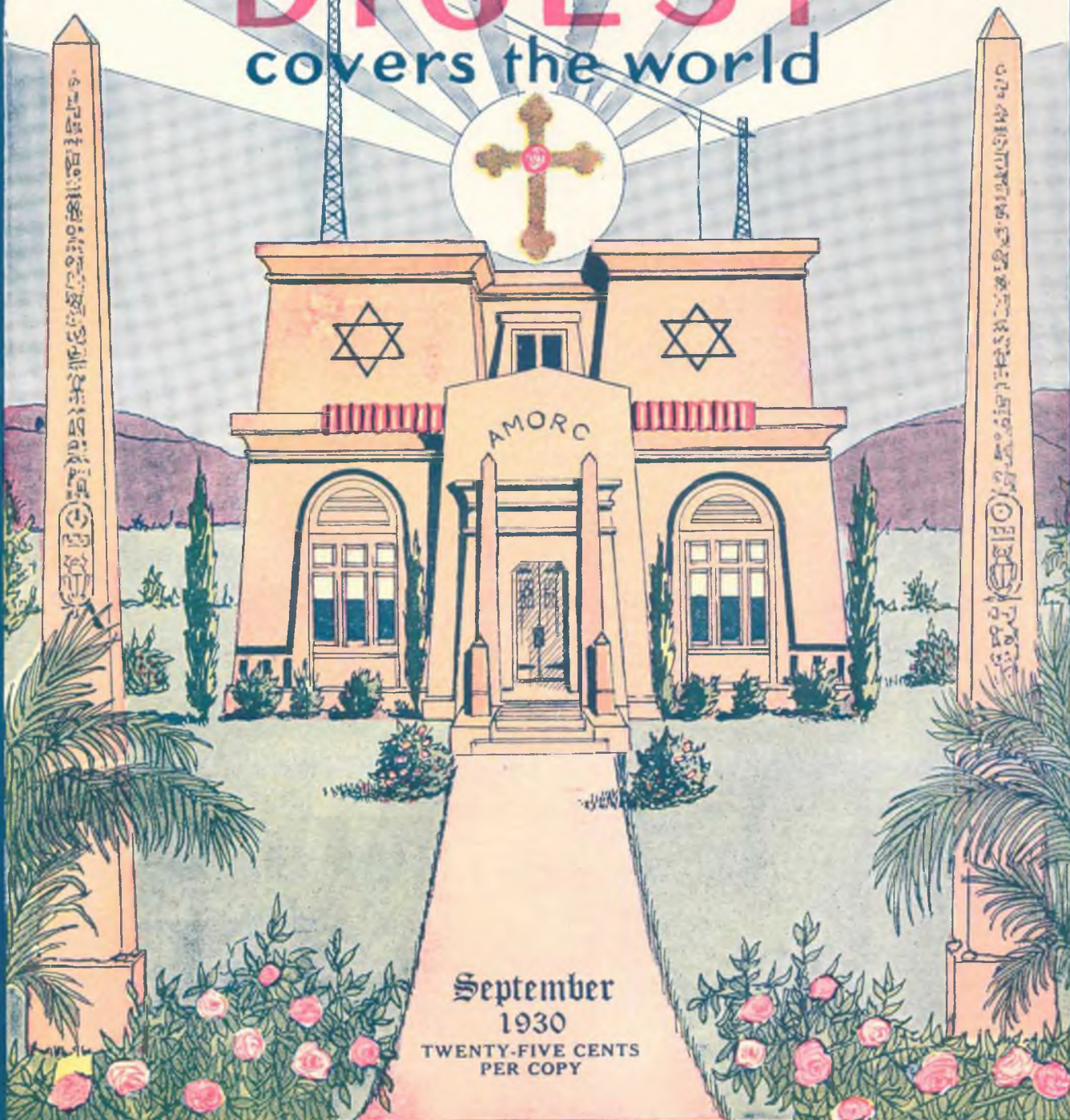


The
ROSIKRUUCIAN
DIGEST
covers the world



September
1930

TWENTY-FIVE CENTS
PER COPY

Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back \$2.00. Women's style, with patent safety catch pin, \$2.25.

HOME SANCTUM SUPPLIES

Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair; postage prepaid.

Sanctum Cross: Design of this cross is like the famous Egyptian Crux Ansata (the looped cross), mounted on double triangle and finished to match the candlesticks, with red stone in the center of the cross. A very beautiful and symbolical ornament. Price \$2.50; postage prepaid.

Student's Membership Apron: For those members who wish to wear the typical Rosicrucian triangle lodge apron while performing ceremonies at home, this symbolical device made in the ancient manner and easily tied around the body and containing the Cross and Rose within the triangle, will be found very appropriate. Price \$1.50 each; postage prepaid.

Rosicrucian Incense: A very delicately perfumed incense, carrying with it the odor and vibrations of the Oriental flowers. Made especially for us in condensed form, so that a very small amount is necessary at one burning. Far superior to any high priced incense on the market. Price \$1.00 for a box consisting of twelve large cubes sufficient for many months' use, postage prepaid by us.

Complete Sanctum Set: Includes two candlesticks, the cross, box of incense, and the ritualistic apron, all described above. Special price if complete set is ordered at one time, \$6.50; postage prepaid.

ROSICRUCIAN STATIONERY

Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box, \$1.25; postage prepaid.

AUTO EMBLEMS

Made especially for your automobile, but can be used anywhere. Made of metal, finished in gold and red in duco enamel. Emblem is identical with the smaller emblem worn on lapels. Easily attached to radiator. Five and one-quarter inches high. Price \$1.50; postage prepaid.

ATTRACTIVE SEALS

Beautifully printed and embossed gum seals about the size of a twenty-five cent piece in red and gold to be used in sealing envelopes or on stationery. Contain the emblem and name of the Order. Price 50c per hundred, postpaid.

The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

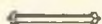
The Official, International Rosicrucian Magazine of the
World-Wide Rosicrucian Order

VOL. VIII.

SEPTEMBER, 1930

No. 8

Contents



<i>The Thought of the Month</i>	By the Emperor
<i>Reincarnation (Poem)</i>	By Sro. Frances Vejtasa
<i>Our National Convention</i>	By the Supreme Secretary
<i>Developing Psychic Centers</i>	By Frater Arthur Rhoads
<i>Some High Lights of the Convention</i>	By the Convention Secretary
<i>The Law of the Square</i>	By Bro. Thomas B. Yeager
<i>The Healing Art</i>	By Frater William Dodds
<i>The Subtle Influence of Fear</i>	By Frater William Creed
<i>The Living Dead</i>	By Bro. William H. McKegg
<i>Cathedral Notes</i>	

Subscription to the *Rosicrucian Digest*, Three Dollars per year. Single copies, twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

PUBLISHED MONTHLY BY THE SUPREME COUNCIL OF
AMORC, THE ROSICRUCIAN ORDER
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



The
THOUGHT OF THE MONTH
 SEEING IS BELIEVING

By THE IMPERATOR



PRESUME that there will be much said in the present issue of the magazine about the recent Convention. Judging from the letters received from those who could not attend the Convention, everything that will

be written about it will be gladly received and carefully read.

If I were asked what I believed to be the most outstanding event of the entire Convention, aside from the reading and adoption of certain documents and resolutions, I would say that it was the evening of Monday, July 28, when nearly seventy-five delegates and visiting members were made honorary members of the Supreme Lodge in a special Egyptian initiation ceremony, followed by two hours of mystical demonstrations, participated in by every brother and sister of the organization who was within the confines of the city of San Jose.

To see many hundreds of students of our work assembled in the Temple after the initiation ceremony had been performed, and witnessing demonstrations of all of the fundamental principles contained in our teachings, was an inspiring and uplifting occasion. In the afternoon these same hundreds of members had witnessed a demonstration of many of Nature's chemical and physical laws through a scientific exhibition conducted by our good Brother, Professor Arthur A. Roberts. But in the evening the demonstrations were restricted exclu-

sively to mental and psychic laws and principles seldom demonstrated in any place but a Rosicrucian Temple or laboratory.

The old proverb that "seeing is believing" is not sound and true, for our eyes may occasionally deceive us, and if it were not for the fact that we had five different objective faculties by which to test the impression coming to our senses we might often be grossly deceived by one of them.

When it is possible to have such demonstrations that give concrete and positive evidence to our five senses there is little probability of any deception of any kind.

You have heard it said probably that all references to the Oriental's ability to perform the feat of levitation are based upon illusion or self-deception. The same is said about any other remarkable feat performed by the people of the Orient at various times in the past, and by the Masters of Tibet or the Great White Brotherhood. But you should now talk to those who were present on this particular evening of the Convention when the Egyptian Temple was so highly magnetised that its vibrations were keenly felt by every sense, and they will tell you that in the marvelous mystical area of that Temple there were more remarkable demonstrations of our psychic principles than have ever occurred in a few hours in any part of this country in the past. They will tell you that levitation of the physical body whereby it will rise from the floor and move in space and become luminous is

not only theory but an actual fact. They will tell you that in addition to the psychic body visibly leaving the physical body and moving to various parts of the room, the physical body itself with all its gross weight and form actually left the floor and moved into space. They will tell you of lights and illuminated faces that appeared in various parts of the room close to them. They will tell you of demonstrations of the control of the heart and pulsation of the blood in their bodies, the mental direction of physical effects in their bodies while they were seated in their places in the Temple, of many, many, other manifestations which came to them by sight, by hearing, by feeling, and by all of the senses combined.

Demonstrations of healing and of the healing principles had been given in person to the various visitors and delegates through the week and in assembly in the Temple collectively, but these higher demonstrations of the most mystical of our principles left no doubt in the minds of the members assembled in the Temple regarding the truthfulness of every principle presented in our teachings. As the members left the Temple

on this momentous occasion there were tears in their eyes and great joy and enthusiasm in their hearts. Each one voluntarily acclaimed that it was an evening of such benefit and profit that if no other session of the Convention had been held the journey to this city would have been well repaid.

To us who are the executives and directors of this work there comes the great joy and satisfaction in knowing that our principles and the laws we teach are demonstrable and that we do not have to depend upon faith and blind belief to hold our members in close devotion to this great work. Hundreds of the members who were present will now be able to demonstrate more perfectly and completely the principles they have been studying, and through their demonstrations in many communities throughout the land the proof of our principles will become established and the Rosicrucian teachings laid down as truths which are practical, useful, and truly demonstrable. This has always been a power of the organization and through it the organization will continue to grow and become a power in the lives of men and women.



Reincarnation

By SRO. FRANCES VEJTASA

By the turn of a secret key, the archives of memory reveal from the unknown a panoramic scene of bygone existence:

Faces scarred by ugliness,
Faces of men and women all mine—
Faces illumined by loveliness,
Their ugliness mine, their loveliness mine.

The best from each holds claim to my immortal being
The rest lies sunken like discarded shells beneath the swirl of heavy waters.

Strange pictures of eyes—my eyes—
Cast off in far ages
Haunting me.

Scorning the reality of my womanhood;
Pleading for a God, just and compassionate,
Until on the beats of my heart, keeping the rhythm of eternity, there echoes a cry of the helpless.

"Creator of me, in thy earthly womb
I lie awakening and unborn."

Two hundred twenty-seven





Our National Convention

A BRIEF SUMMARY OF THIS WONDERFUL EVENT

By THE SUPREME SECRETARY



It was far more wonderful than we anticipated. This annual Convention, held in San Jose from July 23rd to July 30th, was intended to be a Convention of the North American delegates and members, but long before the first session was opened on Wednesday evening, July 23rd, we found that it was going to be truly international, for delegates began to arrive from foreign lands a week before we anticipated the arrival of any members. What a glorious time it was for all of us! Nothing like it has been held by the Rosicrucian Order in America since the first Rosicrucians came to the shores of this continent in 1694.

