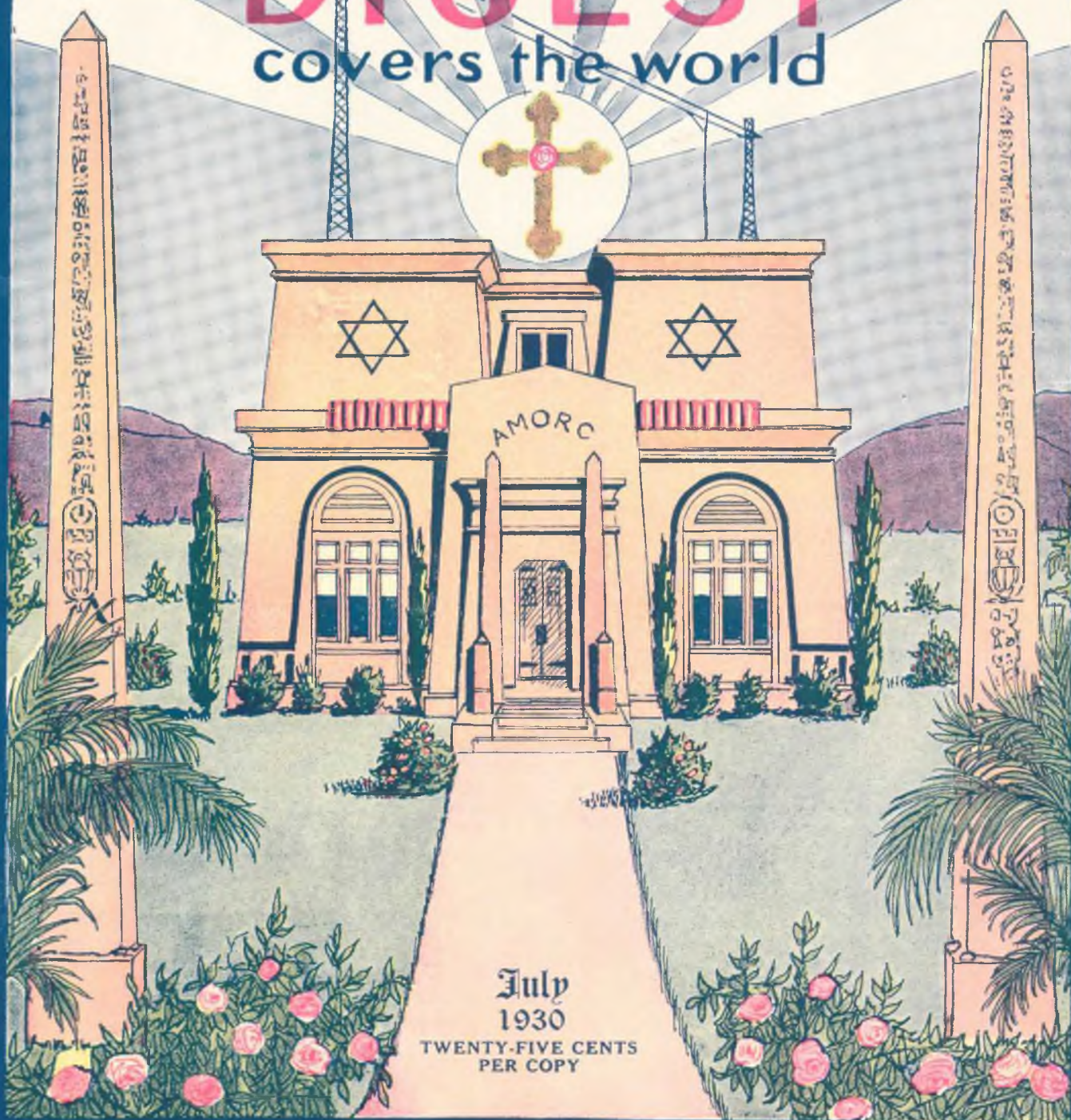


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July  
1930

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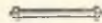
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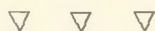




# The Thought of the Month

## THE CRIME WAVE AND THE RELIGIOUS WAVE

By THE EMPEROR



**T** MAY seem to our members that I am talking about two totally opposite and different conditions and it may appear that I am in error when I say that during these days when so much is being said about the crime wave throughout America and the rest of the world there is really a religious wave that is far more important and really more true in its existence.

First, let us look at this subject of the crime wave. On every hand we hear about it, and educators and reformers are taking every opportunity to nag at us poor humans because of the "terrible epidemic of crime throughout the land." The sermons we hear on the radio and in the churches, the editorials in reform newspapers, the scolding preachments we read in tracts and leaflets, all harangue us because we are all responsible for this supposed wave of crime that is sweeping over the country. Reform movements of all kinds have been started, and the dear old folks who have now reached the age of sixty or more like to assure us that in their days there was not so much crime, so much wickedness, so much evil, and a brazen lack of morality, as is witnessed today. I meet many men and women of my own age who try to assure me that in the days of their youth the young folks were so good, so pure and innocent, and that today they seem to be possessed of the devil, and riding headlong toward Hades. I cannot help but smile when I listen to these pessimistic critics, for I remember that in my childhood there were things going on just as freely and just as widely as today. I often suspect that those who talk to me about the

goodness of the young people in their days are trying to impress me with their protestations of youthful holiness. All that I can say to them is that if they saw no youthful errors, no indiscreet acts, and no evil, it was probably because they wilfully shut their eyes to it or were so situated that they were never brought close to temptation. To prove that this is so, I often reach down to the bottom drawer of my desk and extract a newspaper or two of the reform type published in the years 1900 to 1901 and in 1890 to 1896, and show them editorials and comments bewailing in the same language as used today the terrible sins of youth and the rapidity with which the world is going into the lap of his Satanic Majesty.

In talking with one of the high officers of the state prison board here in California, with whom we have many dealings in connection with our work for the unfortunate ones in prison, he said to me that the truth of the matter is that there is not more crime today than there ever was but there are more criminals. At first thought this seems like a paradox. But if we analyze it a moment, as this authority did, we realize how true his statement is. He showed me in large and cumbersome books the list of acts performed by men and women today in the natural or common course of their lives, which are now classified as crimes but which were not considered as criminal twenty-five, thirty, forty, or fifty years ago. Then he showed me a list of one thousand prisoners with the offenses which they had committed written opposite their names. It only took a few minutes' study of the list to see that although there was one thousand criminals on the list, the things which they had

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done would not constitute a thousand crimes twenty-five years ago. In other words, if these same men and women had done twenty-five years ago, which they did but yesterday, they would not be in jail. The same acts were performed in the bygone days as are performed today, but in those days, they were not crimes and, therefore, those who committed the acts were not criminals and were not sent to jail. Eighteen of these persons, for instance, had passed or issued a check on three occasions without having sufficient money in the bank or any money at all to meet the check. Those of you who are over forty years of age know very well that in your youth, you heard much about the clever use of checks by persons who were ignorant of banking laws or who tried to rob Peter to pay Paul by issuing checks without sufficient funds but with the fond hope that something would turn up in time to meet the check at the bank. You know that such persons were criticized, that their credit was discontinued at certain stores, and that they were looked upon as being unreliable, but nobody thought of classifying them as criminals. Today such persons go to jail and increase the number of criminals reported in each city and state. Twenty-five or more years ago they did not go to jail and, therefore, did not add to the criminal list. Today if a man is driving an automobile while slightly under the influence of liquor he is sent to jail as a criminal. His act is not a new crime or an increased form of crime or an addition to the crime wave of America. The new law, however, has made his act an addition to the criminal list or to the list of persons who are criminals because not many years ago many persons drove cars while slightly under the influence of liquor and, there being no law against it, they never went to a jail, but most often just to the hospital. I could go on and enumerate similar cases and show that of the thousands of persons in this one jail in California, half of them would not be there today if they had committed the same act twenty-five years ago. Therefore, we see that there has not been any extraordinary increase in acts that are wrong but an increase of laws which turn men and women into crimi-

nals instead of mere wrong-doers. We must also keep in mind the increase of population and the increase of opportunity for the commission of acts that are now being called criminal. The coming of the automobile and its popular use by millions of persons, who years ago did not even own a horse and buggy, is responsible for hundreds of criminal acts, which a few years ago would not have been considered criminal. The same is true with many modern forms of business customs and habits and features of our home life and daily intercourse. So we see at once that the prison representative's statement was true. Another important matter to keep in mind is the fact that today we speak more about crime and enlarge upon its commission and expose more of it than we did in the days gone by. In my early newspaper experience I recall distinctly that it was one of the unwritten rules of the average newspaper in the average small community of America not to publish anything about an indiscretion or a wrong act on the part of any of its local citizens because this would appear to be unethical, unkind, and even undesired by the readers of the paper. Today it is the average newspaperman's business to ferret out every wrong act of every citizen in its community and feature it on the front page.

All of you who are over your youthful days recall that forty or fifty years ago if a young woman had an unfortunate alliance with a young man and a child was born out of wedlock, the whole community did its utmost to cover up the girl's shame, to hide the incident and keep the entire matter quiet, and the local newspaper would have blushed with shame to think of bringing any uncomfortable publicity to either the young woman or her parents and friends, by publishing the least details of the incident. Today, the papers are filled with featured stories of such incidents, and the least of them is given an important place in the papers. To note the absence of such items of news in the newspapers of thirty or forty years ago may make a few reformers and unobservant, pious persons believe that such things very seldom occurred years ago, and that today there is a prevalence of it. Yet, we who





know, may smile at this thought for we can recall in our own experiences of the past the stories of similar incidents that were kept secret. Is divorce actually more prevalent today than it ever was, or does it only seem to be because even the divorce of a little known person in any community is given considerable space in a local newspaper, whereas years ago such an incident in the life of the most prominent person in the community would have been considered a personal matter and left only to the local gossips to relate? As I take out of my desk a paper published in a large city of the east in 1890, I notice on the last page in between some show advertisements a nine-line paragraph stating that two unknown burglars had broken into and robbed the book dealer's store on a certain corner and relieved his strong-box of nine hundred dollars. The headline on this news item was set in small letters slightly larger than the capitals in the paragraph itself. If that incident happened in New York City, Philadelphia, Boston, Chicago, or San Francisco today, it would be written up in ten inches or twenty inches of space with large black letters and with a second headline calling the public's attention to the fact that crime is still on the increase. Like a bit of scandal or a morsel of solicitous gossip that is deliciously tasting to the lips and tongue of some persons, so the subject of crime and the crime wave is over-talked and over-emphasized by newspapers and reformers today.

