have you appealed for Divine assistance when in dire need and received no response? Have you been faced with serious consequences and then helplessly petitioned God for His intervention and had your plea not heard? Did you feel that there was no Infinite justice, as though you were finally forsaken?

No matter how you may conceive of God, whether you believe him a personalized Being or a Supreme Intelligence, you do believe that if there is a Supreme Being who is interested in the welfare of the Souls on this plane, that prayer should be answered at all times and under all conditions. In all sincerity and in all faith you prayed when you felt the absolute need to do so. The failure to receive response to your supplication has left a hollow feeling, as though something that you had instinctively relied upon had failed you in need. The failure to receive answers to all of our prayers cannot be merely to punish and penalize us. We are for the most part, remorseful and sincere in our prayer. It would appear as though that attitude alone would be sufficient to entitle us to forgiveness and to receive the requests asked in our prayer.

But after further thought on this problem of prayer, we eventually come to realize that to pray after you have made a mistake, after the violation of some natural law, is really too late. Why is prayer not always answered?—because perhaps you are asking for the unusual, you are asking perhaps that the impossible be granted, even though it might seem logical enough to you.

Three hundred forty-seven

Remember, that every law which we consider natural, that is not man created, and of Divine origin, is, therefore, the work and word of God. If it is a Divine law, it is established, unchangeable, fixed. Nothing can alter Divine decrees. It is fortunate that these Divine laws or decrees are immutable. We can place dependence upon them. If Divine laws were constantly altered or modified to meet the multifarious needs of man, we could not be certain when we planted a kernel of corn that corn would come forth, because Divinity might alter its great system of principles merely upon the appeal of a selfish prayer.

But we know that this is not so, and it offers us great relief to realize that for everyone, regardless of station, position, humble or great, rich or poor, alike, the manifestations of God's laws take place without partiality or exception. Considering all of this, it, therefore, should appear reasonable and quite just that the man or woman who wilfully or negligently has violated some Divine, established principle could not be successful in a prayer that asks that the consequences of their error be set aside. If the violator of a natural law asks in prayer to have waved or set aside the penalty for a wrong-doing, he will be disappointed in the results of his prayer, as God or the Supreme Intelligence makes no exception to the preordained plan.

We have learned, from this reasoning, one point. That if we wish to have success in prayer, that we must not ask that an exception be made of it in our particular case. The Rosicrucian conception of prayer has not only been found to be successful but it appeals to reason, good common sense, and if you



use the methods of the Rosicrucians in prayer, you will find them practical, helpful, and accomplishing the real need of prayer. The Rosicrucians say that the purpose of prayer, after all, is through meditation, to come closer to the consciousness of God, so that you might know of the great Cosmic scheme, so that you might understand and appreciate the laws which He has prepared and established for everyone's well being.

While in meditation, you elevate your consciousness until you are in attunement with the "Oneness" of the universe and through you Cosmic knowledge and inspiration flows, and you are thus able to bring about through the aid of the Divine Power and enlightenment that which you seek.

Furthermore, after you have secured through prayer and meditation proper knowledge and proper inspiration, you cannot and will not make the many errors, the many mistakes that cause you ill health, poverty, misunderstanding, and sorrow, and thus you will not need to ask to be excused from your wrongs or to be relieved from your sufferings, because you will not have been placed in that condition. Does it not seem more proper to learn through study that the flame or fire burns and tortures the flesh, and with this understanding avoid fire? Is this not better than to disregard all knowledge of this fundamental fact, that is, that fire burns, and through folly suffer a severe burn, and then while suffering the burn, petition Divinity to set aside the pain which teaches you the very lesson that you need to know? Does it not seem absurd that you should petition Divinity to make an exception out of you, and that in your particular instance, the pain should not be felt?

You will find, however, that this cannot be, that your prayers under the conditions where you have wilfully or negligently violated a law will not be heeded, that you will be compelled to suffer the consequences of your act and fully comprehend the lesson that you should know.

Make prayer not merely a methodical affirmation, a mere statement, or more repetition of words; make it something alive, make it an ally to you in your

every day life, make prayer beneficial, make it all that it has been said to be. Regardless of what your religious belief, or your creed, your entire existence here is governed by fundamental, natural principles, and this continues to be the case so long as you exist on this plane. Whether you understand these laws, whether you heed them, or whether you permit yourself to be blown about through life like chaff in the wind will depend on how broad and how much of a thinker and student you are.