Just think of it, brothers and sisters, a delegate came from the far-off land of Nigeria, on the west coast of Africa, to represent his race and his people at this Convention. There has always been a Rosicrucian jurisdiction on the west coast of Africa, dating so far back into ancient history that it is difficult to trace when the first Rosicrucians established the work there, and so we were delighted to have this delegate make this long trip just to bring representation to this Convention. Then, there was one from Switzerland, representing that country, another from Australia, and another from New Zealand, another representing France, Germany, England, and other places in the world. In fact, before the Convention ended, we had the twenty-six active jurisdictions of the Rosicrucian Order throughout the world, representing the entire International Rosicrucian Council of the World, par-

ticipating in this International Convention.

If any one who doubted the existence of enthusiastic activity of the Order in all parts of the world could have been present at these sessions, he would have seen how widespread the activities were and how very anxious each jurisdiction was to participate in this Convention and bring its greetings and messages of good will, fellowship, and cooperation.

And, what an assembly of enthusiastic members it was! Every room, every office, and every part of the several buildings at Headquarters were jammed with visiting members and delegates. The streets adjoining the buildings were lined with automobiles from early in the morning until late at night. Members wearing the orange colored ribbon, showing that they were an attendant at the Convention, were seen on all the streets of this city and in all of the hotel lobbies, and wherever one happened to go, there was sure to be some other member for a companion in sightseeing, or in the discussions, interviews, and other incidents of the Convention.

The first session was opened by the Supreme Secretary, who announced the purposes of the Convention, and then introduced the Emperor, who outlined the several important problems that were to be voted upon by all delegates, and then called upon the delegates from all parts of the world to express their official greetings, which they carried with them from the Grand Masters of their jurisdictions, and from the representatives in the International Council. The Convention assembled in the Supreme Temple was most colorful and the vibrations intense, and the spirit of fellow-

*The
Rosicrucian
Digest
September
1930*

Two hundred twenty-eight

ship and enthusiasm expressed itself every moment in applause and wonderful sentiments.

The second session was held on Thursday afternoon at 2:00 o'clock and was in the nature of a discussion of the serious problem that confronts the American people today in the form of clandestine or unauthorized "Rosicrucian" literature, books, and propaganda, conducted by unauthorized leaders of pseudo Rosicrucian movements. One by one, the various delegates explained how seekers for truth in their localities and districts were misled by books bearing Rosicrucian titles and which contained superstitious teachings, false practices, misleading statements, and often obnoxious principles. The sad effect of this sort of literature in causing newspaper editors, research workers, and the public generally to have a misconception of the true Rosicrucian ideals was pointed out with many illustrations and examples, and finally a motion was made from the floor of the Convention which was seconded and absolutely unanimously approved by a vote of every member present. The motion was as follows:

"Resolved, That this Convention, expressing the sentiment of every jurisdiction of the true Rosicrucian Order of the World, goes on record as approving of any plan that might be carried out by the various committees in every jurisdiction tending to prevent the use of the word "Rosicrucian" in any manner whatsoever by any organization not sponsored by the International Rosicrucian Council, or the use of the Rosicrucian emblem by any individual or group of individuals without authority of the International Council, or the pretense to teach Rosicrucian principles without the endorsement and support of the said Council, and that legal steps be taken in each jurisdiction to prevent the present obnoxious misuse of the Rosicrucian name and symbol or any simulation of them."

During the discussion of this resolution, documents were referred to which clearly disproved the right or authority for these pseudo organizations to claim any Rosicrucian privileges, and representatives of foreign jurisdictions pointed out the fact that none of the pretend-

ing bodies, which claimed to have authority of certain foreign jurisdictions, had any authority at all, and were not recognized in their lands.

During the afternoon sessions throughout the Convention, various officers of the Staff made long and interesting speeches of a practical, helpful nature, and an open forum was established during which the members and delegates asked questions regarding the work and principles, and received long and detailed explanations. During the evening sessions important addresses were made by members of the Welfare Staff, by the Imperator, and other officers, dealing with new points to be introduced in our teachings and practical applications of the principles.

During the morning hours, and in between the sessions and on Saturday afternoon and Sunday, the members enjoyed visits to various parts of the Santa Clara Valley in automobiles and participated in a picnic in the beautiful Alum Rock Park, situated in the foothills of the mountain range.

On Saturday evening, July 26th, the members assembled in the large hall of the Chamber of Commerce in the heart of the city, and there witnessed the moving pictures taken on the last trip to Palestine and Egypt, while the Imperator lectured throughout the entire five hours of the showing of the picture, describing in detail all of the beautiful and mystic sights and incidents of that trip. On Monday evening, July 28th, a special ceremony was held in the Supreme Lodge, at which time over sixty members were given the special initiation, which made them honorary members of the Supreme Lodge. Each year this initiation is held for those who have made voluntary contributions to the Temple Building Fund for the erection of more buildings, or the improvement of the grounds surrounding the Temple, for the purchase of ornaments or antique objects for the Museum. The ceremony was one of the ancient Egyptian rituals in which the Supreme Officers were robed in Egyptian costumes and, under the direction of the Imperator, the ceremony introduced all of the ancient mystical principles. At the close of this initiation all members and visitors to the Convention entered the Temple and for



over an hour the Emperor conducted another mystical ceremony in which demonstrations were made of the highest metaphysical and mystical principles taught in the Organization. With the Temple bathed in moonlight and the officers in their Egyptian robes with strange mystical music and incense accompanying the chanting and invocations, the members again enjoyed one of those rarest of mystical communions participated in only once a year in the Supreme Lodge. As in the case of last year's Convention, every member acclaimed this one night as amply repaying them for their long journey to California. In the afternoon, scientific demonstrations had been made, and all in all, this day of the Convention was an outstanding one.

Tuesday afternoon was devoted to amendments and additions to our National Constitution, and methods of formal procedure, and on Tuesday night, the great banquet was held in one of the large hotels of the city, taxing the hotel to its capacity in this regard. On this occasion, short addresses were made by the representatives of the city government, and Chamber of Commerce of San Jose, greeting the members of the Order and expressing their joy in having the Rosicrucians visit the city.

A beautiful feature of the evening was operatic selections sung by Mme. Beatrice Bowman, the former coloratura soprano of the Metropolitan Opera House, accompanied by other well-known artists who are members of the Organization. This banquet, given by the Supreme Lodge as a token to the members and delegates, was greatly appreciated.

Wednesday afternoon and evening were devoted to the examination of the documents presented by the foreign delegates and reports of the various foreign conventions, and the outlining of plans whereby the North American jurisdiction of our Order can more completely cooperate with the various foreign jurisdictions.

During the Convention, the members also paid a visit to the large printing plant of the Order and witnessed the first issue of the "Rosicrucian Forum" being set in type and printed, and finally received a finished

copy before leaving San Jose. The members were astonished at the size and completeness of this largest printing plant on the Pacific Coast between the cities of San Francisco and Los Angeles, and at the many unique features maintained in the rapid production of our magazines and books.

The members also appreciated a discussion in the Temple of the marvels of liquid air given by Brother Roberts, who first introduced these demonstrations in the universities and colleges of America many years ago, and who is one of the field lecturers of the Organization.

All in all, the hundreds of delegates and visitors who spent two weeks or more in San Jose, arriving many days before the Convention and staying a number of days after it ended, claimed that they had the most wonderful vacation of their lives and the most interesting, instructive, and profitable period of contact with our Organization they have ever had. Even those who journeyed from Australia and the west coast of Africa, New Zealand, India, France, and other lands, solely for the purpose of bringing documents, credentials, and reports from their foreign conventions and councils, claimed that the Convention was truly worth the long and costly journey they made. It was voted to hold the next Convention here in this city because of the unusual facilities for contact with all of the officers and departments of the Organization, and because of the wonderful climate, and beautiful sights.

We hope that those who were unable to come to the Convention this year will be able to do so next year, and we are happy that every member enjoyed the visit and we were certainly proud of the fine class of men and women who represented the Order in every part of the world. The daily newspapers of this city reported the activities of each session of the Convention and published a picture of the foreign delegates, and in every way expressed their joy in having this large Convention held in San Jose. The results, nationally and internationally, of this Convention, will be made known from time to time in articles and comments appearing in our "Rosicrucian Digest" and "Rosicrucian Forum."



Developing Psychic Centers



AN IMPORTANT ELEMENT IN SPIRITUAL GROWTH

By FRATER ARTHUR RHOADS

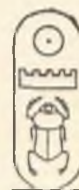


HERE is more mystery and less truth surrounding the real facts of psychic development in the Occidental world than in the Oriental countries, where such development has been a prerequisite to spiritual growth for hundreds of years. In the Western world intellectual development seems to have taken precedence over the spiritual or psychic, and it is only within recent years that both the intellectual and the uneducated have come to realize that psychic development, bringing with it the proper degree of Cosmic attunement and an influx of Cosmic power, will do more, or at least has as much to do with the individual in the attainment of success and happiness in the material world as will intellectual development and the mastership of the arts and sciences.

It seems difficult for the average Western mind to realize that his being is dual and that, therefore, he is dual in expression, dual in association with universal forces, and dual in potentialities. The intellectual or purely mental side of man is associated with his earthly physical expression and its greatest development, whereby the most eminent prowess of physical man may be reached, is, after all, wholly secondary to the attainment and power that is in the psychic and spiritual side of his being. The greatest among us in the intellectual and mental phase of development is not nearly as well qualified and potentially prepared to overcome the common obstacles of life and attain continuous health, happiness, and prosper-

ity, as the one who is only nominally educated in the material sense, but highly evolved in the spiritual and psychic sense. Of course, if we measure success purely by the brilliancy of the physical mind with its polished abilities and its power to attract the attention of similar minds, we will probably consider the highly evolved intellectual type as an eminent success. If we measure success by the mere possession of material things in abundance grossly weighted and measured against the finer things of life, we will also agree that the man who has mastered many material arts and sciences is highly successful. But, if we measure success by the attainment of real peace, perfect health, and the ability to always have the necessities of life and enjoy them to the fullest extent, we will have to admit that the person who is psychically and spiritually developed is representative of the more ideal possessions in life than anyone else.

Psychic or spiritual development is dependent upon the development of certain centers within the human being associated with the spiritual and psychic side of the individual nature. If intellectual development is dependent upon the development of the brain and the mental faculties, plus a training of the eyes, ears, tongue, and hands, to comprehend and express thoughts rapidly and perfectly in the material affairs of life, we must admit that psychic development is dependent upon the development of certain psychic faculties and functions, which enables the spiritual or psychic nature of man to comprehend and express itself successfully in the higher things of life.



The brain in man is an organ of the mental side of his nature. The brain is not the only organ or the only physiological center of mental activity in man. Every nerve in his body connected with the brain and terminating in plexuses of large or microscopical nature throughout the entire system is involved in man's mental activity. In any of the arts or sciences, professions or trades, in which man wishes to attain real success, it is necessary for him not only to store away knowledge in the comprehensive and retentive centers of his brain, but to accompany this process with such practices as will train and perfect the entire mental nervous system of his being to respond to the ideas created in the brain, and thereby express and create in material form the ideas thus established. The musician must not only memorize the elements of music and train his eyes to quickly read and comprehend the terminology of music, but he must accompany this with a process of training which will enable the mental reactions to express themselves nimbly and properly on some instrument. This requires the development of mental reaction down to the very tips of his fingers. The artist must not only learn the technique of art and develop a comprehension of colors and form, but he must train his hand and fingers, as well as his eyes, to reproduce and express the thoughts and images created through his studies and observations. This necessitates practice that involves not only the functioning of the brain but of the nerve centers in various parts of his body. The same is true of the surgeon and the diagnostician, and of the carpenter, the sculptor, the mechanic, and those in practically every trade and art.