Considering the increase of population, considering the just and proper frankness of our public discussions, and considering the lesser degree of hypocrisy and deceit on the part of young people, there is not more crime generally throughout the world today, but merely more talk of it and more publicity given to it. There may be local epidemics or temporary congregations of criminals in certain parts of the country at this time, as there has been at other times, constituting ulcers in our social body, but to judge the entire body by its sore spots is likewise unfair but typical of our modern times.

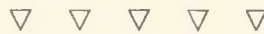
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On the other hand, the world, and especially the western part of it, is becoming more religious, although it may be evolving and changing in its theological and churchly nature. While the churches are decrying the lack of attendance, and theological statisticians are reminding us that orthodoxy is breaking down, the fact remains that the records of publishing houses and of libraries show that more books are being written, published, and actually read on religious subjects today than ever in the history of the world. Think of dozens of books on the life of Jesus becoming popular sellers! Think of waiting lists in the public libraries to secure books dealing with religious and theological subjects! Think of men and women in social gatherings, at a club in odd moments, at civic meetings, and in the elevators and lobbies of office buildings, or on the street corners, discussing religious, philosophical, and theological principles! You know this is true as I know it. The churches may be more empty today than they have ever been in American history, but there is more thought about religion, about God, and about man's relationship to God and the spiritual world in the hearts of men and women today than there ever was. The voice of God may have left the pulpit of the cathedrals of stone, but it is speaking aloud, and clear, and distinct in the sanctums of the souls within the human breast. In railroad trains and on ferry boats and in hundreds of places where men and women are thrown together and must be in close companionship for a half hour or longer, someone in the gathering eventually turns the discussions toward the subject of religion and religious philosophy. Immediately, everyone is attention and there is neither a lack of sincerity nor the least degree or irreverance in the frank and honest discussions and comments that are heard. The progressive minds of the western world are passing through a period of religious evolution. The change going on within each one may be more or less unconscious to them, but it has quickened their perceptions of great truths; it has sharpened their keen intellects; it has brightened their logical reasoning. And, today they want their



truth and nothing but the truth. To them, religion means absolute sincerity and an understanding philosophy of life, and an intimate contact with the God consciousness which they can appreciate and comprehend. If they cannot find this within the church, they will seek it elsewhere, and that is precisely what is taking place with the average human being in the western world today. It means that a new race of people with a higher and broader comprehension of the true universal religion of mankind will evolve

and that the religion of the future will be that based upon knowledge rather than upon faith or belief. Let us be thankful that we are living in the days when this great change is taking place, and that through our own studies, our own thinking, and our discourses with others we are contributing not only to the advancement of others and to the general evolution of religious understanding but to our own knowledge and betterment in a spiritual sense.



## *Is Knowledge Power?*

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



HAPPINESS, Peace, and Harmony represent the three most precious treasures of human existence, for within them may be found all else that man could wish for. These qualities are not unattainable even in the face of the most trying conditions, for, in reality, they are the ideal state of man and are absent only because they have been crowded out by the misapprehension of life's purposes and requirements. If we would capture and thereby profit by the presence of these much desired attributes, we must set out deliberately to do so, casting aside those qualities we find within ourselves which are in opposition and thus admitting into the affairs of life this triad of positive, constructive phases, which are ever sought and seldom found. We may simplify our quest considerably by reducing the three to a single one, HARMONY, for it will be seen at a glance that neither Peace nor Happiness could be within our grasp were Harmony missing. We cannot conceive of an instance wherein a favorable, constructive condition may be present which does not possess a specific de-

gree of Harmony. As we examine further, we perceive that the absence of Harmony discloses the presence of the opposing or opposite half of this law, Inharmony.

Here is a highly interesting and decidedly important point, one so simple that it seems incredible that nearly all overlook the vital principle involved and thus fail to make use of it in the attainment of that which is earnestly desired. To gain a clear perception of the matter we must enter into consideration of "Cause and Effect," and the very rational idea that the universe and all that it contains is governed rigidly by law. There is not a single activity within the ken of man which is not dependent upon the existence and operation of a governing law. We often speak of luck, chance, and accident as though these effects happen of and by themselves independent of any cause or control. Such a theory is not by any means supported by the evidence which is constantly before us and it should be quite plain to anyone that if it had any foundation in fact, then confusion and chaos would quickly overtake and disintegrate the Cosmos and its structural completeness.





It would be useless to apply any known formula or process to the solution of any problem of mechanics, engineering, mathematics, or other fundamentals, because the results would always be variable and uncertain. This we know, beyond all question of doubt, is not the case. Those things which we ascribe to luck, chance, or accident, represent the operation of law NOT UNDERSTOOD. Rather than to delve deeply into the mental realm and discern unmistakably the underlying cause, we casually explain many visible effects by merely labeling them with one or more of these three denominators.

We know that it is impossible to accumulate electricity without fulfilling the exact requirements which have been discovered and formulated through research and experimentation. Furthermore, we are conscious that when these requirements are complied with that we never fail to obtain an absolutely definite result without any variation. Other laws govern the art of aerial navigation; automobile construction and operation; radio transmission and reception; the functioning of the gas engine, the steam engine, of any piece of machinery of which we may have knowledge, of mathematics; the rotation of the earth; the movement of the tides. In fact, there is not a single activity of any kind or description which does not depend upon the application of exacting rules or laws of procedure. With this evidence before us, unmistakable and unquestioned, how can we overlook the fact that health, peace, happiness, success, harmony, and all other attainments of life are governed by laws and principles which are immutable and changeless? Every discovery which is made is first mentally conceived and then made useful through further research and experimentation in the formulation of the principles which underlie. Any effect which comes into evidence must by reason of its manifestation have a cause. It is true that many effects mystify us, especially when they are of a purely mental nature, merely because we have failed to investigate causation from the mental and spiritual standpoint.

Our lectures are filled with experiments and rules for undertaking and accomplishing many things, largely for the purpose of showing you that law underlies the whole fabric of human existence. To accept these experiments and rules as fact without diligently testing and applying them, will give you nothing more than an intellectual comprehension which enables you to claim to know what another has found to be true but it does not give you personal realization of the truth involved nor does it add to your power. The ability to utilize nature's forces comes only to those who strive earnestly and faithfully to harmonize themselves with the laws and principles which regulate the inflow of this vast and limitless force ever thrilling down from the Cosmic seeking expression through those channels which have become prepared for its reception. So mighty are these Cosmic forces that it is fortunate man cannot use them in their strength without a perfect understanding of their nature and purpose, for there exists in all laws a high, positive, constructive potentiality, as well as a low, negative, destructive phase. A fitting example of this may be found in the action of electricity. When utilized along constructive lines we derive unlimited good in hundreds of varying forms, but if ignorantly or carelessly applied, this same benignant agency for good becomes a devastating and resistlessly destructive element.

You have heard it said that "Knowledge is power." Unless knowledge is used by its possessor, it is of no value and merely represents an accumulation of facts or ideas and this may be said to be intellectual evolution. On the other hand, wisdom is the realization of the virtue or perception of the truth about accumulated knowledge made evident through successful application or demonstration. In other words, unless we can prove our assumption of knowledge to be true, we have not attained to either wisdom, realization, or full understanding. Each weekly lesson is bristling with rare and priceless knowledge and it behooves us to give ourselves over to careful examination and devote ample time and effort to the purpose of making it



our own. Many of our students are doing this very thing, as their letters clearly show, for their communications tell of most marvelous accomplishments in the application of the various laws to their problems and affairs of life.

Let us return to the opening sentence in the second paragraph of this discussion. If we accept as fact that the universe and all that it contains is subject to law, system, and order, and not to luck, accident, or chance, it will be self-evident that any inharmony of any kind arising in our experience is due to the misuse or misapplication of the underlying laws. Is it not then an orderly process to begin to examine into the matter that we may determine just what it may be that is causing the effect before us? The fact of the matter is that nature has a very simple and efficacious manner of informing us when we are out of harmony with her and it takes the form of a manifestation or effect produced upon the body, in the mind, or in our affairs. The signal thus given is either mild or alarming in accordance with the nature and intensity of our disregard of her demands. This signal continues until the necessary adjustment has been made. The principle is so simple and easy to understand that most of us are inclined to cast it aside and look for something much more complicated. In ferreting out the cause of our difficulties there is one general mistake that nearly all make, which is, that they do their searching without instead of within themselves. In other words, we prefer to blame others for our difficulties which affords an opportunity to fully justify our own acts and attitudes. This is a most serious mistake and will never result in an adjustment, for we are taking hold of the wrong horn of the dilemma. Always look within and begin to make your changes and adjustments there and you will find that your environment will

accommodate itself to your own changed attitude. It is important to remember, too, that conditions within yourself cannot be more than temporarily altered, if at all, through the exercise of so-called will-power, for in the final analysis man possesses no independent will of his own nor any of the many other attributes of life to which he often sets up claim. That which man calls "Will" is but a privilege to use the laws and principles which God created and conform them to their requirements so that the Divine Will may express itself within the man and in his affairs. If we possessed an independent will, we would express it in many ways and success in any undertaking would be invariably assured. Many would refuse to submit to transition and through exercise of will would set it aside. Material possessions of all kinds would be forever held through the application of will.

Let us not, therefore, make this serious mistake of assuming independence and separateness, but follow out carefully the precepts which have been established for us and permit the Cosmic, the Divine Will, to operate freely through us knowing that we have nothing of our own but that all belongs to the God who fashioned and endowed us with His Spirit, His Life, His Mind, and each of His attributes, that we might learn to use them in accordance with His Plan and Will. It is God's purpose that we should "inherit the Kingdom," but we must prepare ourselves through understanding for this may not be had by the mere asking. We must seek it earnestly and diligently and bring our desires into submission to the Divine Will, for this is the price we must pay. Thus do we attain Peace, Happiness, and Harmony, and participate in the sweetness, tenderness, and gracious and loving care of the God of our Hearts and come into that ecstatic exaltation known only to those who have found the way.





## Like a Tale of Mystery

HERE IS A STORY THAT IS FILLED WITH THRILLS

By FRATER A. LEON BATCHELOR, F. R. C.