But do not expect, if you fail to give the laws of life which affect you a moment's thought or attention, or an hour's study once in a while, that Divinity will relieve you of the necessity of learning a bitter lesson. When through ignorance, superstition, or neglect you violate some fundamental principle, you are then compelled to awaken your understanding through suffering. In the spiritual realm, in prayer, in meditation, in concentration, in attunement, the common sense, the same reasoning and logic that you would use in your affairs of the home or business should be used.

How unfortunate it is that the man or woman who goes about his daily affairs and who weighs carefully every problem pro and con, who takes the time to place before himself paper and pencil, and to figure out accurately the circumstances and conditions which might arise and that might defeat his success in any venture will, when spiritual and Cosmic problems are contacted, rush in blindly without thought and attention, and expect to be immune merely because he has asked God to help him when he hasn't made the first effort or step to help himself.

Everything in Nature is in order and in system, according to a definite plan, from the most minute cell in your body to the great planets and nebulae of the macrocosm world. You cannot continue to be out of order, out of step with these natural principles and expect to get the most out of life. Therefore, fall in line with the greater scheme of things, and you will find that you will be in harmony with the better and more constructive principles of life.

Three hundred forty-eight



Cathedral Notes



HE Cathedral of the Soul is continuing to prove itself to be one of the most inspiring, spiritual blessings that the members of our organization have ever enjoyed. A few who have not contacted this focal point of mental and spiritual power through attunement with it may labor under the belief that it is wholly a mental conception rather than a mental, spiritual, and psychic creation of actual benediction. Until the contact is made no logical reasoning and no analysis by analogy can reveal to the human mind the beauty, grandeur, sublimity, and potency of the contact with this spiritual conception.

Thousands of instances of marvelous healing and many more thousands of instances of practical relief in the face of serious every day problems are being recorded in the name of the Cathedral each month.

Here is the one point where all of our members in this country and in foreign lands come together in His name and under the emblem of the true spirit of Christ and universal brotherhood, and meet in holy communion, peace, and happiness. The grace of God rests upon all those who make the contact, and health and the power of mastership flow

freely into the beings of all who make this Cathedral their spiritual sanctum.

On the other hand, our records are showing thousands of instances of help being given to friends and strangers through the Welfare League. At this holiday time and especially during the days of cold weather, storms, and privation, many who are suffering or who are shut in can be greatly helped by those who are receiving benefits from the Cathedral. Do not fail to seek for some opportunity to personally render some help to some person in an unselfish manner. Carry the benedictions of the Cathedral right to the home and heart of some individual who knows nothing of us or our work and who has not the privileges that we have. Make yourself a messenger of light and bring a smile, a prayer, to the lips of someone who needs what you can give them.

During the next two months the Emperor will not conduct any personal special periods, but will make contacts with the Cathedral at all of the regular periods, and thus come in contact with as many members as possible. Be sure and follow the time schedule given in "Liber 777." This book goes to every new member with the lesson and lecture work of the seventh or eighth week. There is no greater joy that can come into the lives of our members than the contact with the Cathedral of the Soul.

NOTICE TO ALL MEMBERS

Many of our members are receiving circular letters on brown paper, from a so-called "Occult Organization" in Florida, telling them that they have been carefully selected to be a member of a group of one hundred to receive special instruction, etc.

This has been going to many *thousands* for a number of *months*, and in answer to questions sent to us, we advise that the organization has neither our indorsement nor recommendation.

There is reason for this and a word to the wise should be sufficient.

—The Emperor.



SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA

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

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

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

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

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

Sent by mail, postage prepaid, for \$2.90

Send Remittance and Order direct to

AMORC SUPPLY BUREAU

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

PRIVATE INSTRUCTIONS AT HOME

The Rosicrucians Offer You Their Personal Service

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

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

The
Rosicrucian
Digest
December
1930

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

AMORC TEMPLE

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

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

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

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<p>New York City: New York Chapter Reading Rooms, Inquiry Office and Temple, Roerich Museum Bldg., 310 Riverside Drive, cor. 103d St. Open daily and evenings. Telephone Clarkson 1700.</p> <p>Boston, Mass.: Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Lodge Building, 739 Boylston Street.</p> <p>Waterbury, Conn.: Conn. Grand Lodge, Grand Secretary, P. O. Box 1083.</p> <p>Pittsburgh, Pa.: Penn. Grand Lodge, Dr. Charles D. Green, K. R. C., Grand Master, P. O. Box 558, N. S. Dimond Street Branch.</p> <p>Philadelphia, Pa.: Delta Lodge, AMORC, 767 North 40th St.</p> <p>Hartford, Conn.: Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn.</p> <p>Tampa, Florida: Florida Grand Lodge, Mrs. Frances Crescenzi, Grand Secretary, 3420 10th St.</p> <p>San Francisco, Calif.: Calif. Grand Lodge, Mr. Elrod Ward, K.R.C., Grand Master, AMORC Temple, 1655 Polk Street.</p>	<p>Los Angeles, Calif.: Hermes Lodge, Nos. 41, 42, 43, 44, 45, and 46, AMORC TEMPLE, 316½ West Pico Street, Dr. J. C. Guidero, Master. Inquiry Office and Secretary, Suite 813, New Orpheum Theatre Building.</p> <p>San Jose, Calif.: Egypt Lodge No. 7, Mr. A. Leon Batchelor, K. R. C., Master, Rosicrucian Park.</p> <p>Flint, Mich.: Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Avenue.</p> <p>Chicago, Ill.: The Illinois Grand Lodge, Chas. M. Banta, F. R. C., Grand Master, Information Bureau, Suite 1222, Kimball Hall Building, 25 East Jackson Boulevard.</p> <p>Salt Lake City, Utah: Salt Lake Lodge, Catherine S. Boes, Master, 20 West 24th Street South.</p> <p>Portland, Oregon: Oregon Grand Lodge, E. L. Merritt, K.R.C., Grand Master, 19 E. Killingsworth Avenue.</p>
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(Directory Continued on Next Page)

Three hundred fifty-one



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and Secretaries will be furnished on application.

Three hundred fifty-two

Special Announcement

The Joy of Every Rosicrucian and a Guide to Every Seeker

A NEW BOOK

Rosicrucian Questions and Answers With Complete History of the Order



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

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

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

SCORES OF QUESTIONS ANSWERED

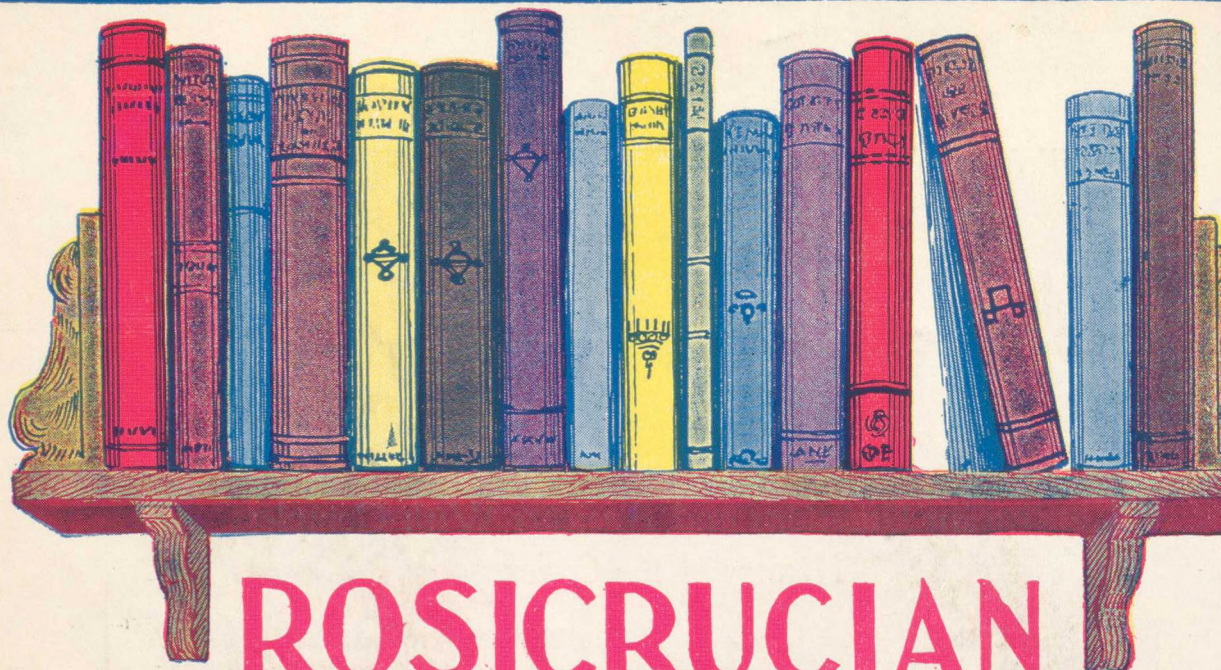
In addition to the very complete and interesting history, there is a second part of the book in which scores of important questions are indexed and answered in detail. To the seeker and member alike, these questions and answers form an encyclopedia of great value and unlike any similar book of mystical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

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

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San Jose, California



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

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

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