In psychic and spiritual development, the principal center of perception and comprehension does not lie in the material brain but rather in smaller organs associated with the sympathetic nervous system primarily and with only relatively small connections with the mental nervous system. These special psychic centers are found highly developed in the child, and in every way equal in the power to function with the brain and mental centers of comprehension and expression. Soon after

childhood, however, the tendency toward the concentration of development upon the brain and mental system, accompanied with a complete neglect of the psychic functionings of the body, permits these psychic centers to become dormant, and through such dormancy to become atrophied and under-developed. The result is that in the average human being, adulthood finds the individual more mentally developed than psychically developed. This, then, is the problem or the condition which faces those who seek to change their mode of living.

If a child's mental development is neglected throughout childhood and youth, we find at adulthood a condition that is not only one of intellectual ignorance, but mental abnormality in a physiological sense. If the child is not taught to read and write, nor how to speak properly, or how to observe and express ideas, the result is that certain areas of the physical brain and many hundreds of centers of the mental nervous system become dormant through lack of development, and this abnormal condition makes it difficult for the adult to change the condition and become mentally developed without more application, more study, and more practice than would have been necessary in childhood. Every adult over thirty years of age knows that it is more difficult for him to memorize at that age than during his childhood, unless he has continued the processes of memorizing without cessation throughout the years of his life between his childhood and his thirtieth year. In other words, we find that those who finished their schooling at their sixteenth or eighteenth year and attempted no systematic processes of memorizing and carried on no definite line of study for ten or twelve years, find themselves at the age of thirty confronted with a real difficulty in resuming the processes of memorizing. Lack of practice has permitted certain faculties of the brain to become more or less dormant. The non-use of any one of the mental faculties or of the senses, such as seeing, hearing, tasting, smelling, and feeling, over any long period of time, would cause these faculties to become dormant and abnormal in action, result-

ing in the necessity for a special course of study and practice to bring them back to normal action.

If this is so in regard to the mental side of man's nature, it is even more so in regard to his psychic nature and the psychic faculties.

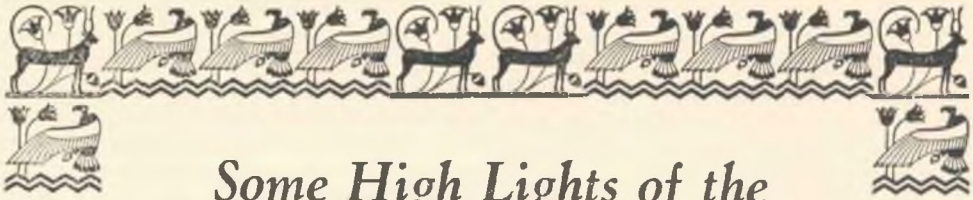
There are psychic centers in the human body which function as intuition, prophetic sight, sensitiveness to delicate impressions, comprehension of Cosmic urges, and many similar activities, which inform the psychic side of man, and educate his spiritual being, and at the same time enable it to express itself and accomplish things in life which the mental side of man cannot accomplish. These centers, having become dormant in functioning during the childhood and adulthood of the average human, requires awakening and quickening through study, practice, and application. The desirable result in this regard cannot be attained rapidly nor in a haphazard manner of development. The study must be carefully graded so that the psychic and intuitive comprehension of the spiritual side of man may become properly informed in gradual stages, and this process must be accompanied by a systematic method of practice and development of the functioning of the psychic centers and their organs. The principal element in such a process is that of time and not of concentrated information. Certain exercises, which will develop the centers, must be indulged in slowly and carefully so as to give each center the proper opportunity and time to bring about the physiological as well as the psychological growth and power of expression. The knowledge and instruction in the processes and principles involved cannot be assimilated too rapidly, for they must not advance more rapidly or proceed too far beyond the development and growth that is taking place in the psychic centers themselves.

It is in this regard that the Rosicrucian system of instruction has always been the leading system and the acknowledged standard. The leaders in the Rosicrucian work are experts in their

line of instruction and guidance like unto the leaders in the schools of the mental arts and sciences, and are just as expert in their proficiency as teachers as are the best authorities in the universities and colleges of all lands. Just as we would refrain from believing that any university could teach the art of musical development or sculptoring, painting, engineering, or law, in a few weeks, so should the seeker for psychic development refrain from believing that any process of psychic development could be reduced to a few weeks' study and practice. One of the greatest universities in the western part of America has a long waiting list of applicants who desire to become students. It probably has the largest waiting list in America. This, in spite of the fact that it is not a state university, but one of the most costly in tuition and incidental expenses. Its success, however, gaged by the success of its graduates, lies in the fact that many of its courses, as, for instance, in medicine, surgery, law, and similar subjects, require two or three more years of study than is required by any other university. In other words, this university demands that its students give more time to the courses of study than any other university, and despite the fact that this means not only a longer time in application and effort but a longer delay in eventually entering into the profession and a considerable increase in cost of tuition and other expenses, still thousands are anxious to attend this college in preference to those whose courses are shorter and where the expense is less.

Students who think that an extended course of study and practice in psychic development is unwarranted when other courses are offered that are short, brief, and simple, should think of this university and its success, and should remember that if the rest of our lives are worth anything at all to us, and if our futures are to become any asset in the attainment of our ambitions and hopes, then a matter of a year or more of additional study and preparation should not be considered a handicap, but rather an important element in our plans.





Some High Lights of the Convention

IMPORTANT MOTIONS AND RESOLUTIONS OF INTEREST
TO OUR MEMBERS

By THE CONVENTION SECRETARY



HE recent convention of Rosicrucians at San Jose during the month of July became of greater importance than we anticipated through the fact that it actually became an International Convention before the second session was assembled. We rejoiced in the fact that the foreign jurisdictions went to great expense and a great deal of trouble to have their delegates arrive here in time to present their papers of fraternal affiliation and universal recognition of the good work being carried on by AMORC.

Among the high lights of important matters that were settled by the Convention are the following: First, the presentation of documents and records showing that the AMORC throughout the world is one solid, universal organization without any divisions other than geographical ones. These documents and papers proved the long existence of many of the foreign jurisdictions, authorized the sponsorship and universal recognition of the American jurisdiction, and warranted the exclusion of other Rosicrucian movements in America, which claimed to have been a part of the ancient organization, but have absolutely no foundation for their claims whatsoever. The most important of the documents in this regard was one sent here for this Convention by the Emperor and Supreme Council of the Order in Germany. The Rosicrucian Order there, known as the Rosen Kreuzer, has an

unbroken existence for many centuries, for it has adhered to the ancient principles of the Order whereby each Supreme Grand Master is succeeded by one of his sons or a brother of his blood. In some countries where such succession has been made impossible because the Grand Masters had no offspring or relatives, the lineal descent through blood relationship has been maintained by the transfusion of blood from the body of the existing Grand Master to the new and succeeding officer before the transition of the former. In every case where an Emperor has been appointed for a new jurisdiction, after a period of inactivity where there were no direct descendants in the interval, the new Emperor was always selected from among those persons who were the nearest relatives to the last Grand Master. Such selected persons journeyed abroad and in a high council meeting, and in the presence of other Masters, was acclaimed as the nearest in direct line, and later the blood of the highest Master in direct line was transfused into his body to give him the actual blood relationship to the direct line. Thus in all of the active jurisdictions today, the highest officer has received through transfusion the blood of C. R-C., and is a direct successor to this eminent character whose original identity is so carefully concealed. The C. R-C. of Germany, who became so well-known in the 17th century, was one of these descendants of the original C. R-C., and it may be of interest to our members to know that our Emperor

*The
Rosicrucian
Digest
September
1930*

Two hundred thirty-four

here in North America has also received the transfusion of direct blood because of his actual relationship, indirectly, to relatives of the original Rosen Kreuzers of ancient times. The German document sent here was only signed and sealed by the head of the organization in Germany, but countersigned and sealed by the highest officers of the German Government and is an indisputable document, and finally countersigned and sealed by the American Consul General in Berlin. It states definitely and positively that the one "Rosicrucian" movement in America, claiming to have its authority from the Elder Brothers in Germany through initiation of its founder in a German Rosicrucian Temple, is without any foundation in truth and that the said founder of this American organization was never initiated into the German organization as claimed, nor was he authorized or instructed by it in any of the Rosicrucian principles. A similar denial from other countries has been presented a number of times, but the claim has always been made that this American organization was authorized by the German jurisdiction, and now this point is definitely settled for all time. This explains why this Rosicrucian movement in America has never used the true symbols of the organization nor the true name of the Rosicrucians.

Many resolutions were offered by the foreign and American delegates and voted upon unanimously without a single dissenting voice among the hundreds of delegates who were present. Perhaps the most important of these resolutions was one which was later signed by every delegate, and which reads, in part, as follows:

"Be it further resolved, That we heartily approve of the methods, modes, and manners in which our Imperator executes such supervision, direction, and guidance and, be it further resolved, That we, therefore, renew our pledge of allegiance and loyalty to our Order, its teachings, principles, and every ideal for which it stands, and we further renew our pledge of allegiance and loyalty to the Supreme American Council, the International Rosicrucian Council, and the Great White Brotherhood."

Two hundred thirty-five

This resolution contained many other statements, beginning with a declaration of the recognition of the American jurisdiction as the sole American representation and continuation of the ancient Rosicrucian organization, and it followed the passing of another resolution condemning the misuse of the word Rosicrucian in America by pseudo Rosicrucian organizations and individuals or groups of individuals who have never been initiated into the true organization or authorized by it or even instructed in its true principles and teachings.

Other resolutions were passed by the delegates of the various lodges of the American Order expressing their thanks and appreciation for the work carried on by the American executives and pledging anew their whole-hearted support of the present day methods and direction of the American branch.

Perhaps the most interesting of all of the announcements made at this Convention was one to the effect that as a result of the International Convention of Rosicrucians held in Europe this past summer, which was attended by our Supreme Secretary and his wife from America, announcement can now be made of the names and addresses of all of the members of the International Rosicrucian Council of the world representing every nation but two or three. In a few nations the Order is not publicly active at the present time, although the high officers in such lands are descendants of the ancient bodies, and are carrying on their work in secrecy. The present International Secretary of the International Council has been transferred from Switzerland to Germany for the next few years. The Swiss jurisdiction was represented at the Convention but the transfer of the International seat of the Order from Switzerland to Germany, however, does not close the activities in Switzerland. Hereafter, those of our members who are going abroad to visit in foreign lands may secure from the Imperator the address of the International Councilor or officers in these foreign lands, and very likely the list of these representatives will be furnished to every Grand Master or high officer of the American juris-



dictions within a few months. It was also pleasing to our American members to learn during the Convention that our Emperor, H. Spencer Lewis, had been made one of the two vice-presidents of the International Council. The unknown C. R-C still remains president of the International Council as in the years and centuries which have passed.

Another important document voted upon and adopted by the delegates was the formation and statement of the true Rosicrucian creed. For many years such a statement of what constitutes the Rosicrucian principles in life, as a sort of creed or doctrine of knowledge, has been greatly desired, but it was necessary for such a matter to come before the delegates of foreign jurisdictions, as well as the American delegates, before it could be adopted word by word and phrase by phrase and thus become the true international creed. This brief document was thoroughly analyzed throughout an entire afternoon session of the Convention with much lively discussion and comment regarding nearly every important word in its phrasing, but it was finally unanimously adopted and will be presented to all of our members and to the public generally, not as articles of belief or faith but as principles demonstrated and known to Rosicrucians as actual facts and by which they guide their lives and through which

they find joy, power, happiness, and peace. This beautiful document will be printed in several forms for general distribution and in the form of a beautiful wall plaque for our members. Announcement about it will appear elsewhere in the magazine.