ANY of our oldest members will recall reading, in the years gone by, an account of the experiences of our Emperor when he first went to Europe and attempted to contact the organization of Rosicrucians. The story of how he met one man here and another there, and was sent from place to place with strange notes and given peculiar instructions and difficult things to do in various parts of Europe in order to test his endurance, his persistence, his enthusiasm, and his worthiness, always interested those who read the details and followed his difficult trail from city to city until at last he was permitted to enter one of the official buildings of the organization and make his first real contact with the Rosicrucian organization. Others since then have had almost similar experiences and we have noted many times in the past that in some lands of the Orient and in many jurisdictions of the Rosicrucian Order the inquirer is put to a series of tests and given a rare treat in the manner in which he is gradually allowed to meet Rosicrucians of high position and make contacts, which at the time seemed unimportant but later proved of great value.

Now comes to us a letter containing in condensed form another story of such an experience. This letter is written by a man of high education and considerable culture who has traveled a great deal and who holds the important position of national historian for the organization of the Veterans of Foreign Wars of the United States. The writer of the letter is now a member of the AMORC and his letter is addressed to the Emperor recounting his experiences in contacting the Order. In presenting the letter herewith, the names of individuals mentioned in it have been changed, but

otherwise the facts are exactly as our Brother wrote them. Here is the letter:

"In 1895 I became acquainted with John Jones while I was teaching in the U. S. Artillery School in New York Harbor. I also met Dr. F. S. Frank, the famous author, at that time, and a number of other prominent characters who were interested in the educational work being carried on by me. Mr. Jones had been abroad many times in Europe and the Orient. During our conversations he had mentioned something of Rosicrucianism and stated that he had received several initiations. I did not know that he was a member of our organization here in America but he did explain to me that one of his first initiations had taken place in Bombay, India, and a second one in Ceylon. After our acquaintance developed to where he could question me in regard to my beliefs and thinking, he predicted that some day I would go to these foreign lands as a part of what was in store in the future for me. He brought me in contact with some others who were also members of the Rosicrucian Order in foreign lands and they gradually instructed me while I was in Westchester, New York, and in New York City at the close of the sessions of the Odd Fellows Lodge, which we all attended. One time in a temple of Freemasonry in Brooklyn they gave me a special preparatory initiation so that I would be prepared to make further contacts abroad. I now know and appreciate that that preliminary initiation was similar to that which is given to the AMORC Neophyte here in this country. After receiving that initiation, I read many manuscripts and private papers loaned to me by these men, and I was given a few signs and words. Bear in mind all this occurred before the present cycle of revival of the Rosicrucian work had started in America and when vari-

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ous men were arranging for its eventual new cycle of activity as you have stated in your history.

"Early in 1899 I was on board a U. S. cable ship which stopped at Port Said, Egypt. There, a Mohammedan Egyptian, educated in French, contacted me and handed me a sealed envelope wholly unexpectedly. I opened it and read it, and was prepared to follow its strange advice. At Ceylon, India, while on shore for a few hours, a man named Achmet Pundi came out to the ship and left instructions which took me to a temple on the outskirts of Colombo, and there six men met me, tested me, and finally showed me a symbolical, dramatic presentation of much that I had read and been told in my preparations. I was then taken to the ..... gardens in the city where I met an old Hindu. I was greeted by him as a Neophyte comrade. This man gave me a paper with peculiar Arabic writing on it, which he signed. This paper established my preliminary connections with the true Rosicrucian organization and approved of all of the Rosicrucian characters I had met in the different cities. I was instructed to bring this paper back to Brother Jones in Philadelphia. Years later, when I was handed the first AMORC literature and saw certain phrases, signs, and symbols, I recognized instantly the similarity to what had been shown to me and I was at home immediately when I joined the American AMORC."

As stated above, names have been changed in this letter and the arrangement of the phrases changed slightly for obvious reasons, but here is a story from a highly reliable source, and from a dependable character showing how careful the organization was in the years preceding 1909 regarding the preparation of any person found worthy to help in the revival of the work in this country and the establishment of the new cycle in America. One should notice in this report that this Brother was truly fortunate in being recognized as a worthy candidate long before he started making any inquiries in foreign lands, and had the benefit of preliminary instructions and guidance. Knowing the methods

used by the organization, we can easily understand how John Jones reported to the foreign jurisdictions what he had told the good Brother, and, therefore, paved the way for the contacts that were made at Egypt, Ceylon, and Colombo. Even so, the Brother had to follow blindly the advice given to him in mysterious notes, and go out of his way to do certain things in order to prove his future worthiness. This will help us to understand why persons of an inquiring mind bent more upon satisfying their curiosity or challenging the statements of the Rosicrucian organization than upon sincerely seeking its portal have gone abroad demanding that someone tell them where the Rosicrucians meet and how to find their temples and lodge rooms return to America and report that they found nothing and do not believe that the organization exists in foreign lands. In many of the foreign jurisdictions to this very day, the Rosicrucian temples and meeting places are concealed from all but members in the highest degrees of the work. Neophytes meet only those who are apparently students of certain other definite schools or classes of mystical study, and do not know that these smaller groups are really parts of the outer circle of the Rosicrucian organization. Thus the new member or the unprepared seeker is often face to face with the very characters, officers, or representatives of the organization which he seeks and does not know it. All of us at Headquarters have been interested many times, since the members of the first tour to Egypt returned to America, in hearing how some of them separated themselves from the touring party and tried to locate Rosicrucian lodge rooms and temples, which they felt might exist, but which were not brought to their attention by the higher grade members. These persons failed to find in some of the cities any indications of Rosicrucian activities whatsoever. Their comments now to the effect that the organization was probably non-existent in those places cause us to smile in the light of the fact that a dozen or more of the higher degree members and officers in the party attended various sessions of the Rosicrucian organization





in these same cities unbeknown to the younger members of the party. Whenever these younger members of the tour party visit Headquarters here in San Jose and we show them the correspondence, documents, magazines, manuscripts, books, cablegrams, and other things coming from the Rosicrucian branches in those cities where they failed to make contact, they realize that often they were face to face with the existence of the Order but did not know it. In other cities, of course, during the tour the younger members were permitted to make certain contacts and meet Rosicrucians of the different jurisdictions, and to have them as their escorts during the tour. This will occur again on our next tour through Egypt, Palestine, and Europe.

Some day one of our members who is highly proficient in the art of story telling will write a real mystical novel involving the search of a seeker for the Order of the Rose Cross in foreign lands, using the experiences of many others and the facts which we can supply, and then we shall have a story of adventure fraught with real thrills and all the elements of an experience like those in the tales of Marie Corelli, Jules Verne, Bulwer Lytton, and others.

There is something extremely fascinating about membership in an organization, which, with all of its outer publicity and with all of the references to it in historical books and records, still maintains a part of itself with such secrecy and with such a veil of obscurity as to make it worthy of a real search.

The mysterious ramifications of the Order and its activities constitute one of its most appealing features. Not half of the real story of the Order has ever been told and probably never will be told except to the few who experience it. Our members here in America may think that the western world publicity and the American idea of openness and frankness has brought to light every feature of the organization, but the truth of the matter is that more of the Order in America remains unknown except to the few and more of its activities are protected from the unprepared and unqualified members in the early grades than they can possibly suspect. There are members in the Ninth Grade who have been in the organization here in America for twenty years or more, who will frankly tell that after having been in the Ninth Grade for four or five years, they have come to realize that there is more to the organization and more to its teachings and activities than can be discovered through reading any of its work in the first seven or eight grades. Each month their membership brings them new revelations and surprising interests, and to them the organization is one of the most stupendous, world-wide movements, associated with more important national and international affairs than anything that might be evolved in the imagination. It is only when the member makes his contact with these other conditions either here or abroad that the formidable nature and the mystery of the Brotherhood begins to make itself understandable.



#### A SUGGESTION

For a number of years many of our members have written to us asking for guidance and the correct manner in which to arrange for a gift of a portion of their worldly possessions to the Order at the close of their lives. Hundreds have asked for legal advice in regard to the proper phraseology to use to prepare a Will or Testament in which a donation to the AMORC can be made with sureness and dependability. To all such persons we have heretofore stated that we left this matter entirely to their own judgment. We learn now that unless the wording of such bequeaths or donations is absolutely correct and in conformity with certain state laws the proper wording may be frustrated.

All who desire to arrange for a donation to the Order in their Testaments are advised that if they will now write to the Legal Secretary, c/o AMORC Temple, San Jose, California, and ask for instructions on how to prepare a Will they will receive without any obligation important and helpful information.



# A New Help For Our Members

AN IMPORTANT ANNOUNCEMENT THAT MAY INTEREST  
EVERY MEMBER OF THE ORDER

By FRATER A. LEON BATCHELOR, F. R. C.

*Chief of the Personal Advisory Staff*



SOME months ago we mailed a questionnaire to a cross section of ten thousand of our members, representing the average in all grades and all branches of our work, asking about ninety questions. It was our purpose to determine from the answers to these questions just what features and what changes or modifications might be made in our work or added to our work to help the individual member in his studies and in the mastership of the great laws and principles. Many very wonderful ideas were suggested to us in this way and as rapidly as possible we are adopting the suggestions which came from the majority of the members.

One of the suggestions that was made by thousands of our members and seemed to be a universal desire on their part was that we should issue from time to time some sort of a bulletin or pamphlet or booklet containing answers to questions propounded to the Emperor and answered personally by him, giving detailed advice and suggestions for the mastership of certain problems in life and the more efficient mastership of the laws and principles contained in our teachings. So general seemed to be the idea in the minds of those who made this suggestion, that we took it upon ourselves to consult hundreds of them by mail and find out just what points they had in mind and we likewise interviewed all members who called at headquarters and those in various Lodges. We found that these members were very anxious to have more of the modern writings and view-points of the Emperor in his own language and

in his efficient and clear manner of presenting the facts that he has gleaned from his own experience with our work and through his thousands of contacts and demonstrations with our members in various parts of the country. All seemed to be agreed that not enough of the Emperor's writings appeared in the monthly magazine due to his desire to have the view-point of other members therein as well as his own view-points and due to the fact that space was limited in the *Rosicrucian Digest*. Secondly, we learned that the average member was especially anxious to have the answers that the Emperor gives to so many of the members in his personal interviews and personal correspondence relating to so many of the important problems of life as well as to our own principles and teachings.

Considering these desires, therefore, on the part of so many members, we consulted with the Emperor and found that he was willing that his talks and his personal instructions given to those members who constitute his Master class at headquarters should be given to all members if some convenient way could be arranged for the recording of private lectures and the copying of his personal answers in addition to the special matter that he would prepare in his spare time and during his periods of experimentation and contact with the higher Masters and the most advanced members of the Great White Brotherhood.

The result of our investigation of the feasibility of meeting this wide-spread desire was that we have concluded to issue a new booklet approximately every other month to be called "The Rosicrucian Forum." It will be a large size





booklet with pages as large as our "Rosicrucian Digest" but filled very closely and solidly with reading matter dictated by or prepared by the Emperor exclusively, except when he will include in his matter letters or paragraphs received by him from the Masters of the Great White Lodge, higher officers and Masters in foreign lands, or some portion of a rare manuscript belonging to the Rosicrucian Order that has never been published before. The pages will also contain answers to questions dealing with the more important problems of life and especially with the esoteric, spiritual, mystical, and actual, practical application of the Rosicrucian principles in connection with the various difficulties which our members meet in attaining perfection and mastership in their studies. Diagrams illustrating the operation of certain laws, pictures of various kinds, and photographs, may be inserted from time to time in order to illustrate many points of the work and every inch of the space in each issue of this "Forum" will be devoted to actual guidance and wisdom prepared by the Emperor. We will arrange to have several special stenographers present at each of the sessions when the Emperor and his class of advanced workers hold their secret meetings and discuss and demonstrate or test the various laws and principles and another secretary will be engaged to assist the Emperor in the arranging of the matter for each one of the issues of the "Forum."

Naturally this publication will be a secret one prepared exclusively for our members and is not to be sold publicly or placed in libraries or reading rooms. In order to meet the expenses of the additional stenographers and secretary, as well as the writing, printing, mailing, and postage of this special publication, we have found that the most economical price that can be put upon it will be \$2.50 per year for the six copies that will be mailed during the year. One

copy will be mailed to each member who wishes this publication approximately every two months. When there is special matter that will warrant mailing an issue at some special date, it will be mailed regardless of whether it follows closely upon the preceding one or not, but there will be a minimum of six copies per year mailed to every subscriber and for this the subscriber will pay \$2.50 per year, in advance.

To make sure, however, that our members actually want this publication and that we are not arbitrarily issuing something with the idea of rostering it upon our members without their demand for it, we will not issue the first number of this "Forum" until we hear from our members. If you want the "Rosicrucian Forum" to come to you for a year beginning with the first number please write a letter to the "Forum Editor" care of AMORC Temple, San Jose, California, and state that you wish this publication and want to be a subscriber. You may inclose your \$2.50 for a year's subscription or not, as you choose. If we find that there are sufficient of our members who want this publication, we will proceed to issue it. If we find that it is not universally wanted, we will not proceed with it and will return to each one who has remitted for it, the money sent to us. If you send any money, make your checks or money orders payable to "AMORC Funds" but address your letter only to "Forum Editor" care of AMORC Temple, San Jose, California, so that these letters may be separated from the regular mail and kept for careful examination and consideration by the Publication Committee. We would like to hear from every interested member before the end of July. Of course, those who live in foreign lands may send their letters later if they wish, but those living in North America should answer immediately upon reading this announcement if they wish to help us to come to a decision and prepare the first issue as soon as possible.





# Is Karma Understandable?

SOME OF ITS FUNDAMENTAL PRINCIPLES CLEARLY  
EXPLAINED

By FRATER JOSEPH HARRIS



IN MY journeys round about among a great many people of different types of minds, I find that the term or word "Karma" seems to carry with it the impression that it is the name of some oriental doctrine or mystic principle that is hard to understand and difficult to adopt consistently with our American ideals and religious beliefs. Why this viewpoint should be held by so many intelligent persons is difficult to analyze and we will not take unnecessary time to even speak of the unreasonableness of such a strange interpretation.

First of all, let us say that the term "Karma" has been adopted by the Rosicrucians and by many others, simply because it is one of the shortest and most easily remembered names given to the great law by some of the Oriental schools. We have other Oriental words in our English language, such as psychology, which do not nowadays cause any suspicion in the minds of persons regarding its Occidental or Western World application, and there is no reason for anyone to feel that Karma represents a word that fits only the oriental mind or nature. One of the greatest writers of essays called this same doctrine "The Law of Compensation," which is a more descriptive term but a longer one, and we, of the Western World, like brevity and conciseness.

Now the law of compensation is neither a religious nor spiritual law purely and simply. Since it is a natural law, and all Cosmic laws are considered religious, divine, sacred, or spiritual, simply because the standard universities, colleges, and material schools of philosophy leave all Cosmic principles to the churches or religious movements to ex-

pound. This is the one great mistake that has been made by the Western mind in its classification of universal laws. When science gets out its microscope and its laboratory equipment, it proceeds to classify phenomena as natural or spiritual. It attempts to draw a more definite line than science has been able to draw between physics and chemistry. The line between physics and chemistry is so wobbly and so elastic, that it stretches back and forth between the two fields of these subjects, according to the arbitrary decision of various authors. Science will delve deeply into the nature of the breath of life that we take into our nostrils and will carefully analyze that breath to determine its nature and composition, but when it finds something in that breath that is not chemical or physical but, nevertheless, vital, it immediately casts aside the intangible element and says that by its spirituality it, therefore, belongs to the investigations of religion or theology, or the goodly people of the church, and has no place in the laboratory researches. Why this is so is another one of the subjects, the analysis of which would take too much space in the present article. Such decisions are as unreasonable as the opinions held by some persons regarding the nature of Karma.

However, the fact remains that when you begin to study the life of man and the laws and principles which regulate his existence, you find science thrusting aside many of the fundamental laws and brushing them into a pile which is carefully put into a separate box and labelled "Religious or Spiritual." For this reason, we know more about the chemical body of a cell that holds the true form of earthly consciousness than we know about the consciousness that makes the





cell of any importance in life. We know more about the skin and bones of man's body than we do about the vitality that makes the skin and bone of any service. The average automobile owner can tell you more about the nuts, bolts, springs, and mechanical devices on his car, than he can tell you about the marvelous processes of vitalizing the engine through the natural law of combustion. He studies the traffic laws, which regulate the movement of the car among material things, but fails wholly to study the natural laws that make possible any movement of the car. Man is prone to study the physical laws of his existence and allow the Cosmic laws that make his existence possible to go unnoticed, unstudied, and unobeyed.

The law of compensation is as much a fundamental law of nature, irrespective of religion or ethics, as is the law of breathing, eating, resting, working, and sleeping. The law of compensation is not even wholly a law that deals with the activities of the soul or the mind. It has as much to do with the material, mundane affairs of the physical body and of the social and business world, as has the laws of health. And you can just as successfully negate, belittle, decry, and unobserve the laws of Karma as you can the laws of health. In both cases the law continues to operate, regardless of your opinion or your attitude, and in both cases, the penalties will manifest themselves despite your belief that you are superior to doctrines of any kind.

Fundamentally, the law of compensation may be expressed in that old proverb that, "As you sow, so shall you reap." It naturally does away with the idea of fate, chance, predestination, and satanic temptation. If there ever was a devil with horns and far-reaching tail, it is the spirit in man that makes him believe that he can think and act independently of any effect resulting through the law of compensation. That nice horned, fiery, glib-tongued smooth fellow of the regions below is a weak-minded infant in comparison with the superiority complex that resides in so many human beings and which tempts them to defy the laws of Karma.

All sowing for any harvest is not always done by the planting of material seeds in material soil. In fact, there is nothing so potent as a mental seed that gets firmly lodged in a fertile consciousness or virgin mind. The largest and most costly crop is not always one that results from broadcasting seeds indiscriminately or profusely. Sometimes only a few seeds deliberately planted according to carefully considered plans and aided by the encouragement of some well-selected fertilizer will produce for the grower all that he can take care of, and sometimes more than he can take care of. The same is true of our mental and physical seeds which we sow in life.

We all know that many things grow in the soil of the earth through the blowing of seeds by the wind or the dropping of the seeds by birds that carry them in their flights. All seeds that produce vegetation are not seeds that are wilfully and deliberately planted through human scheming. The same is true of the seeds of Karma. Most of them we deliberately plant and fertilize and carefully exhilarate until they are marvelous products overpowering us with their majesty and enslaving us by their greatness. But many of these seeds are dropped by us on the wayside unwittingly and unknowingly. Nevertheless, the law of Karma is steadfast, dependable, fair, and just, and in all cases, we reap what we sow. It does make some difference, however, whether we deliberately sow or unwittingly sow. Every farmer and agriculturist will tell you that that is true of the sowing of any kind of seeds, and every student of Cosmic law will tell you that it is a demonstrable fact. The law of compensation takes into consideration the motive back of our sowing, as it takes into consideration the motive back of all of our actions. A good seed sown in a selfish spirit is not nearly so productive in its Cosmic compensation for us as a good seed sown spontaneously, deliberately, and unselfishly. An evil seed sown unwittingly does not produce the same result as one sown knowingly and wilfully. There are wild oats produced by nature from seeds not planted with human conscious knowledge. They are never as profuse or as prolific in compensation as the oats re-



sulting from seeds consciously and deliberately sown. Yet the law is the law, and where oat seeds are sown, oats will grow.

The law of compensation says to man, as you create, so you shall have. As you think, so you will materialize. As you build, so will you have to contend with. As you do, so will you come face to face with your doing. As you think, so you will set into motion. Through its manifestations, the law of Karma proves that if man creates, causes, or instigates sorrow or suffering, whether for himself or for others, so he shall have to endure suffering and sorrow. If he creates or produces happiness, joy, and goodness, he will find these things affecting his life. If he disturbs the harmony of the universe, as it affects each individual being, each group of beings, each nation, each country, he will find the disturbance in return affecting him. The law of compensation is simply then the reaction of action. It is impersonal, it is no respecter of person, time, or place. The law is immutable and it is not the arbitrary decision of action of a Divine Being now carefully watching each of our acts but a law which the God of creation established when he created all laws and which carries on with its Cosmic power and might, regardless of time and regardless of any supervision by an Infinite Mind.