As was predicted in one of our magazines, issued in 1918, the year 1930 has seen the last and final steps in the unification of all of the true organizations throughout the world and the re-establishment again of international affiliations brought about through the revival of activities in some jurisdictions that have been inactive for a hundred years or more. By the end of this year the AMORC throughout the world will be one solid organization again, as it has been in centuries past, with more jurisdictions active than at any other period of its history.

Our next Convention in the summer of 1931 in San Jose will probably be the largest ever held in the world, and now is the time for every member and every group to make plans to come to this magnificent conclave. Our members need only speak to those who were present this year to learn with what sadness and reluctance they left the Supreme Temple on the night of the last session, proclaiming it to be the most helpful, inspiring, beautiful, happy event in their lives.



SPECIAL SUBSCRIPTION RATE

We are pleased to announce that during the next thirty days, we offer a special subscription rate to the "Rosicrucian Digest," for six months for \$1.00. You may send in, as a contribution to the Organization, if you wish, the name and address of one of your friends, with \$1.00, and the magazine will be sent to him for six months.

This is a fine way to aid Rosicrucianism and at the same time to give your friends and acquaintances instructive literature to read, which will perhaps lead them on the path.

You must address your letter for this special privilege to "Special Subscription Secretary, AMORC, Rosicrucian Brotherhood, San Jose, California."

(This special offer is during September only.)

**The
Rosicrucian
Digest
September
1930**

Two hundred thirty-six



The Law of the Square

By BRO. THOMAS B. YEAGER



IN the multiplicity of books, magazines, treatises and encyclopaedias available to the average person today, we see marvelous strides unconsciously being made towards a phase of the human mind that was earnestly desired by many profound thinkers. This means we are gradually and intelligently evolving into a state where we indulge more rationally into sound reasoning, both inductively and deductively, than we have ever done before since the dawn of man's physical objective consciousness. This step, of course, makes us more tolerant in all directions and considerations, for as we commence to realize the enormity of the field of knowledge as yet uncultivated, except in a few meager spots, we embark upon a system of enlarged proclivities whose automatic tension is balance and equipoise in our mental aspects and outlook, which in turns tends to temper our physical acts. Thus we engender such marvelous attributes as fraternalism and her components, love, mercy, justice, charity, etc., exemplifying thereby the God within us.

Fanaticism is retrogression towards decay. A human mind laboring intensively in one channel is apt to become obsessed with hallucinations, and if this is persisted in, it may cause an unbalanced condition. If we study the lives and works of the great mystics and masters, we will learn that they were adept in not only one subject but many.

The depth and breadth of the human mind has never been thoroughly fath-

omed nor explored. It plays the beautiful harmonies of life through that delicate, subtle instrument, the human brain, the five senses being the golden strings of that instrument. When *Cosmically tuned chords* are played, such as are embodied in fraternalism and its teachings, beautiful symphonies are in evidence. These emanate from our auras to those around us, setting forth vibrations of love, harmony and Peace Profound; and we become conscious of what Pythagoras meant in his "Music of the spheres," to an extent bordering upon the realization of *Macrocosm and Microcosm*,—so above so below.

All the Laws and Forces of the Cosmos tend towards a balance. Every force has its counterpart or opposite, as seen in the laws of attractions and repulsion, movement and rest, love and hate, motion and friction, order and disorder, negative and positive, male and female, etc. We accomplish all work and manifestations of energy by inter-connecting a higher potentiality with a lower, along the same scale, holding rigidly to those energies similar in sequence. Nature seeks a balance so that energy is liberated or set in motion until a state of evenness or equilibrium is reached. Then we say the force has spent itself. For example, water seeks its own level and in so doing performs work, as illustrated by the powerful hydro-electric plants at Niagara Falls and at numerous other water falls throughout the world.

These, as they seek a stage of equalization, attest to the dawning of man's realization of the powers of Cosmic Forces. As we now visualize the work



and energy of these unseen forces, the whole scheme seems simple enough, so much so that we lose sight of the tremendous work and mental effort of man to bring about the utilization of these titanic powers. To better illustrate the unity and affiliation of these instruments or forces of the Divine Cosmic Mind, it might be well to dwell briefly on man's application of them as they pertain to the above mentioned hydro - electric plants.

In the first place, to show the cycle, we must start at some known point. Matter we know exists in three states,—liquid, solid and gaseous. In the case of the substance we call water, at normal temperatures it is called a liquid, for its atomic construction (H₂O) is such that its vibrations harmonize with the law of chemical affinity (attraction), and we visualize a liquid. When heat is applied the rate of vibration is raised. Since this heat energy cannot be destroyed it must manifest in some way in obedience to Cosmic Law. This increased vibration of the electrons causes them to assert a paramount law, namely a state of transformation, and as the water evaporates, vapor or steam (water in a gaseous state) rises. Its bulk is increased. Therefore, it weighs less, meaning less earthly attraction (gravity). At this point it is well to note that the regeneration brought about by the fire or heat, which cleanses the vapor, causes to be left behind all the impurities. This proves the alchemical mystic principles that fire purifies. Thus as we are put through the crucible and our vibrations raised, we are purified and therefore evolve. It might be added that a misunderstanding of this law by some person or persons led them to create that place which does not and never did exist as a place, popularly called purgatory or hell.

The winds of the earth, caused by the shifting of the atmosphere and also brought about by the heat ions from the sun which is the great purveyor of cleansing forces, drifts this vapor over the earth's surface. When a cooler strata of air is encountered, the temperature of the vapor is correspondingly decreased, allowing chemical affinity (attraction) to assert itself, and the re-

sultant water falls to the earth as rain, snow, hail or sleet. As the water accumulates on the geographical water sheds of the earth, some of the original forces causing the dissolution or disassociation has not been fully balanced out or, to use the vernacular of hydro engineers, the water has a static head; or if the water be poised high in the mountains in some placid lake or behind some dam, it is said to possess a kinetic energy.

The theoretical power thus suspended is liberated by providing a path for the asserting of certain laws. The pipe line and penstock answer for this purpose. As the rushing water enters the wheel-house or turbine room, the first step on its way back to the ocean, mechanical impedance devices are placed in its way, variously called blades, vanes or buckets, these being attached to a shaft or spindle. These vanes are grouped around the periphery of a circular disc or wheel and as the force of the water pushes one set of buckets out of the way, another set comes into play. Thus the power derived is continuous, and the water being momentarily impeded in its journey, gives up a part of its kinetic energy, which is now referred to as potential energy. Of course, this is only one form of a water turbine.

Besides, there are various other complicated devices such as Lombard governors, automatic gates, remote controls, adjustable spillways, bypasses, etc., the description of which would fill a book.

The revolving shaft is directly connected to an electric alternator or alternating current generator which causes a difference of potential of 2,200 Volts. This current is then stepped up by means of transformers to 250,000 Volts (in some instances) and is then distributed over long distances to civilized centers, to provide light, heat and power for our individual welfare and comfort.

Before the water enters the wheel-house, sometimes a fore-bay is used to make the flow more uniform. After it leaves the wheel-house, it enters the tail-race, and thence by stream or river, on it goes to the ocean, from whence it came;—and one cycle is finished.

Hence we may see how power is derived from this water seeking its own

level or balance. Thus it may be said that the positive ions repelled by the sun, through several transformations in obedience to Cosmic Law, provide for our sustenance and existence in more ways than one.

In metalurgy we find that the several various processes used in reclaiming the metals from the crude ores is basically one of balance; that is, where an ore contains several metals, which is usually the case, the separation is accomplished by using chemicals to repress or balance out from the flotation method all but one metal. A succession of such treatments separates and reclaims the desired metals.

Again, in the distribution and utilization of electricity and magnetism, different polarities along the scale are connected to a motor or lamp and the efforts of these potential forces, in trying to strike an equality, overcome resistance and perform work, the primary function of the dynamo or generator being to maintain opposite polarities or a difference in potential. Thus the cycle of transformation goes on.

This balance feature is true of all things. In an algebraic problem we strike out or cancel or combine like terms, and seek a proportion for the remaining parts of the equation.

If we make a purchase at the store, we expect the scales to even up.

The employer expects that his employee's labor will at least offset the financial remuneration he pays.

In our personal budget we should see to it that our liabilities do not exceed our assets.

The prudent business man balances his books daily, his accounts monthly, and his stock semi-annually.

It was formerly supposed that gases such as Hydrogen, Nitrogen, Helium, Steam, etc., had no weight, since, if released in the air, they rise. However, we know today that a limit will be reached or a point found beyond which these bases cannot go, since they are held in suspension by the earth's attraction. A measurement of that attraction will constitute the weight of the gas being considered.

We see an exhibit of the power of the balance of forces, or an equilibrium in

the retention of the earth, moon, sun and planets, within the confines of fixed orbits. Sunlight and darkness are about evenly distributed if we compute over a yearly period or cycle.

To prevent external strife the nations of the earth strive for a balance of power. As individuals, we should aim for that same form of moderation and equipoise within ourselves.

Since we are in trying stages of evolution, no hard and fast line can be laid down for all to follow, for "One man's food may be another's poison." A little self examination will soon disclose just what we need for a balance.

To the disregard of this God given natural law, can be traced either directly or indirectly, much of the Karma we have to bear. We frequently allow our impulses to overcome our better judgment, as in the case of over indulgence in food, until the laws have been set in motion and the results felt.

Thus it is that history seems to repeat itself, for the resultant forces, by the acts of humanity, in trying to seek a stabilized condition, swing like a mighty pendulum from one extreme to the opposite. But still this is nothing to cause alarm, for at every extreme change or swing, there are many who profit by the experience and thereafter hold to a more balanced path or route; and as time goes on, the graph made by this pendulum as we evolve, becomes less marked. For instance, very seldom do we buy the second gold brick from the same man.

The real mystic sees and understands these simple yet powerful, co-ordinated laws; and from them he plots a curved path upward towards a marvelous goal that looms with the brilliancy of Light, Life and Love.

We have all known people who apparently have a natural repugnance towards certain subjects such as mathematics, mechanics, arts, etc., and we have been at a loss to account for the aversion. A recent reported achievement seems to hold a workable thesis for this. A man in England has taken an indeterminate number known as the term pi (3.1416), which is the ratio that the diameter of a circle bears to its circumference, and has carried it out to seven hundred decimal places. After the



task was finished, he worried as to whether or not he could have made a mistake in his calculations. So he retraced all his work, found one mistake, and his labors now stand accepted as corrected, the work having required over ten years to complete. This endeavor certainly deserves our highest commendation in so far as patience and perseverance are concerned, but the usefulness to mankind of this enormous array of figures is next to nil. It is possible from the mystics viewpoint, that this soul will have a natural repugnance for mathematics in his next incarnation, in which he will develop other faculties and strike a greater degree of balance.

In all the works and manifestations on this plane, we see an abhorrence of two things, namely, a vacuum and a straight line. To overdo any one phase or feature is to border on a straight line, which implies a fixed beginning and a fixed ending along one single route. Search as we may throughout all the sciences and records known to man, we will never find a successful straight line or vacuum method.

But we do find on every hand, two opposing forces striving to balance, thereby inaugurating spirally evolved cycles which become greater and grander throughout all time and space.

In chemistry we find the acids neutralize the alkalis, and vice versa. Hence the antidote for all acid poisons is an alkali, and for all alkalis it is an acid.

The great French medical scientist and discoverer, Louis Pasteur, who gave to the world freely his life work and knowledge, made use of the balance principle in his anti-toxin serums, which counteract toxic poisons in the human and animal kingdoms.

Bacteriologists tell us that there are both disease germs and health germs in the body at all times, and that a maintained evenness spells good health.