It is remarkable, however, how many persons believe that the law of compensation is so unfair, so unjust, so unreasonable in its operation that it follows man's imitation of the law. Man in attempting to imitate the law of compensation has made laws of his own, which demand an eye for an eye and a tooth for a tooth. Judging the law of compensation by comparison with man's law, the law of compensation would be unjust and unfair. Moreover, it would fail in its real purpose. The purpose of the law of compensation is not to punish but to teach; not to destroy but to create; not to tear down but to build up. As I have said above, it takes into consideration the motive back of the act. Man's law says a life for a life. The law of compensation says that the taking of a life for a life means the destroy-

ing of a second life because the first one was destroyed; therefore, further destruction is accomplished and nothing of a constructive nature is accomplished. The law of compensation says that if a life was taken in order to make someone suffer, that suffering should be experienced by the one who caused the loss of life in order that he may know the value of life and bitterness of sorrow. The law of compensation says that if a wrong is done another, no good is accomplished by having the same wrong come to the wrongdoer, but rather some form of suffering that will reveal a lesson rather than contain mere agony. If good oats that came from the seeds where wild oats grow were as good as the best, man would never have learned how to properly plant and sow for better crops.

Since the law of compensation asks always to teach us a lesson and to save us from making the same error twice, it brings back to us a reaction from our actions in such circumstances and under such conditions as will most readily impress the lessons upon us and tempt us to change our ways. On the other hand, the blessings that come from our good acts through the law of Karma are of such a nature and reward us at such a time or place as make quite evident to us the Cosmic approval of what we have done in the past and its willingness to compensate us in a more abundant and useful manner. A small token of little value given spontaneously, unselfishly, and in the proper spirit, will not be rewarded by the return of a similar token at a time when such a token would be of little value, but by the return of a larger or different gift at a time when the thing given would be the most useful and beneficial. Therefore, the law of compensation sometimes waits for the crucial or critical or most timely period of our lives when its action would be the most impressive, and always the most instructive. It may cause us to suffer long, perhaps for years or a lifetime, for a simple act that we performed in a few minutes. What we did may not have consumed much time in the doing, but may have caused a lifetime of suffering for someone else, and the reaction





is suffering for us until we learn the lessons and realize what our little act created.

It is a notable fact also that as rapidly as we learn the lessons of Karma, our compensation is adjusted and the rewards or reactions are brought to an end. I have seen many who have been suffering for years under the reaction of a Karmic debt, but who refused to acknowledge the lesson or learn the principle. Once the confession was made and in humbleness the law was acknowledged, the Karmic debt was brought to an end.

We see, therefore, that man's redemption lies not in the simple confession of his sins or acknowledgment of his errors, but in his learning of the lesson and his paying tribute to the supe-

riority of the great law. Once he humbly obeys the law, pays homage to it as his guide and director in worldly affairs, and cooperates with the law in sowing only those seeds which will produce good things in harmony with the natural laws of the universe will find his life starting over again with every advantage, every Cosmic blessing, every godly gift at his disposal. Man reaps his Karmic reward for earthly acts here on earth where he may associate them with the products of the seeds he has sown, and avail himself of the earthly lessons which he must learn before he can be free from Karmic debt. It is the law of laws and, deny it as we may, it continues to operate and will have its way to the end of our lives.



## *Marie Corelli, the Illuminated Mystic*

SOME VERY INTERESTING FACTS FROM OLD  
ROSICRUCIAN RECORDS

By FRATER ROYLE THURSTON, F. R. C.



HERE are two Rosicrucian authors whose books have been read by more of our members than the books by any other of the mystical writers and whose lives have aroused more questions. These are Lord Bulwer Lytton and Marie Corelli.

During the past ten years, several thousand of our members have asked us to give a brief outline of the evidently interesting life story of Marie Corelli, and since the biography of da Vinci was published on these pages, the request for additional biographical sketches of Rosicrucians has greatly increased. I am sure, therefore, that our readers will be glad to know more about Marie Corelli and of her association with the Rosicrucian Order.

Miss Corelli was born in 1864 of a Scottish mother and an Italian father. An emblem engraved on the top of a

hand-carved wooden chest with large iron locks and hinges, which the father left in the care of the members of a secret brotherhood of Italy to be given to Miss Corelli on her thirteenth birthday, plainly indicated that he was a member of the Rosicrucian organization in his country and an officer of some rank in the Order, for he had the typical additional sign of officership under the crest of the Order. What the casket contained Miss Corelli never revealed to the public or even to the members of the secret brotherhood, which was, of course, the Rosicrucian Order, in whose care the casket had remained for so many years. One incident in her later career, however, did bring to light that the casket probably contained in addition to rare books and manuscripts, emblems and personal trinkets of a Rosicrucian nature, the father's official robes and a sword used by the Rosicrucians, for on the occasion of Miss Corelli's being

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knighted as a Lady and officer of a lodge in Europe, she brought with her a very beautifully engraved sword containing the Rosy Cross on the handle and asked that this sword be used in knighting her since it had at one time been her father's sword. This would indicate that her father held a rather high position in one of the lodges, for there is but one officer in each lodge that has a sword as part of his regular regalia.

Miss Corelli was left an orphan early in infancy and was adopted by Charles Mackay, an illuminated poet, musician, and mystic. If this were a biographical sketch of Mr. Charles Mackay we would find an interesting story in his life and especially pertaining to the reasons for his adoption of Miss Corelli. Mackay had a son, Eric, and although there was a considerable difference in the ages of Eric and Marie, they were raised together until the time of the father's transition, when Eric became Marie's guardian.

We have Miss Corelli's own statement of the fact that she was prenatally prepared for her life career in so far as her objective or outer facilities and abilities are concerned. Certainly, she inherited from her father certain tendencies which became quite manifest early in her life and she fulfilled the ambitions of both of her parents in revealing a wonderful talent for music and in carrying out the father's great interest in the Rosicrucian organization. Mystically and psychically her prenatal preparation attracted to the future Miss Corelli, the soul of a great master whose personality and high estate in the Rosicrucian organization became known long before her transition.

Revealing her musical inclinations and abilities at an early age caused Mr. Mackay to decide to send her to a French convent in order that she might have the benefit of the unusual musical training afforded by such institutions in that country. At an early age she composed a number of very beautiful and strange compositions with a very evident mystical movement and theme in each one of them. Since she and only a few intimate friends of Mackay, who were students of the same school, could prop-

erly play or interpret these pieces of music, they were deemed of little value to the public and her musical inclination was considered too weird or strange for the period in which she lived. This discouraged her and Mr. Mackay in continuing her musical education and she gave vent to her thoughts and emotions through the one other channel which viewed with her music in expressing the wisdom of her soul. Thus she turned to writing and her first poems were highly praised and considered good enough by editors to be printed.

Thus Miss Corelli entered the journalistic field and in that field attained one phase of the popularity and renown which made her name well known to millions. But she was famous also as a mystic and a teacher in private circles connected with several movements, the principal one being the Rosicrucian Order. It was commonly stated in England, where she spent much of her time, that her novels were preferred by Queen Victoria to any other although reviewers and literary critics wrote sarcasm or otherwise of not only her literary genius but of her literary lapses. Her only comment on such criticisms was that her books were never written to be standards of English literature or for literary criticism or for public approval but to reveal an interesting story for the seeker of truth who was just a beginner on the path and unveil between the lines and phrases of her peculiar style certain concealed or veiled thoughts put there for the adepts. Later in her life she lived for a time at Stratford-on-Avon because of its connection with Shakespeare and its connection with Bacon the Rosicrucian and this incident in her life brought her before the public in a different light and added to her popularity. Regardless of her literary abilities or failings, from the critical point of view, the fact is conceded by the publishing world, as well as by the public, that she was a literary genius and a representative of a new and different school of story telling in which not only great learning and arcane wisdom was revealed but an intuitive and prophetic facility possessed by only a few writers known to history.

So much for the general details of her life as may be found in any complete





record of her life. The fact of the matter is, however, that little more than this will be found in any biographical sketch of her life because she took great pains, as did her closest friends and her guardian, to keep the inner facts of her life out of the public mind. It is only by visiting some of the places where she has lived and by consulting the records of the Rosicrucian organization that many additional facts, intimate incidents in her life, are discovered. These could be woven into a very long and truly fascinating novel, for her life was filled with surprising incidents and with great accomplishments and more journeys and contacts with people and places than is commonly believed. Her mystical experiences and her many occasions of long and deep research in Rosicrucian and scientific teachings, history, and the lives of the great masters of the past, would make wonderful reading for our members. All of these things must be touched lightly and briefly in a sketch of this kind. Therefore I will mention just a few of the interesting incidents of her life as I come to them in the records before me.

After her first poems of youthful production had gained for her some approval as a possible literary genius, she realized the mystical tendencies of her thinking and then, after properly consulting the records and papers left in the casket for her to read, she decided to spend the better part of her youth in profound study of the mystical sciences, the spiritual philosophies, and ancient religions and Hermetic and alchemical postulations. At her petition, probably based upon instructions left by her father, she was admitted to the preliminary studies of the Rosicrucian organization under the Italian jurisdiction. The Rosicrucian Order at that time was operating very secretly in Italy as it has done most of the centuries in which the Order has existed in that country. However, she came in contact with eminent musicians, authors, and writers, and was under the direct charge of a well-known teacher of philosophy and religion. Her step-brother, Eric, had entered the literary field also and produced a number of poems which brought him consider-

able fame. Early in her youth, Marie had been attracted to the fine, sterling character of Eric and in her discussions with him of her mystical ideas, she had found a sympathetic understanding and agreement on certain principles. As she grew older he became a living example of mystical illumination in her mind and she retained this high regard of him throughout her life.

Just before her eighteenth birthday, Miss Corelli was admitted to the higher and regular grades of the Rosicrucian work and visited lodges in both Italy and France and occasionally in other near-by countries. Even in England she had special access to Rosicrucian records left by Bacon and by other eminent leaders of the work in that country. It is not surprising, therefore, that her first books dealt with the revelation of mystical principles. In her novel entitled, "Ardath: The Story of a Dead Self," she used Eric as a living example of the hero Ardath and in this way recorded for all time her great appreciation of his character. The name of the great master in that story, *Helios*, is the name of one of the masters of the Great White Lodge into whose care and under whose instruction she was placed during one of her visits to Paris. His transition occurred in 1928 and he has left many wonderful comments regarding Miss Corelli's beautiful illumination which occurred during a week of ceremony and meditation at one of the French Rosicrucian temples at Cannes.