If one looks at the idea from his own viewpoint and asks himself which he most enjoys and appreciates, a person versed in many lines, or one who has studied and followed exclusively one idea, the answer will invariably be the former.

The proficient mechanic knows that in all revolving machinery, the more perfect equilibrium he preserves in the moving parts, the smoother will be the machine's operation. In high speed machines this must be done dynamically as well as statically, or else the machine would soon wreck itself by excessive vibration. For example, if the weights between the spokes of a steam locomotive drive-wheel are examined, they will be found so placed to help counteract the weight of the connecting rods.

In the botanical kingdom we see efforts of the various plants and trees to maintain a balance or equipoise.

In paintings a clash of colors to the artistic eyes, means an unbalanced, in-harmonious state.

A profound classic in the realm of music means evenness and harmony.

The same law may be said to hold true for rhetoric.

Dietitians go to great lengths to outline balanced menus for their patients.

A careful, cautious survey of the above, reveals a complete harmony and blending of the two and forty great Cosmic Laws. What marvelous system, order, law, power and intelligence are working constantly through all things!

All the sciences present the same indisputable arcane wisdom. Therefore, a thorough realization of one science, will be an understanding of the others, disclosing thereby the love, justice and equality upon which God ordains all things.

A general summing up of the entire field is,—In order to strike a sublime state of proportion such as is compatible to Cosmic Laws, and to apply this successfully, we must observe and learn the full meaning of the word moderation. Let us strive to be moderate in eating, sleeping, working, playing, studying, and in fact, in all things we do let us exercise that virtue,—be moderate. Or, in other words, if preferred, let us live to be true, earnest, conscientious Rosicrucians.

Now, since the ancients teach us of forty-two Cosmic Laws, 4 plus 2 equals 6; also 3 multiplied by 2 equals 6. Then if we place two equilateral triangles together, one on the finite plane and the

Two hundred forty

other on the infinite plane, these, of course, having three points each, we have six, which becomes four or a balance which in turn equals a square; and as 6 of itself is a symbolized spiral, we have a demonstration of the inter-coordination and harmonized relationship of all Cosmic Laws.

Every known thing in the universe exists for a reason. The fame of our beloved order has spread over many lands, not so much in the sense of valor or personal enterprise, as in the sense of accomplishment of the seemingly impossible. Its great silent, unobstructive powers are directed towards a real fraternalism, a genuine brotherhood among all men, an equality based on justice between the sexes, and a great field of understanding and harmony between

God and humanity, and a sublime amelioration between all the sciences, religions, philosophies and codes of ethics known. For nearly four thousand years, its paramount teachings of the Cosmic Laws have appealed to the highest intelligence and the finest sentiments. A careful study of history will reveal that no one agent or system of agents has done so much to help the world understand its suffering Karma, or the evolution of the soul, as has our illustrious Ancient and Mystical Order of the Rosy Cross.

Therefore, the sublime teachings of the AMORC strike a balance within the hearts and minds of all its members, compatible to the Cosmic sign of the square.



The Healing Art

SOME BENEFICIAL SUGGESTIONS FOR OUR READERS

By FRATER WILLIAM DODDS



ABOVE everything else, the Rosicrucian teachings tend to be sane and rational and free from fanaticism. Among the many principles taught in the complete Rosicrucian system of instruction are those pertaining to the prevention and cure of physical and mental diseases, and in the many activities of the organization the so-called healing or Welfare Department is a very practical and beneficial part of the great work.

The fact, however, that the Rosicrucians give great emphasis to the metaphysical principles of healing, and to the important part that the mind plays in the relief of physical conditions that cause suffering and pain, should not indicate

to the Neophyte of these studies that the Rosicrucians condemn all other healing systems, or all the other schools of therapeutics.

The history of the art of healing indicates plainly that men of learning and broad vision have devoted their lives, from the dawn of civilization, to the discovery of such practical methods as will bring the most immediate and efficient relief. In our enlightened day we may smile at many of the ancient practices and, perhaps, see in some of them a false conception of the nature of disease, and likewise a false conception of the curative properties contained in certain ingredients, or a false conception of the efficiency of certain processes or devices used. It is easy enough to look backward and criticize these things, and it may be our tendency to be unfair in our judgment and condemn many of the an-



cient methods as being entirely wrong or useless, merely because we are not familiar with what was really done or really used in ancient times. However that may be, the fact remains that unquestionably the physicians of the past, whether they were the Magi of the Orient or the medicine men of the western Indian tribes, attempted with sincerity and unselfish devotion to serve humanity. Their errors of judgment or lack of knowledge were no greater in their field of effort than the errors made through lack of knowledge in all other fields of human effort. Unquestionably there were those in ancient times who believed they had a superior understanding of the healing art, and who looked upon their contemporary workers in other processes as being either ignorant or wilfully deceptive and taking advantage of human gullibility. The history of medicine and the healing art is filled with instances of contemporary condemnation of methods and specific remedies on the part of those who believed they had a superior understanding, with many indications that these critics were eventually found to be in error themselves and the condemned processes and remedies were later found to be of real value.

Today we have a similar attitude on the part of a great many who are only too ready and too willing to condemn every healing system or every specific remedy that is used by someone else, with the claim that they have in their possession or in their knowledge something that is superior. Human nature today is too prone to listen to the critical comments and condemnations of established methods, and too ready to accept the new thing that is offered, or the unique thing that is proffered with pretty oratory and many species of arguments that sound logical. The result is, that we often turn our backs upon that which has served humanity well and which may be only partly wrong and very nearly perfect in its nature, and take hold of something new that is still untried and unproved.

The advancement of civilization does not come about through rapid strides that are more like freakish jumps, making great paces in advance of the common-sense multitudes. It is the steady,

conservative, onward march of sane, rational research, and scientific unfoldment, accompanied by the proper degree of intellectual development to comprehend what is taking place, that results in the real growth of civilization. In recent years there have been revolutionary changes made in the healing art, but there have also been many fanatical claims made and postulations presented by incompetent or scheming minds, tending to break down our faith and trust in established healing methods and creating a false reliance and trust in unproved and inefficient practices and methods.

The greatest change of the twentieth century in the healing art is based upon the discovery of the influence of the human and Divine mind upon the physical body. Here we have a fundamental truth that is truly recognized by the material physician, or the practitioner of *materia medica*, as well as by the metaphysicians. But between the conservative attitude of the physician of the material school, who will not arbitrarily abandon the proved efficiency of his carefully evolved system without a careful and proper investigation of that which is new, and the enthusiasm of the metaphysician, who generally has had little or no real knowledge of the material medicine science, there rises up the extreme fanatic who seizes hold of the simple truth of the influence of mind and elaborates upon its possibilities and denounces every other system or method that has served well in the past.

Thus we find the healing art today divided among practically three classes of enthusiastic promoters, or advocates. On the one side we have the conservative workers and students of the *materia medica* school. On the other side we have the careful and conservative student of metaphysics. Among the intelligent of both of these two classifications there is a certain amount of agreement and a certain degree of mutual understanding and cooperation, for no one in either of these two classifications, who is thoroughly familiar with the subject, will claim that there is not some efficiency, some truth, and some dependability in the process of the other. But we have the third classification, representing the

Two hundred forty-two

extremist, who has neither the foundation knowledge of the *materia medica* school nor the intellectual comprehension of the true principles of metaphysics. They have developed a superficial knowledge of terms and ideas and in the egotism of their own superior intellect have evolved a personal science composed mostly of principles, which are arbitrary negations of the truth advocated in the other two classifications, and presenting to the world astonishing claims and undemonstrable pretensions.

These extremists are sure to find a large following, from day to day and year to year, among the persons in all lands who do not understand the rational progress of science, and who are easily thrilled and astonished by every new revelation. Such persons are ready to believe that all of the great truths of the past are in imminent danger of complete annihilation by some sudden revelation from the heavens, and that at any moment every principle of life upon which we have placed our dependence in the past is apt to be proved untrue and that a new principle unheard of and undeveloped will magically take the place of each of the older ones thus destroyed. To such persons the bombastic announcements of the extremists are sweet music and marvelous inspirations, indeed. They are ready to abandon their staid and dependable habits and practices in life to hitch their wagon to a new star and go off into that intangible world of speculation. They are the ones who are constantly seeking for something new, for once they have burned their bridges behind them and started upon the road of discovery there is no thrill in turning back but only in going on and on, with a continuous hope that seems to be born eternally new in their breasts.

Thus the extremists call out to their followers, "There is no matter," and that all is mind and that mind can control all matter, cure all diseases, change all physical phenomena, and create a new world of actualities. With one swoop and a single gesture of the hand these extremists wipe out of existence all the good that has been accomplished by other healing systems and deny all of the profound knowledge accumulated by science.

Two hundred forty-three

The conservative metaphysician, represented, let us say, by the conservative student of Rosicrucianism, realizes that no more errors have been made in the practice of *materia medica* in the past and present than are being made in the present misapplication of metaphysical principles. Such a student realizes that to the same degree that the human mind has misunderstood or miscomprehended the real place in human life of medicine and surgery of a material nature does the human mind miscomprehend or misapply some of the metaphysical principles.

The rational student of metaphysics, and especially the student of the true Rosicrucian principles, understands that man is a dual being and that he has a physical body as well as a spiritual or soul body and mind. He realizes that the physical body of man is just as liable to weaknesses and abnormal conditions as is the psychic or mental part of man. He may believe and thoroughly understand that all disease may have a primary or remotely antecedent cause in the psychic or spiritual side of man, but the manifestation becomes fixed in the physical body and a correction must be made in many cases, as well as in the spiritual part of man's being. The metaphysician who is conservative, and who is free from any fanatical viewpoint, will also admit that while the metaphysical principles are being applied to correct any possible cause that may lay in the spiritual or mental part of man and thus help nature in what must inevitably take place, if a real cure or correction is to be made. Granting that a real primary cause of disease lies in the spiritual or mental part of man, either through his thinking or through his actions, or through his lack of attunement with the Cosmic's harmonious forces, a correction of this condition does not constitute a cure or a healing of the manifestations in the physical body. Such a metaphysical correction merely places the sufferer in proper attunement with the Cosmic forces and stops the original cause and gives the forces of Nature an opportunity to correct in the physical body the results of the original cause. The physical cure, or the cure of any physical, abnormal condition, lies in Nature's proc-



ess of bringing the physical body back to a normal condition. To assist Nature in restoring a normal condition in the physical body is not, therefore, a complete denial of the soundness of metaphysical treatment. On the other hand, to assist Nature from time to time to continuously restore the physical body to normal condition without attempting at the same time to correct the spiritual, mental, or psychic cause of the condition, is not the most efficient way to bring about a permanent or even satisfactory relief to the sufferer. Looking at the matter broadly, one would say that the physician and the metaphysician should work hand in hand, cooperatively, and at the same time in each case, in order to bring about a complete and permanent cure.

Our physical bodies are composed of the physical elements of the earth. A lack of any of these elements in the process of replenishing and reconstructing the human body, because of its daily wear and tear, will result in an abnormal physical composition, and the human body can not function perfectly and properly if it is deficient in all of the necessary elements. If man so regulates his diet that for a period of time he eats no food or drinks no water that furnishes him with a certain amount of lime, he will become deficient in these elements and is sure to be abnormal to some degree. This is not a metaphysical condition, but a physical one, pure and simple. We little suspect how necessary and important the various chemical elements of the earth are in maintaining a healthy body, because under normal conditions our food contains practically all of these elements without any special consideration on our part.

When one travels, however, to foreign lands, and observes the special or specific weaknesses of the human body in certain localities due to the lack of the chemical elements in those places, one is impressed with the marvelous process of Nature in uniting and blending so many physical elements into one body such as our physical body. Take, for instance, the persons who live in certain parts of Switzerland. The absence of iodine in the water and green foods of that country results in a lack of chemical nourish-

ment of certain glands of the physical body, which in turn results in the development of the physical abnormality known as a goiter, and the prevalence of this growth, which is merely an enlargement of a part of the thyroid gland, is very noticeable in certain parts of that country. Americans, or those from other lands, who go to live in Switzerland for any length of time, find that they can prevent the development of this growth by the taking of a certain amount of iodine into the system in tablet form or in solution. According to the extremist, this method of assisting Nature in maintaining its physical and chemical equilibrium in the human body is a "drugging" process and is the "taking of medicine" and something to be highly condemned. To the Rosicrucian it is viewed entirely differently, for he looks upon this matter as merely aiding Nature in her well-established process, for he can see no difference between eating a number of imported foods which contain the proper amount of iodine and the adding of concentrated iodine to the foods he finds in the country where he lives.

Nearly all of the fundamental principles of *materia medica* are based upon the idea of assisting Nature by introducing into the system in concentrated form those chemical elements which are either lacking, and have been lacking in the diet of the patient for some time past, or which are now required in an extra amount or larger degree in order to bring about a very rapid correction of the chemical composition of the body in a natural manner. This is the rational viewpoint to take in this regard and it is one which the Rosicrucian takes and which the conservative metaphysician takes.

It is often argued that we should allow Nature to take her course, and that any attempt to assist Nature by speeding up or increasing the action of any of her processes is an unnatural thing to do. Such an argument would be more or less sound if it were true that we were living natural, normal lives and giving Nature every opportunity to carry on her normal processes in a normal manner. But is this the case with modern civilization? Are we living such lives as gives Nature every opportunity to carry on her

natural processes in the human body? Take, for instance, the school of naturopathy. The advocates of this school are not all extremists, and the conservative workers in this field of research for the betterment of human life have pointed out to us some unquestionable truths. The German naturopathic physician who discovered that many ailments and illnesses of the human flesh could be relieved, or cured, or altered and corrected, by the patient walking barefooted early in the morning on the dewy ground or grass of the earth, brought to light a remarkable fundamental principle. The real law of Nature associated with his revelation was known more or less to all students of ontology and physical biology. We know that in addition to our breathing and our eating and drinking the physical body of man requires the negative magnetism of the earth to supply some of the chemical or physical elements necessary to maintain a normal physical standard in the body. We know that if man insulates himself from this negative magnetism, wholly or partially, he affects his health and the perfect harmonious composition of his body to the same degree that the insulation is perfect. This truth is as fundamental as is the one of depriving yourself of the benefit of the sun's rays which affects your health, for the rays of the sun are of the opposite polarity as those of the earth's magnetism. The moment man began to wear shoes or any other covering for his feet, which insulated him partially from actual physical contact with the earth's magnetism, he began to interfere with Nature's normal processes. By his manner of dressing otherwise, and through the regulation of his diet, the unnatural position of sleeping, the cooking of foods that should have been eaten raw, and the overindulgence in things that were pleasing and inebriating, while neglecting other essentials that should have had important consideration, man has not only interfered with Nature's normal processes, but has slowed down many of the processes so that when recuperation from illness or the overcoming of an abnormal condition in the body is necessary, a longer time is required for Nature to perform her work than would be

necessary otherwise. To attempt, therefore, to assist Nature and speed up or increase the rapidity of Nature's processes is, in most cases, merely giving Nature her proper opportunity to bring the processes up to normal standard rather than to a subnormal standard. But even if we were to increase the rapidity of these processes to a subnormal standard this would be no violation of any natural law, but rather a working in conformity with the laws of Nature. We do not hesitate to go to bed when ill and rest completely from all physical effort in order to give Nature a greater opportunity to do her work. But by this very act we are speeding up the normal processes of Nature, for we are cutting down the normal expenditure of energy required in all effort and allowing this energy to be added to the reconstruction. This is adding to the natural rate of reconstructive work and is not a violation of any fundamental principle.

The taking, therefore, of any physical chemical element into the body in order to supplant those that already exist in the body, or to fill in the lack of essential ones, or to arouse the action or increase the normal action of any of the elements that compose the body, is not, fundamentally, a violation of a natural law. The extreme use of these things or the wrong use of them is all that can be logically questioned or properly criticized. To attempt to do with chemicals that which can be more efficiently done with the mind is foolish. It may be done in ignorance and, therefore, should not be criticized as severely and unconsiderately as when it is done wilfully. To attempt to decide how much we really know about the physical composition of the body, and how much of the chemical or physical elements may be safely used and which are really injurious to the body, is to venture into a field of knowledge that is not perfect and reliable. But this is no warrant for any criticism of the medical science or of the science of chemistry. What man positively knows about any of the fundamental sciences and the great truth of Nature is so small compared with what he does not know, and with what



he may never know, that it does not behoove anyone, even the greatest in any of these fields, to criticize the lack of knowledge or the indefinite knowledge possessed by anyone. The errors that may be made in these fields of research and study are errors that are natural to the development of the sciences and, when considered from the standpoint of human equationism and the use of the human intellect in these fields, are truly inconsequential, despite the serious consequences that are often magnified in the minds of those who suffer thru them.

As I have already intimated, the metaphysician, and even the Rosicrucian who is most advanced in the study, may make as many gross errors in the application of his principles as the one who is devoting himself to the chemical and physical correction of the body.

I plead, therefore, for saneness and tolerance in all fields of therapeutics and scientific research. There are some things that are definitely known in each of these fields, and when these are known it is futile and unpardonable to neglect these truths or to fail to apply them. That there are many ills of the flesh and conditions of the body and mind that can be efficiently and more quickly corrected and altered through metaphysical treatment is undisputable, but, as I have said before, it is foolish, therefore, to presume or assume that metaphysics alone should be used in all cases and requirements of the physical body in a physical sense negated and left unconsidered: and, logically, it is just as unpardonable to think continuously of the correction of physical conditions without giving any consideration to the metaphysical requirements.

We, as students of the Rosicrucian teachings and those of us who are devoting our time to the work in the Welfare Department of Headquarters, may point out the errors in the various therapeutic systems and call attention to these errors, as compared to more efficient

methods that metaphysics offers, but we have never intended these criticisms and comments to be either partially or completely condemnatory of the entire material systems of other schools. It is only by calling attention to the errors of all of these systems and pointing out the superior qualities in each, as compared to the others, that students will learn to discriminate when attempting to decide which system or which law of Nature is most applicable or efficient in any given case. That is why our teachings and lessons do not condemn surgery or medicine, but recommend them as freely in certain cases and for certain results as we have recommended Christian Science, or affirmations of the New Thought methods, or our own. The Rosicrucian system is unique, however, in being a rational blending of all of the present systems, because nearly all of the therapeutic systems known to the public today are outgrowths of the work and study performed by Rosicrucians in the past centuries, who have shed great light upon the fundamental laws of Nature; and while others have taken up a various number of these revealed principles taught by the Rosicrucians, and specialized in certain separated ones to constitute a distinct and limited system under new or old names, the Rosicrucian organization has adhered to its eclectic rationalism and recommendations, as well as applied the best principles of all of them. This is why, after many years of practice in several distinct systems, I found great joy in working with the combined principles of the Rosicrucian teachings, and find further, through their application, a higher percentage of results than is possible through the principles of only one system. For this reason, I can recommend from personal experience the Rosicrucian teachings and principles as being sane and, therefore, easily understood and comprehensible; rational and, therefore, highly efficient and masterful.

TUNE IN ON A MORC RADIO PROGRAM

We are to again resume our fall and winter broadcasting over some of the principal radio stations in the United States. Starting Wednesday, September 24th, a radio program by the AMORC will be broadcast over station KNX, between 8:30 and 9:00 p. m., Pacific Coast Time. You will enjoy the high quality musical program, as well as the interesting talk. Invite your friends to listen with you, or those who might be interested. The wave length is 337 meters, and the station itself is located at Hollywood, California.

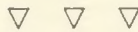


The Subtle Influence of Fear



THIS IS A VITALLY IMPORTANT SUBJECT FOR ALL

By FRATER WM. CREED, F. R. C.



NOT so many years ago I wrote a number of articles for several magazines dealing with the psychological principles involved in the proper training of children, and my one particular argument was that the creat-

ing of fear in the minds of children regarding the existence of a boggy-man was a cruel, as well as useless practice.

I suppose that most of our older members and workers will recall that in days gone by, especially in their own childhood, it was a common practice for parents to lead young children into the belief that if they did not behave or if they did not refrain from doing certain things, the boggy-man would get them. It was a common practice, indeed, for parents to say to a child that if he entered a certain room, or a certain closet, or did certain things at night, the boggy-man would jump at him out of the dark and seize him. The parents fostered the active imagination of childhood in creating weird and fantastic creatures in the child's mind regarding the nature, appearance, purposes, and actions of these boggy-men. Many children were thus restrained from doing things that were more or less wrong, but at the same time a race of nervous and highly irritable beings was evolved, most of whom were afraid to sleep in the dark alone, or to enter dark rooms at night, or to be left alone under certain circumstances at any time of the day. Physicians and specialists in the care of children agreed with me in my work

among children that most of the nervous and mental conditions affecting juveniles between the ages of eight and twelve were the result of this constant fear and trembling as a result of the fear of the boggy-man.

It was a long and hard battle with the parents to make them realize that this sort of psychology was not only erroneous but dangerous and, in fact, criminal. But where is the boggy-man today? I dare say that if you were to go into any one of the public schools of the West or the East and ask the average child between eight and twelve years of age who and what a boggy-man is he would look at you with surprise and frankly admit that he knew nothing about him. And you would also find that the average child today is no more afraid to walk into a dark room at night than he is of walking into a lighted one, unless some unusual experience in his life in the form of an accident or a contact with an intruder has caused him to be cautious about entering a dark room. In other words, the boggy-man fear has been gradually eliminated from the mind of childhood, and his existence as a Satanic legate appointed from on high to punish little children has been eliminated from child life. That children are less fretful and nervous in their sleep and less easily upset in their nervous systems since this change has taken place is self-evident to every specialist of children's diseases and to every student of child life. For this much we should be very thankful.

However, we adults still have our individual pet boggy-men and we are about as reluctant to deny their existence and



clear them from the dark corners of our lives as we are to eliminate many of the more pleasant things of human existence. In the first place, our boggy-men are not recognized as such by us and each one of us would probably rise up in protest at the idea that we had such an intimate companion or two in our life. Our boggy-men are disguised under various names and characters but, after all, so are the boggy-men of the children of a few years ago. No child ever saw a real boggy-man; hence, his conception of one was what his imagination or his mental concept made it. Children naturally personified their imaginary boggy-men and made them weird creatures, usually half human and half animal. We adults have the same tendency of characterizing our boggy-men but we do not shape them into either human or animal forms but give them more subtle and intangible natures.

In other words, most of us have some subtle fears deeply rooted in our consciousness to which we hold fast with all of the tenacity of a bull dog. We even go so far as to try to argue with ourselves that our boggy-man is not imaginery but real and thus we again imitate the nervous and highly imaginative child of years gone by. But we insist that since our boggy-man is real there is some justification for our fears of him, and likewise, some justification for our doubt that he can be eliminated or destroyed by our will-powers. In the work of aiding those that come in contact with our various Rosicrucian activities in sanitariums, hospitals, asylums, and prisons, as well as in private homes, it is common for those of us who specialize in phychiatry to find that the real cause of some mental or physical conditions is a subtle fear rooted deeply in the consciousness of persons and hardly recognized by any other symptoms than the reaction it causes in certain circumstances.