In the book called "Ardath" she refers to the character of *Helios* in a manner that presents a real picture of this great Rosicrucian master and she refers to the Rosicrucian organization as the organization of the "Cross and the Star." Her explanation for the use of this veiled name for the organization is an interesting side-light. When she was asked, just prior to her sixteenth birthday by an eminent Rosicrucian artist, what she would like to have for a birthday gift, she said that she had already expressed a wish to a Swiss-Italian wood carver for a duplicate chest like that once possessed by her father in which to keep her private records and manuscripts. The artist called on the wood



carver to see if he might offer his services to help make the casket a beautiful piece of work. The sculptor suggested that they might cooperate by carving the wood in such a manner that colored enamels might be inlaid in the wood in certain places. In discussing the matter of carving emblems and designs for such inlay work the artist drew a sketch of the Rosicrucian emblem for the center of the lid of the casket and in drawing an outline of the rose to go in the center of the cross, he wanted to give a mystical number to the petals of the rose so he decided upon seven petals. These petals were equally spaced and a little pointed and when finally finished had the appearance of a star. Those who saw the casket commented upon this quite frequently although all admitted that so far as the emblem in its total design was concerned, it was typically Rosicrucian. Miss Corelli was pleased, however, over the fact that whenever strangers saw the casket in her private room, for it was a very large one, they always referred to the emblem on the lid as the "Cross and the Star" and did not suspect that it was a rose and consequently did not associate it with the Rosicrucian emblem. When Miss Corelli wrote "Ardath" and sought for many ways to veil some of the characters and symbols in the story she found it convenient to use the name "Cross and Star" as a veiled name for the Rosicrucian Brotherhood. Rosicrucians who read the story, however, never have any doubt as to the nature of the organization referred to and the characters mentioned therein.

I will not take space to comment on all of her other books except to say that "The Soul of Lilith," one that is not generally found in the libraries, is one of the most beautiful character studies ever written by Miss Corelli. "Barabas" is another very mystical story which all of our members should read. In "The Life Everlasting," which was one of her late novels, she revealed her Rosicrucian knowledge and associations in a very definite way. "The Romance of Two Worlds" was one of the first of her mystical books to attract attention to her scientific knowledge. And it is

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also replete with a valuable amount of Rosicrucian philosophy. In it she referred to radium, which had at that time not yet been revealed to the public. Later on in one of her novels, in a prologue she refers to the fact that one of her early books had contained a prophecy of a scientific nature and we all know of the story of her years of association with eminent scientists in England and France while perfecting herself in the modern sciences and of her prediction of the so-called death ray in one of her stories long before the public heard of it.

In 1917 Miss Corelli startled the world with her book, "The Young Diana." It was the first of the many outlines presenting the possibility of a rejuvenation but it will be noticed that true to the Rosicrucian teachings, Miss Corelli placed great stress on the fact that spiritual and psychical powers would have to enter into any true process of rejuvenation.

In her last novel, called "The Secret Power," she again revealed her scientific knowledge and her perfected and intuitive powers at their best.

Up to the time of her transition, approximately six years ago, Miss Corelli retained her position as an officer, an honor officer, of the Italian branch of the Rosicrucian Order as well as active membership in the French and English branches. One of her late novels, issued in America, was claimed by her to have been written and issued in the country solely for the purpose of conservative, dignified propaganda for the present era of American Rosicrucian activity. She was an accomplished linguist, had a charming personality, but was unquestionably temperamental and highly emotional. To the same dignity that she cared nothing for self aggrandizement and personal praise, she cared little for the many unkind criticisms and violent attacks made upon her by self-appointed literary critics. Her success created a number of bitter enemies who left no stone unturned to attack her character and despoil her literary fame. They magnified and misrepresented her temperamental spells or idiosyncrasies and have left in the world a number of untrue or





exaggerated stories of unpleasant incidents in her life. This is inevitably the price that most individuals have to pay for success and unselfish effort in behalf of humanity. Those who know her personally will never forget the charm, simplicity, fineness, and humanitarian benevolence carried on by her in many parts of Europe and made possible through the money that came from her fame and success even though this same fame and success were bitterly attacked and criticized by her enemies.

To all Rosicrucians and to all who read her books and find in them the glimmering light of truth or the dazzling scintillation and effulgence of the highest illumination, there will always be in their souls a formed understanding of her life, her trials, tribulations, and unselfish efforts. They will take from her music the notes and chords of sweetest harmony as they will take from her

writings the words of inspiration and power and from her smiling countenance the expression of Peace Profound. We could not do better in paying tribute to her than to quote from her own book, "The Young Musician," the following paragraphs:

*From Nature's key-note flow,  
Glorious chords and octaves,  
Musical, deep and low.  
Thy duty is to listen—  
Aye, listen to them well—  
And joy shall be within thee,  
Unseen, ineffable.*

\* \* \* \*

*And to make the glory perfect  
And the music pure and whole,  
All these and more than all of these  
Shall lie within thy soul.*

—Marie Corelli:  
"The Young Musician."



## What Occultism Has Done For Me

By SRO. LAURA JANSEN



**I** SAVED my reason—withal, my soul. Unbelievable? Perhaps to the layman. Only they will understand who have been following in the footsteps of the Rosicrucian Masters, whose path has been widened through the centuries and whose vast throng of adepts increases with the same giant strides as the evils of this civilization.

Under the circumstances, it is no wonder my brain tottered, that I was haunted with the thought of suicide, that I felt I had nothing left to live for—everything had been wantonly taken away from me.

Everything? Most people will immediately think of love in its relation to my life. No, everything in this instance was my career as a writer, ten years of

effort swept away by the ruthless hand of deceit, ten years of struggle, of effort gone forever.

I won't bore you with the details of the thing. Suffice it to say that not only did I lose the fruits of ten years of effort—fruits, both financial and moral—but my reputation of integrity and honesty hung in the balance, my personal habits, my character were so blackened that I became practically a social outcast.

My nerves gave way. I became hysterical at the slightest provocation, I couldn't eat or sleep, I could only think of the great wrong that had been done to me—by one whom I had cherished for eight years as my friend and counselor.

I was bitter, I felt ugly inside and out, I believed that the whole world was against me; my hatred for the despoiler,

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for those who had believed her lies, suffused my being, poisoned me. People felt sorry for me, but they shunned me and no wonder! They said I was sulky, bad tempered, disagreeable. They were right, I was.

Nothing I wrote sold, nothing I attempted worked out; and I grew shabbier, and more desolate. And still that gnawing hatred pervading through me.

Having some research to do, I went to the Los Angeles Public Library, and picked up a copy of the *Mystic Triangle*, now the *Rosicrucian Digest*.

Rosicrucians! Occultism, reincarnation, fascinating mysteries! I immediately borrowed the money for my first fee—I needed shoes badly—and started to study.

Every Thursday, I watched for the mailman, every month I struggled to pay the small fee—in those days, even pennies counted.

Gradually, insidiously, I began to change. I saw the futility of hatred, of brooding; I no longer dwelled on the wrongs done to me, instead, I tried to redress some of the wrongs that had been done to others.

My shattered health was the hardest to rebuild—it is not normal yet—but my mental balance returned. I had been cheated out of the credit and the money due me for two good stories, I would write better ones. I had always believed that I could write, I would prove to all that I could, that I had written those stories, that they were mine, all my own.

I obtained work—started at the bottom of the ladder again—I had to win back the confidence of so many people, to prove to them my integrity time and

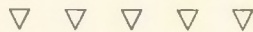
time again, and to make them change the wrong impression they had gained of my personality.

Uphill work? I guess so, but satisfactory, with the new viewpoint gradually being reflected in my eyes, with the lines of bitterness and despair being slowly erased from my face. Of course, I slipped back into the old groove, doubt and foreboding assailed me at times, but those hours were getting shorter all along.

After two years, I can contemplate the self that I was during those heart-breaking months, when I was “slipping,” both mentally and physically, and my soul seemed lost!

While I haven't had the time to study all the AMORC lectures as I would wish to, so as to benefit fully, yet the mere reading and absorbing of the wisdom of ages, as radiated by the Rosicrucians, has been tremendously helpful. My entire outlook on life has been changed. I am rebuilding my health along occult lines, I am learning to study and to use vibrations, my financial situation has improved and is constantly improving, I have regained the confidence I had lost, people again believe in me, and my literary career is shaping itself toward the eventual fulfillment of all my hopes.

My greatest ambition born of my studies, is to become such a finished student of the occult that I may be able, sometime, in the future, to teach others how to get the best out of life, how to make the most of themselves, physically, morally, and in every way, so they may reap all the happiness that comes from peace, contentment, and the feeling of duties well done.



#### ARE YOU GOING ON A VACATION ?

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





# Is The Cosmic Always Willing?

SOME SUGGESTIONS ON HOW WE MAY BE SURE OF IT

By THE WELFARE DIRECTOR



FEEL inclined this afternoon to rise from my desk here at Headquarters and step into the limelight for the first time in many moons and say something publicly to the members of our Organization through the means of our monthly magazine.

In my official capacity as a sort of guardian at the Threshold of the Healing Chamber of Headquarters, thousands of letters pass through my hands weekly from Brothers and Sisters who are requesting help for health or other personal problems through the Welfare Department, or through the various officers of the Organization. Even many of the letters addressed personally to the Emperor asking for his direct help eventually come into my hands so that the request may be properly recorded in our records, and the ultimate results also recorded and the case closed.

I know that every one of us adults still has the childish inclination to want to take a watch apart and see how the works within perform their marvelous functions. I know from talks with visitors here at Headquarters that every member who has ever had any dealings with the Welfare Department is anxious to know the workings of this elaborate and highly efficient department. I will not take the time now to go into that detail except to say that every request that comes to Headquarters, and even many that are sent to our various local branches for any kind of help, whether it be for immediate aid or of an emergency nature in the case of accidents or operations, or for treatments for health, temporary breakdowns of the mind or body, or for aid in solving personal and business problems, passes through the Welfare Department consisting of a number of clerks, recorders,

stenographers, secretary, and general manager. The manager's business is to see that this department is operated at the highest point of efficiency with careful, considerate, cordial, brotherly attention given to every letter and to every detail of each letter. Every request for help of any kind is considered like a case that comes into a clinic or hospital.

The name of the person making the request is recorded as well as the name of the patient or the one who is to receive help. Details are put upon a record card and these are dated to be referred to at different periods of the week or month according to the nature of the case. Various clerks are assigned to watch for and carefully read every incoming letter that may bear upon that case and to record the details upon the record card. Certain highly developed and advanced members of the Supreme Lodge are assigned the duties of giving the help that is necessary in such cases. Those of our members who specialized in mental conditions are assigned the requests for help of that nature. Those who can help in surgical cases and have specialized in that work are given those requests. Childbirth and other emergency conditions are assigned to other specialists among our various members and the Emperor and a few of the highest officers take care of special cases which they select from the requests that come to them or come to the Welfare Department.

The patient is not told who is taking care of the case except in a few instances, and in some cases several are assigned to the work in order to look after various details that are of a different nature.

The point that has aroused me to expression this afternoon deals, however, with a feature of the work that is wholly in the hands of the recipients of the help

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given by the Welfare Department. We not only receive thousands of letters each week asking for help on all cases, many of which deal even with legal and business affairs and must be passed to those who are trained in law and business methods, but we receive many telegrams each week and sometimes as many as eight or ten in the morning asking for immediate help of some kind. Only about fifty per cent of these requests by mail or telegram ask for help for one of our members. The other fifty per cent ask for help either for someone in the family or some friend or neighbor. So far as we are concerned, our help is given just as freely and just as quickly to the friends, relatives, or neighbors of our members as themselves. The only law known to our Welfare Department is that a request has come for help and it must be answered.

But our members seem to forget that making the original request for help is only one-half of the obligation or effort that must be put forward by them. The other effort consists of expressing some appreciation or thankfulness for the results obtained. Look at it purely from a business or a routine point of view. We have solved the feature partially by going to the time, expense, and trouble of following up each and every case and request a report, if no report is made within a week or two. It is strange, indeed, how some of our members will go to the trouble and expense of sending us a telegram asking for help and then forget to make any report thereafter. Some of these persons will get up from their beds and leave their homes and go a long distance to a telegraph office to send us a telegram costing over a dollar in order to ask our help in some emergency or some accident. These telegrams are telephoned to us at all hours of the day and night and receive immediate attention and in most cases we know that the help asked for was not only given but resulted in immediate benefit to the recipient and yet those who have been thus benefited wait weeks and months before they make any report about the case or express any appreciation.

In order that we may close our records on each case and not have our

members continuing to give help long after the necessity is ended, we go to the expense and trouble of writing to each one we help and ask for a report if none has been made in two weeks.

It is peculiar, indeed, to read in many of the letters that pass through the various departments such a phrase as this:

"By the way, the help I wrote for two months ago was promptly received and the patient has been able to go back to work and to carry on in the usual way and this has demonstrated to us what can be done in such cases, etc., etc."

Such remarks are made as casually in the regular correspondence as though the members were referring to the receipt of a magazine or a souvenir post card, or something of that kind. So far as we are personally concerned, we are always glad to know that what we did several months ago was so efficient that it has been forgotten, but there is another angle to it which is the crux of the whole situation. I am reminded of this when I read in the letters that pass through my hands an occasional remark like this:

"Six months ago I wrote to you and asked you to help our little child who was sick with the fever. We sent the letter by air mail and practically the same day that you received the letter the fever dropped and she had a remarkable turn for the better and the following day was able to be outdoors. Recently I wrote to the Welfare Department asking for help for my father. You acknowledged the letter and said that you would give immediate help, but I am surprised to find that the relief is not so noticeable, if there is any at all. Why is this?"

Upon looking up the past record of this member, we find that when the first request for help was being given attention by the Welfare Department, this member never made any regular report and never sent us any word of appreciation or positive statement of definite benefit received. We had to find out through other means, how the case ended and close the record on our cards. Now the member wonders why the second call for help is not being answered so promptly.





Our answer to this question is as follows: We do not stop to look up past records every time a request comes in for help for this would mean going back over cards and files long stored away and not easily accessible and too much time would be lost in doing this. We do not even stop to look on our records to determine whether the member making the request for help is now an active member of the Organization or not, whether his monthly dues have been paid promptly, or whether he is high or low in the grades of study. The workers in the Welfare Department have their own records which deal only with cases active and being cared for at the time and they are not interested whatsoever in any of the history of the member or his connections with the Organization. Our members know that requests from them for help have been just as promptly and courteously answered when they have been delinquent with their dues or inactive as when they were active, and no solicitations for expressions of appreciation have ever been made. But this is not true with the Cosmic and therein lies the great secret.

In answering the question, "Is the Cosmic Always Willing?" we can say with positive enthusiasm that the Cosmic is not only willing, but happy to do its very utmost, provided the one who is asking for help has expressed some appreciation and thankfulness for past blessings or benefits. This is not a law or principle that we have invented or created; and we, ourselves, long ago learned that we are just as subject to it as the least of our members.

When a visitor, or a grateful member, drops in to see us and brings a bunch of fresh flowers, or when some other gift of books or magazines, or anything of a material nature is given to the Lodge, the Temple, or the Museum, our first thought is to express appreciation to the Cosmic as well as thanks to the person who brought the gift. We know that we can not continue to expect any blessings or benedictions from the Cosmic unless each and every one is appreciative to the extent of expressing their appreciation with a moment of meditation and thankfulness.

Even life itself, the greatest of all, draws from each of us words of appreciation and thankfulness in the morning when we awaken and find that God and the Cosmic laws have permitted us to have one more day of earthly labor in which to serve and help mankind. Each morsel of food we eat, each material and spiritual blessing, is accepted only with sincere appreciation.

I have been made very happy recently in being shown the letters sent in by one of our Brothers, an elderly man, who begins each letter with this phrase, "God has permitted me to read another one of the AMORC lectures." There is appreciation of the purest kind, and this dear Brother is receiving from the Cosmic every beautiful gift and blessing it has to give.

Why should not every telegram that comes to us requesting help be followed with a telegram reporting results and expressing appreciation? Surely, if it is worth the telegram to ask for help, it is worth the cost of a telegram to clean the slate and leave the doorway open for future benefits. Why is not every letter asking for help eventually followed by a letter containing some report?

Please notice that we do not ask our members or our friends or relatives to write us letters of thanks, for none of you can thank us for what we do in this regard. The only way you can give thanks is to pass along the goodness to someone else and thereby cleanse your hands of the obligation; but you can and should express appreciation, not to us, but to the Cosmic. Such expression must take a definite form and there is no more definite way to do it than to write a letter to us in the same enthusiasm, and with the same degree of sincerity, as you wrote your original letter asking for help.

As I started to say at the beginning of this little article, in looking at the thousands of letters that pass through my hands each week, I find those that contain this phrase, "I want to express my appreciation of the help that has been received and to say that I thank God or thank the Cosmic for all that It has done, and I feel deeply obligated to the Cosmic for what It has done for me through your contacts with It." On the

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other hand, there are many letters which say that the writers are still waiting for some benefit to come, some miracle to happen, some problem to be dissolved, some obstacle to fade away, and the whole letter is worded with that disregard for Cosmic ethics and spiritual appreciation as though the letter were being written to the seller of some merchandise demanding something in return for a remittance that was inclosed with the letter.

We can not change the Law even if we were inclined to do so, and we can not do more than to ask the Cosmic to carry out our petition, our prayers, and our contacts with its powers and principles. If you are out of Grace with the Cosmic, or if you have made yourself unworthy of any help from the Cosmic because of your attitude toward it or your lack of appreciation, we can not overcome this higher condition for you.

In closing I would also like to say that there are physical conditions which we cannot do anything with, and cannot change or overcome. Is this surprising to you? If you are one of those who believes that because in many cases the principles working through the Cosmic will cure disease and perform changes that are called miraculous, that, therefore, any condition can *always* be changed at any time in the future, then we must remind you that if this were so, that no one would ever finally succumb to the ultimate dissolution of the body and the change called transition. There comes a time in the life of each one of us when a physical condition will set in leading to the ultimate breaking down of the perfect standard of the body preparatory to transition, and when that time comes nothing *will* be done by the Cosmic, and nothing *can* be done by us, to stop the working of the higher law. The breaking down of the body does not always begin suddenly and end quickly with transition. It is generally a slow process beginning with one or more functions becoming abnormal or some organ of the body becoming abnormal in its physical state. The breaking down process may cover many years leading to a general and painless ending of all physical existence. When any condition is established by

the Cosmic or with the approval of the Cosmic as a part of the general breaking down process leading to the ultimate end, there is nothing that the Cosmic *will* do, or that we *can* do, to change this condition. That does not mean that every disease or form of disease, or every abnormal or sub-normal condition of the body, is prior to an early stage of the general breaking down process leading to transition.

Our records show that fully ninety per cent of the cases coming before our Welfare Department in the past twenty years were conditions due to a violation of natural laws and were temporary, though serious and very important, as well as painful and inconvenient. These are quickly altered and changed by the Cosmic if the person is worthy of Cosmic benediction and help through appreciation and attunement with its principles. But on the average we find ten per cent of the cases are those which can not be changed because they *may not be changed*. This is particularly so with elderly persons or those who have been suffering a long time and who have lived a very complete life in even a short time. This explains why some cases are not benefited by any form of therapeutics or by any metaphysical law. To feel therefore, that a physician of any school, or any system like ours, is inefficient because neither one can make a cure or a change in one hundred per cent of the cases is to overlook the fundamental fact that ultimate transition is inevitable, and if no system ever failed to heal and cure in every case, then none of those coming in contact with that system would ever pass through the inevitable change called transition.

Thus, I have had my little say in regard to some of the principles involved in the work of the Welfare Department, and I want to take this opportunity to thank the thousands who have not forgotten and who from time to time send souvenir post cards, holiday cards, or little momentos, as well as kind thoughts and good wishes, for we have thousands of requests for help of all kinds, and any gift given to the Welfare Department is sure to have an opportunity of serving someone or helping someone who is in real need.





# You Are Invited

LET YOUR SUMMER VACATION BRING YOU TO OUR  
CONVENTION

By THE CONVENTION SECRETARY



ALL ABOARD for the trip to San Jose! Here is your opportunity to have a delightful vacation in the sunny Valley of Heart's Delight. Come and see the most picturesque, beautiful, balmy valley in the whole United States. Come to the valley where the fruit and vegetables grow that you eat at your table wherever you may live. Here the fruits and vegetables grow that are sold in the Del Monte brand and the hundreds of other California brands that are known throughout the world. Here is the delightful weather with warm mild summer mid-days and delightfully cool evenings that have made California famous. Here, you will be in close touch with such scenic spots as Palo Alto, the city of the great university and the home of President Hoover; the great astronomical observatory on Mount Hamilton, the San Francisco Bay, the Bay of Carmel on the Pacific Coast in the valley of Carmel where the first Rosicrucian Temple on the Pacific Coast was built hundreds of years ago, the famous Del Monte Hotel and its many wonderful golf grounds, the famous 17-mile drive around the Monterey Peninsula, the beautiful beaches, the wonderful mountains, the ranches, the flower gardens with thousands of wild flowers and roses of all varieties, wonderful automobile drives, fine hotels, attractive restaurants, wonderful music, beautiful homes, the most modern theatres, and all forms of amusement. And, in addition to all this, the great National Convention of our Organization, lasting the whole week from July 23 to July 30.