It is difficult to pick any one case from multitudes as typical enough of all cases to illustrate the general principles involved. I shall, therefore, have to speak of several cases in order that you may grasp the idea I have in mind. Take, for instance, the case of a woman who was suffering from what she believed

was some organic weakness of the heart or at least a functional weakness of the heart. I must be indefinite because the condition was indefinite. When her case was brought to my attention she had already been examined by many heart specialists who told her that her heart was as sound as a dollar and that there was no reason for her belief that her heart was affected in any way. All of these reports failed to impress the woman, however, because at times under certain mental and physical stress she felt what she believed to be very definite pains around her heart. Now it is a peculiar thing, but it is true, that the average person is not capable of distinguishing the exact location of so-called pains in the chest or abdomen. Probably the newspapers of today, with their continued reports of sudden transition due to so-called heart failure, are responsible for the common idea that whenever there is any sudden or sharp pain anywhere in the center of the upper portion of the body it must be due to some condition of the heart. It would seem that the average person forgets that the heart is only one of the organs in that part of the body and that there are lungs, muscles, tissues, tubes, bones, blood vessels, and nerves in that locality all of which may cause some terrible pain or discomfort without involving the heart in any sense. It is very common for mild attacks of indigestion to be considered as phases of heart trouble and incidentally, very often a serious condition of the heart is mistaken for indigestion and is wrongly treated or neglected.

Self-diagnosis is one of the most serious causes of error known to every specialist. However, in this particular case the woman absolutely believed that the pain she felt, or the dull ache, or the "uncomfortable" condition she experienced at times was located nowhere else than in her heart. All of the reports of physicians to the contrary were considered by her as due to ignorance or wilful deception. In a psychological interview with her, purposely worded and planned to get at the bottom of her reason and thinking, it developed that ever since one of her grandparents had passed away suddenly during her childhood from what was believed by the

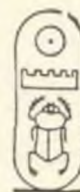
family to have been heart disease, this woman had had dread and fear of having inherited a weak heart. She could not tell me just how early in her youth she had adopted the belief that heart trouble passed from one generation to another, or when that belief had become firmly established in her mind, and even now she was surprised to know that heart trouble is one of the few things least likely to be inherited. In fact, it was not until she investigated many reports in medical books and hunted up the *subject for herself in the works of eminent authorities* that she became convinced that organic abnormalities of the heart were seldom inherited, or that trouble or heart disease of any kind in the lives of forebearers had any direct influence upon future generations. This conviction, built up gradually and definitely, had the first shattering effect upon the fear that had been imbedded in her consciousness for so many years. It was like a poisoned arrow to the vitality of that boggy-man. He struggled to maintain his life and fought desperately for his existence, but he was gradually annihilated. And as this boggy-man fell into a deep and eternal sleep the peculiar sensation from which the woman had suffered began to diminish.

In fact, six months after she no longer believed that her heart was the cause of her suffering and she went to a physician and asked him to try and determine what it was that caused her to have the "uncomfortable condition" in her chest when she became excited, over-worked, or worried by some sudden incident. She explained that she had always been easily frightened by any excitement because there would suddenly come before her the possibility that some sudden excitement might bring on an attack of the dormant heart condition which she had inherited. The doctor then revealed to her in a convincing manner that her "uncomfortable condition" was merely a nervous condition of breathing and that through the subtle fear in her consciousness and her frightened worry regarding her heart's action in any excitement she caused a nervous interference with her breathing, or, in other words, inhibition of the normal rhythm of breathing which caused momentary sen-

sations of choking or suffocating. I found this to be merely a momentary checking or holding of the breath, as when one catches his breath and it is held by some unexpected fright. By analyzing the condition herself and no longer having any fear that she might be "frightened to death," she found the annoying condition gradually eliminated from her breathing and the whole matter became a memory.

In another similar case an abnormal condition of the spine was causing an *impingement upon a nerve, which ended in or affected a small plexus near the left side of the heart, and occasionally a sharp pain like that of a rheumatic twinge* caused another patient to feel that her heart was affected and nothing could remove this belief from her mind, even though doctors advised her that her heart was perfectly sound. She, too, had held an almost unconscious fear of her trouble through the belief that she had probably inherited such a condition. Her worry and fear of the weakness of her heart was increasing and was unquestionably affecting her entire nervous condition, depleting her health, and bringing on conditions that might have ended in the very condition she feared. By having a proper spinal adjustment made and the pains brought to an end, accompanied by an explanation that the heart does not suffer pains day in and day out without causing other manifestations, removed the fear from her consciousness and her health improved at once.

With women the most subtle and insidious boggy-man is the fear of cancer. *There are thousands of women who are suffering day in and day out from minute pains about the chest, and especially in the breasts, who are depleting their health and bringing themselves to an untimely end through the fear of cancer.* They believe that the pains they have felt for ten or twelve years are pains from some growth of a cancerous nature in the breasts, without realizing that no such condition would exist in their body for so long a time without becoming manifest outwardly, and thus leave no doubt in their minds as to the true nature of the disease. When a few months pass, however, and a pain in the



breast does not develop so as to show outward manifestations of cancer, any woman should realize that her own diagnosis of the conditions as cancer is wrong and, furthermore, every woman should know that cancer is not as prevalent as she thinks it is nor its symptoms what she thinks they are, and before she allows herself to develop this bogymen in her consciousness she should have found something about the real nature of cancer and accept authentic information as being final.

Then there are the bogymen that are characterizations of all kinds of fears. There is the man who has a deep-rooted fear that he is going to meet an untimely end by riding in a train and the moment he is forced to board a train he begins to suffer a nervous condition resulting solely from the fear that is so deeply seated that it hardly comes forward to his objective consciousness. There are those who have fears about riding in automobiles or standing near the edge of a precipice or having sharp knives in their hands, or being in a storm where lightning may develop, or of go-

ing upon the water, or going in swimming, etc. There is also a wide-spread fear of germs. This fear is one of the most universal and one of the most difficult to remove. In the worst cases of this kind the persons are fearful of drinking ordinary water and refuse to eat in a restaurant or any place where they cannot see the food being prepared and handled, and are even afraid of the dust that flies in the air when walking or riding. It is a notable fact that most of the persons who have a highly developed fear of germs generally develop some illness of an infectious nature resulting from germ life.

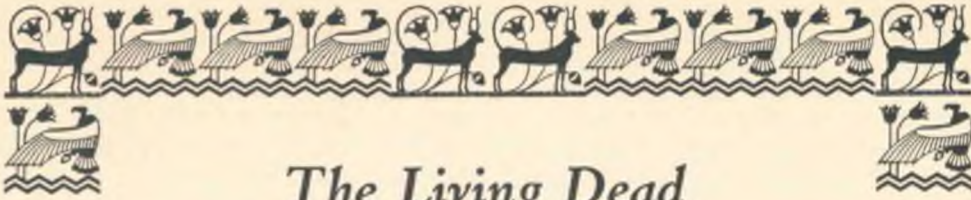
From the foregoing illustrations you will probably understand what I meant about bogymen in our lives. Until these are removed and our consciousness becomes open and bright with sunlight like our homes, we can not be sure that there is not some subtle bogymen hidden away in some dark corner or lurking in our shadows. We have chased the bogymen out of the lives of our children, now let us chase him out of our own lives.



Ideals

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly, most love. In your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fail, remain, or rise with your thoughts, your wisdom, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

—James Allan.



The Living Dead

By BRO. WILLIAM H. MCKEGG



But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. —St. John I.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the Kingdom of God.

That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

—St. John III.



PERHAPS the most beautiful experience for the Rosicrucian student is when he goes through the wonders of "re-birth"; when he feels himself gradually being "born anew."

No matter what his age may be, until he has awakened the spiritual power within him, he will realize that he has been nothing but a Living Dead Man!—Dead to the real beauties of the world—Blind to the wonders of Nature—Deaf to the divine music of the Cosmos.

Rosicrucian philosophy is for present seekers after light what the spark of fire, carried by Prometheus, was to the first groping mortals.

Only one who has felt the soul stir within him can see the dense darkness through which he has wended his way with the other living dead. He sees the horror he has escaped. The death in life lived by most. Being "born anew" is truly birth from "death" to "life"—real life, as every human soul should live it, from which to gain the attributes given freely by God to man.

Real Life is something very few live. True enough, people exist; but they are really dead—the living dead. The majority cannot say that their life

"Find tongues in trees, books, in the running brooks,
Sermons in stones, and good in every-thing."

How utterly miserable—how hideously fantastic must be the lives of the living dead! After treading the first few steps in the Way of the Light, the novice can see what he has escaped; how blessed he is; how unfortunate others must be who stumble about in the existence of the living dead.

Humbly, we should give daily thanks for our happiness, for our release from this living death, for our rebirth to real life.

"Except one be born anew"—How well those divine words are understood by all Rosicrucians! To be born anew in the spirit.

What a revelation unfolds itself to our eyes! To be in life, amid old friends and surroundings, but to feel yourself gradually changing—having marvelous secrets and wonders whispered to us in the daily breathings of the air.

Gradually, through various stages, the Rosicrucian student is slowly reborn.

His ears and eyes are no longer useful only for sounds and sights of this world—heard and seen by the crowd—but become vital organs, whose psychic parts are given power to hear and see things beyond this world—things undreamt of by the average human being.

The grandeur of the world, its many wonders, are regarded for the first time. Like a blind man suddenly receiving his sight for the first time, a person "born anew" sees beauty he never imagined existed. In darkness he might have



imagined beauty approaching it, but he never thought of such wonders.

Where the ordinary person sees a cluster of flowers, the Rosicrucians perceive a mystic wonder of Nature—living things with spirit—flowers with life—living, like all the natural beauties of God.

Where the average individual sees one plain color, the Rosicrucian sees many tones and shades. Instead of a silent forest, wood or garden—as others see them—we hear the musical tones of Nature vibrating through every flower, plant and tree.

The ears of the living dead are attuned only to material noises. The reborn seeker hears unseen choirs—the thundering harmony of the spheres, from which the mighty Beethoven and Wagner drew their immortal music.

Beethoven was stone deaf to earthly sounds. Only his psychic senses aided him to hear the music of Nature and the harmony of other worlds. How can skeptics go against this one fact? Yet many declare the non-existence of the soul!

After rebirth in life, gone are all our previous doubts and fears; our dark despair and futile striving; we feel ourselves attuned with higher powers.

A reborn person gains compassion for others. Compassion gives him insight to others' feelings. He looks for causes rather than effects.

Compassion was the first attribute of the Master Christ. When we feel the

slightest touch of it, does it not prove a great miracle? That rebirth gives us closer contact with God's law of love?

Love is constantly a topic for controversy. To accept as the real thing the "love" of the majority, one would do well to evade it altogether.

Spiritual rebirth fills us with love for all fellow creatures. Love and compassion—is there any difference between them? This compassionate love for mankind reveals another great truth to the reborn—that a part of God exists in every human being—that to hate those less fortunate than ourselves, we must of necessity hate God.

The reborn person is faced with another fact—that every one is striving for some vague goal, some unknown thing. Is it not then time for us to help others along the way? A word. A letter with a mere suggestion. Either one might work the miracle—might fetch the living dead seeker to the Light.

When one escapes the army of the living dead, foresight comes to him, with psychic powers. Gradually these powers unfold within him with his rebirth. What the world regards as "supernatural events" are, to the reborn, no longer so. The secrets of Earth, Air, Fire and Water become simple truths—so that there is nothing in Nature he cannot control.

The true Rosicrucian realizes, only too well, that to gain the secrets and powers of God's universe—to escape the ranks of the living dead—one must be "born anew."

A BUSINESS FOR YOURSELF

We have a simple plan whereby a man or woman, a member of the Rosicrucian Brotherhood, may establish a little business for themselves, which, if properly conducted, will prove profitable. This business requires an investment of the small sum of \$300.00.