During that week, there will be lectures and demonstrations in the Supreme Temple at afternoon and evening sessions to which every member, new or

old, in high or low grades, may be present. There will be special talks by the advanced members, high officers, visiting delegates, and prominent persons. You will meet men and women of every walk of life, of every nationality, who are devoted to the work of our organization and have accomplished great things in life through its teachings and principles, and they will tell you of their experiences and of what they have been able to do in demonstrating these principles. There will be officers and delegates from foreign cities, who will be glad to meet and talk with you. You will have an opportunity to sit in the Supreme Lodge Temple, the most beautiful Egyptian Temple in America, and listen to the strange music arranged for its services, to meditate in silence at various periods of the day, to make contacts there that you may never have made before, and, if you wish, you may unite with those other brothers and sisters who have never passed through a Temple ceremony and receive honorary initiation into the Supreme Lodge, by participating in the special initiation that will be held on one of the evenings during the convention under the special direction of the Imperator and his staff of Supreme Officers. This beautiful Egyptian ceremony in this Temple with the officers robed in Egyptian style and using the ancient Rosicrucian ritual is one of the most impressive incidents in the lives of every Rosicrucian. There will be outings and many opportunities for social contacts and for personal interviews with the Imperator and other officers, to see the rare collection of things from foreign lands in our Egyptian museum, and to see all of the various departments of the work in operation.

The Supreme Secretary will be back from his tour in Europe and he will tell

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you of his contacts with foreign Rosicrucian branches and the result of his conferences with the high officers in foreign lands. There will be a banquet for all visiting members followed by an evening devoted to the viewing of the moving pictures taken on the last trip to Egypt and the Holy Land, with a lecture by the Emperor describing the entire trip.

What a week of joy and happiness for our members! Those who came last year from all parts of the United States and Canada and other lands said that it was the most wonderful vacation they ever had. Hotel rates in San Jose are about the same as in any other city, varying from very economical rooms to high priced ones with every modern convenience, and at whatever rate the room is priced, you will find the service better than in any other city. Meals are reasonable and delightfully composed of the freshest fruits and vegetables of this wonderful valley. There are auto camps close by with reasonable rates for those who wish to come by automobile. You may come a few days before the Convention or stay a few days after, and make your visit as long as you please, and you will be welcome to come to the reading room and library here and enjoy all of the privileges we have to offer.

In buying railroad tickets from the east to come west, tell the railroad to route you Los Angeles through San

Francisco. That will permit you to stop off at San Jose as long as you wish, and to return east through Los Angeles and the southern part of the country, or you may reverse the route and have your ticket read from the east to San Francisco via Los Angeles, and return by way of San Francisco and the northern route. This will enable you to not only stop off in San Jose but in San Francisco, Los Angeles, or any other city, and make a long or short vacation trip as you choose. With the low summer rates for California on the railroads, this should be a wonderful opportunity for you. If you are a member of one of our groups or lodges in your city, tell the Master or Secretary of your Group that you are coming to the Convention and you will be appointed a delegate. But whether you are a delegate or not, you are welcome to come and enjoy this Convention with us. If you want certain hotel rooms or conditions reserved for you, write to the Convention Secretary, care of AM-ORC, San Jose, California, or telegraph and state what you want. There will be no difficulty, however, in securing rooms of any kind after you get here. But, we would appreciate having a letter from you or a telegram stating you are coming so that we may prepare some special features in accordance with the number of persons coming from each section of the country.

All aboard for San Jose!



#### IMPORTANT NOTICE TO ALL MEMBERS

During the past few months an important change has been made in the lectures of the first grade of the National Correspondence Studies. Heretofore an initiation ritual was sent to all new members as part of the first instructions they received. Under the present system each new member receives six lectures of preparation and preliminary study before receiving the first preliminary ritual. This enables all new members to establish a better understanding of certain terms and conditions before starting with the regular lectures and teachings of the first grade. In speaking to prospective members, therefore, please do not lead them to believe that an initiation ritual will come to them as part of the first instructions they receive. There is nothing in the six preliminary lectures that our regular members do not receive in their regular studies, but to avoid misunderstanding it is better not to discuss the nature of these preliminary lectures with prospective members.





# The Purpose of Transition

SO-CALLED DEATH IS PART OF THE ECONOMICS OF LIFE

By FRATER WILLIAM LISLE



THE other day I brushed up a suit of clothes that had served me well for some little time and making sure that it was free from spots and needed no little stitches, I put it upon a hanger and notified the Salvation Army that it could call and get the suit to give to someone who needed it. During the day it was called for and left my home to return no more. In the evening, I thought of the suit and wondered what service it might give to someone or where it would eventually be placed. My mind began to recall the day that the suit was delivered to my home so spick and span, and stylish looking, and of how happy I was to have this new suit to use occasionally. And then I thought of the many occasions on which I had worn it, and how it had been to different cities on trips with me and how well it had held its shape, how excellently it had worn, and how fond I had been of its color and style. It really had been my favorite suit for a long time, and worn only on those occasions when I wanted the suit to serve me to the best advantage. My reminiscences developed a tenderness in my mind toward this old brown suit. It had always looked familiar hanging there in my closet and it seemed to have a smile upon it when I was dressing to go to any special place where it would help me to look my best, and now, it was gone! Now it had passed out of my life into the unknown. My friend, my companion, my smiling servant had left me and I would enjoy its blessings no longer. I was not saddened because I realized that in the economic scheme of things the suit had to be laid aside because it had served its purpose, had fulfilled its mission, and could no longer serve as another suit or covering for my body could serve.

Then I thought of the so-called death of the body. My fleshly self is but a covering for the real self within, just as the suit had been a covering for the fleshly body. This physical covering of mine is becoming worn and is wearing out in its service and in what it can do to help the inner self present a good appearance and carry on its mission. Will I regret the eventual necessity of changing the physical covering more than I regretted changing the outer covering of cloth? When I cast off this physical body that is like a cloak for my soul, will there be those who will follow the covering to its resting place and with flowers and tears adore what I have cast off and think that it still contains the real self of me? I will not follow the suit that I have given to charity and try to find where it will hang or rest at times, and there bow down before it and worship it because it once contained me or because it once served me so well and was my friend and companion. Why, then, should anyone want to pay respects to the body that I will cast off when the inevitable change is found necessary in accordance with the economics of life?

The casting off of my brown suit did not mean that the body of mine and the self of me had worn out as had the suit or that the separation of the suit and myself meant annihilation, dissolution, or the end of all conscious existence for that which was the real part of me. It merely meant that in order that I might continue more economically, more efficiently, and more happily to present myself before others and to continue my work in the great scheme of things, I must place upon me a new covering that would give me another period of service, protection, and proper presentation.

Thus in the economic scheme of things, transition is the great conserver and the most divine blessing that can come to man.

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# Cathedral Notes



**T**HOUSANDS of our members are reporting daily their interesting contacts with the Cathedral. Many remarkable cures and hundreds of instant reliefs from suffering and pain have been reported as well as many hundreds of incidents of help in other ways. Answers to problems, decisions as to what should or should not be done in certain circumstances, information that is immediately needed to meet some special requirement, and aids of various kinds have been received by members who report these things in very enthusiastic letters. All new members of the organization receive instructions about making contact with the Cathedral of the Soul in the sixth week of their membership after they have received six preliminary lectures and lessons preparing them to understand the wonderful principles involved in contacting this Cathedral.

For the benefit of those who find it difficult at first to make the contact after having read the instructions sent to them in a special booklet, we wish to say that they should not be discouraged for apparently it takes a certain number of attempts and a certain preliminary amount of attunement before the first contact is made, and, thereafter, the contacts are easy to make. Only by following the instructions in the special booklet, which each new member receives at the end of the sixth week, will the final result be obtained. Once having made the contact, it is a simple matter to continue.

Many members report that having made a number of contacts at regular periods, they now find that when it is time for another contact, they are in-

wardly called to be ready by a Cosmic message, that comes to them regardless of how busy they may be or how active they may be mentally. This proves the fine attunement that is eventually established through making a number of contacts.

Reports on the special Cathedral of the Soul sessions conducted by the Emperor have been highly interesting and show them to be very successful. The special ceremony of May 22 was widely appreciated in all parts of the country by thousands of members.

For the sake of those members living in foreign lands and who do not receive this magazine until thirty days after it is mailed from California, we are extending the schedule of special sessions to cover two months in advance. Therefore, the special sessions conducted by the Emperor for July and August will be at the last period of the day on the following dates: July 3, 11, 16, 21, and 27, August 2, 8, 13, 18, and 31.

To those who have contributed to the Cathedral Welfare League, we wish to say that a great amount of books, magazines, and other helpful matter is being sent to prisoners in various prisons and sick persons in hospitals and institutions, and other helps are being sent to the shut-ins to enable them to enjoy many of our blessings and privileges. The enthusiastic letters received from these persons plainly show that the Cathedral Welfare League is carrying on among the sick and the poor and the unprivileged a great work that is helping them to find soul freedom and peace, even though they cannot find physical freedom and the other things which all of you enjoy in life.

## FOR YOUR HOME

A great many of the members have secured the attractive wall card which is 11x14 inches, in several colors and gold, containing the "Confessions to Maat." This is a beautiful and useful decoration for any sanctum. I am sure that those of you who secure this card will find a beautiful addition to your sanctum. It may be had at 35 cents, postage prepaid by us. Send all orders to AMORC Supply Bureau, Rosicrucian Park, San Jose, California. (Do not send postage stamps.)





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**The Mystical Life of Jesus**

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

IMPERATOR OF AMORC FOR NORTH AMERICA



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

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# THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

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One hundred ninety-two



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A NEW BOOK

### *Rosicrucian Questions and Answers With Complete History of the Order*



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