You will invest the money in your own business. You will direct and control the business as well as your funds. If you wish to know how to start and put this over in your own community, write and ask for the "Complete Organization Plan," directing your letter to the Business Plan Secretary, c/o AMORC, Rosicrucian Park, San Jose, California.



Cathedral Notes



The success of the special sessions warrants us in continuing them, and especially since it is the desire of thousands of our members who derive pleasure from these special contacts. Therefore, we will vary the schedule for the month of October as follows:

The last period of Thursday, October 2, 16 and 30, and the last period of Sunday, October 5, 12, 19, and 26. On these special occasions the Imperator and other high officers of the Organization will conduct direct healing ceremonies and other demonstrations through the Cathedral contacts.

The other regular contacts as outlined in the pamphlet, entitled *Liber 777*, will be maintained as usual.

Reports have come to us from every

country in the world showing that the Cathedral has become a universal, non-sectarian meeting place in the Cosmic of many thousands of persons who look to it for Divine inspiration, illumination, peace, and health. Do not fail to make some contacts with the Cathedral each week, for its benefits and influences on your life are so powerful that once you have enjoyed this benediction, you will never want to be without it.

The Welfare League of the Cathedral is carrying on a great many activities, especially among the poor in hospitals, sanitariums, and the unfortunate in prisons. Do not forget your blessings to these shut-ins whose prayers of thankfulness bring an added blessing to your life.



Life

Life is a record, not of successes and of failures, but a record like intricate patterns in colors, and all of them contribute to the richness of the design. What looks like a catastrophe from this level is actually a necessary and beautiful unit in the mosaic. It seems that Life is all that matters, and we cannot destroy that if we would. So we go weaving in and out, and from higher regions of vision there is beauty in all of it.

It keeps seeming to transcend itself always. And yet in the whole scheme there is no discord. It is a strange puzzle to find that down here is conflict and pain and up above the same thing is only beauty. Perhaps it is as if a two-dimensional consciousness were looking at a beautiful statue. Only a cross section would be visible, and the beauty would be lost.

—Anonymous



SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA



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

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

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

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

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

Sent by mail, postage prepaid, for \$2.90

Send Remittance and Order direct to

AMORC SUPPLY BUREAU

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

*The
Rosicrucian
Digest
September
1930*

Two hundred fifty-four

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

AMORC TEMPLE

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.

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

Directory of the North American Jurisdiction

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

H. SPENCER LEWIS, F. R. C., Ph. D.....	Imperator for North America
RALPH M. LEWIS, F. R. C.....	Supreme Secretary for North America
A. LEON BATCHELOR, F. R. C.....	Chief of the Personal Advisory Staff
DR. ARTHUR B. BELL, F. R. C.....	Director of the Welfare Department
CHARLES DANA DEAN, F. R. C.....	Director of the Research Department
HARRY L. SHIBLEY, F. R. C.....	Director of Editorial Department

The following principal branches are District Headquarters of AMORC

New York City:

New York Grand Lodge, Mr. Louis Lawrence, K. R. C., Grand Master. Mr. Geo. Jourdan Herbst, General Secretary, 517 Madison Avenue.

Boston, Mass.:

Mass. Grand Lodge, Mrs. Marie Clemens, S. R. C., Grand Master, Lodge Building, 739 Boylston Street.

Waterbury, Conn.:

Conn. Grand Lodge, Grand Secretary, P. O. Box 1083.

Pittsburgh, Pa.:

Penn. Grand Lodge, Dr. Charles D. Green, K. R. C., Grand Master, P. O. Box 558, N. S. Dimond Street Branch.

Philadelphia, Pa.:

Delta Lodge, AMORC, 767 North 40th St.

Hartford, Conn.:

Isis Lodge, AMORC, Mr. W. B. Andross, Master, Box 54, South Windsor, Conn.

Tampa, Florida:

Florida Grand Lodge, Mrs. Frances Crescenzi, Grand Secretary, 3420 10th St.

San Francisco, Calif.:

Calif. Grand Lodge, Mr. Elrod Ward, K.R.C., Grand Master, AMORC Temple, 1655 Polk Street.

Los Angeles, Calif.:

Hermes Lodge, Nos. 41, 42, 43, 44, 45, and 46, AMORC TEMPLE, 316½ West Pico Street, Dr. J. C. Guidero, Master. Inquiry Office and Secretary, Suite 813, New Orpheum Theatre Building.

San Jose, Calif.:

Egypt Lodge No. 7, Mr. A. Leon Batchelor, K. R. C., Master, Rosicrucian Park.

Flint, Mich.:

Michigan Grand Lodge, George A. Casey, Grand Secretary, 1041 Chevrolet Avenue.

Chicago, Ill.:

The Illinois Grand Lodge, Chas. M. Banta, F. R. C., Grand Master, Information Bureau, Suite 1222, Kimball Hall Building, 25 East Jackson Boulevard.

Salt Lake City, Utah:

Salt Lake Lodge, Catherine S. Boes, Master, 20 West 24th Street South.

Portland, Oregon:

Oregon Grand Lodge, E. L. Merritt, K.R.C., Grand Master, 19 E. Killingsworth Avenue.

(Directory Continued on Next Page)



Washington, D. C.:
Columbia Grand Lodge, Mark I. Hanan,
K. R. C., Grand Master, 213 Second St., S. E.

San Antonio, Texas:
Texas Grand Lodge, Mrs. C. Wanblom,
S. R. C., Grand Master, 1133 So. Laredo St.

Cleveland, Ohio:
Ohio Grand Lodge, Mrs. Anna L. Gaiser,
S. R. C., Grand Master, 15804 Detroit St.

OTHER AMERICAN BRANCHES

Chartered Branches and Groups of AMORC will be found in most large cities and towns of North America. Addresses of local representatives given on request.

PRINCIPAL CANADIAN BRANCHES

Vancouver, B. C.:
Canadian Grand Lodge, Dr. J. B. Clark,
K. R. C., Grand Master, AMORC Temple,
560 Granville Street.

Winnipeg, Man.:
A. G. Gaillard, P. O. Box 681.

Montreal, Quebec:
AMORC, English Division, Albert E. Poad,
K. R. C., Master, Apt. No. 4, 1431 Mackay
Street.

Lashburn, Sask.:
Mr. V. William Potten, Master, P. O. Box
104.

Montreal, Quebec:
Société d'étude d'AMORC (French Section).
E. G. Clossey, K. R. C., Master, 3702 St.
Denis Street.

New Westminster, B. C.:
Mr. A. H. P. Mathew, Master, 1313 7th Ave.

Verdun, Quebec:
Mr. R. A. Williamson, Master, 3809 Well-
ington Street.

Victoria, B. C.:
Secretary, AMORC, Box 14.

Edmonton, Alta.:
Mr. James Clements, K. R. C., Master, 9533
Jasper Avenue, E.

SPANISH-AMERICAN SECTION

This jurisdiction includes all the Spanish-speaking Countries of the New World. Its Supreme Council and Head Office are located at San Juan, Puerto Rico, having local Representatives in all the principal cities of these stated Countries.

Hon. Manuel Rodrigues Serra, F. R. C., Supreme Grand Master, P. O. Box 702, San Juan Puerto Rico.

Armando Font de la Jara, F. R. C., Secretary General, P. O. Box 36, San Juan, Puerto Rico.

The name and address of other Officers and Branch Secretaries cannot be given general publicity, but may be obtained for any information or special purposes, through the Head Office at San Juan, Puerto Rico.

ALL CORRESPONDENCE SHOULD BE ADDRESSED TO THE SECRETARY GENERAL

A FEW OF THE FOREIGN JURISDICTIONS

India:
The Supreme Council, AMORC, Calcutta,
India.

England:
The AMORC Grand Lodge of Great Britain,
Mr. Raymund Andrea, K.R.C., Grand Master,
41 Berkely Road, Bishopton, Bristol, England.

Scandinavian Countries:
The AMORC Grand Lodge of Denmark,
Commander E. E. Anderson, K. R. C., Grand
Master, Manogade 13th Strand, Copenhagen,
Denmark.

Dutch East Indies:
W. J. Visser, Grand Master, Bodjong 135,
Semarang, Java.

France:
The AMORC du Nord, Mr. Charles Levy,
Grand Secretary.

Egypt:
The Grand Orient of AMORC, House of the
Temple, Mr. A. Ramayvelim, F. R. C., Grand
Secretary, 7, Rue Talkha, Heliopolis.

Austria:
Mr. Many Cihlar, K. R. C. Grosseekretar der
AMORC. Laxenburgerstr, 75/9, Vienna, X.

Africa:
The Grand Lodge of the Gold Coast,
AMORC. Mr. Stephen H. Addo, Grand
Master, P. O. Box 424, Accra, Gold Coast,
West Africa.

China and Russia:
The United Grand Lodge of China and Rus-
sia, 8/18 Kavkazasaya St., Harbin, Man-
churia.

British Guiana:
Mr. Frederick E. Charles, Master, Victoria
Village, Demerara, British Guiana.

Australia:
The Grand Council of Australia, Mr. S.
Kowron, F. R. C., Grand Master, 40 Fletcher
St, 3, Astoria Flat, Bondi, Sydney, N. S. W.

Costa Rica:
William T. Lindo, F. R. C., Grand Master,
P. O. Box 521, Limon, Republic of Costa
Rica, C. A.

*The addresses of other foreign Grand Lodges
and Secretaries will be furnished on application.*

*The
Rosicrucian
Digest
September
1930*

Special Announcement

The Joy of Every Rosicrucian and a Guide to Every Seeker

A NEW BOOK

Rosicrucian Questions and Answers With Complete History of the Order



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

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

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

SCORES OF QUESTIONS ANSWERED

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

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

ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California



ROSICRUCIAN LIBRARY

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

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

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

Volume II. Rosicrucian Principles for the Home and Business.

A very practical book dealing with the solution of health, financial, and business problems in the home and office. Well printed and bound in red silk, stamped with gold. Price \$2.25 per copy, postpaid.

Volume III. The Mystical Life of Jesus.

A rare account of the Cosmic preparation, birth, secret studies, mission, crucifixion, and later life of the Great Master, from the records of the Essene and Rosicrucian Brotherhoods. A book that is being demanded in foreign lands as the most talked about revelation of Jesus ever made. Over 300 pages, beautifully illustrated, bound in purple silk, stamped in gold. Price \$2.90 per copy, postpaid.

Volume V. "Unto Thee I Grant . . ."

A strange book prepared from a secret manuscript found in the monastery of Thibet. It is filled with the most sublime teachings of the ancient Masters of the Far East. The book has had many editions. Well printed with leatherette cover. Price \$1.50 per copy, postpaid.

Volume VI. A Thousand Years of Yesterdays.

A beautiful story of reincarnation and mystic lessons. This unusual book has been translated and sold in many languages and is universally endorsed. Well printed with flexible cover. Price 85 cents per copy, postpaid.

Volume VII. Self Mastery and Fate, With the Cycles of Life.

A new and astounding system for determining your fortunate and unfortunate hours, weeks, months, and years throughout your life. No mathematics required. Better than any system of numerology or astrology. Bound in silk, stamped with gold. Price \$2.50 per copy, postpaid.

Volume VIII. The Rosicrucian Manual.

Most complete outline of the rules, regulations, and operation of lodges and student work of the Order, with many interesting articles, biographies, explanations, and complete Dictionary of Rosicrucian terms and words. Very completely illustrated. A necessity to every student who wishes to progress rapidly, and a guide to all seekers. Well printed and bound in silk, stamped with gold. Price \$2.30 per copy, postpaid.

Send all orders for books, with remittances, direct to

AMORC SUPPLY BUREAU, Rosicrucian Park, San Jose, California