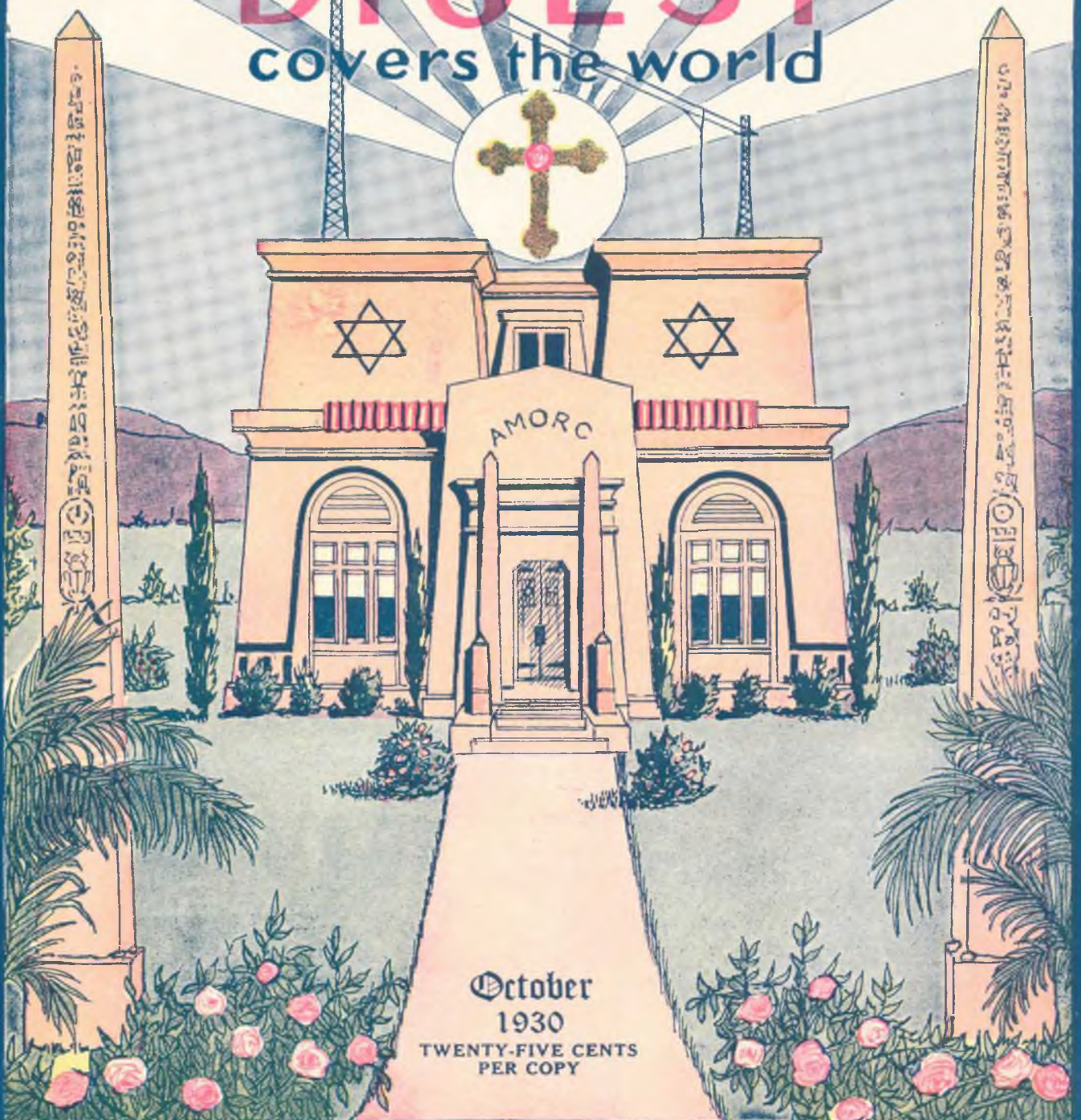


The
ROSI CRUCIAN
DIGEST
covers the world



October
1930

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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

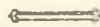
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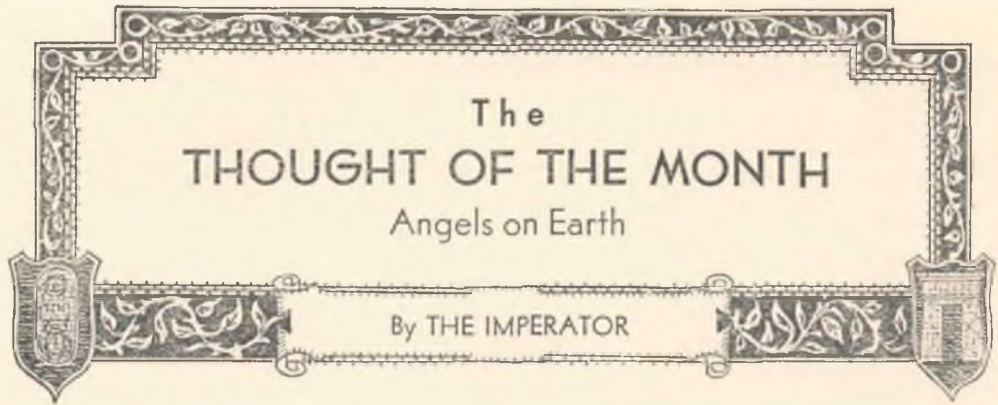
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The
THOUGHT OF THE MONTH
 Angels on Earth

By THE IMPERATOR



IT IS quite common for us to think that angels are an essential part of the heavenly kingdom that exists far beyond the sight of man and that reside exclusively in some spiritual world beyond our present ken.

It is also almost universally believed that only men become angels. Wherever one may go in Europe or foreign lands to see the magnificent statues supposed to represent the angels of heaven, it is found that these are always masculine, and even the Latin word for angel is always associated with the masculine gender. The early church fathers, especially those of the Christian religion, did not believe that women had souls and could become spiritualized sufficiently to permit them of ever being angels. A great many persons seem to feel that St. Paul is responsible for this early attitude on the part of the Christian Church, because St. Paul seemed to have unpleasant experiences in the human incidents of his life in connection with women, and there are pages in his writings which plainly indicate his antipathy toward women. However, he did not deny the possibility of a female becoming highly spiritualized, for in a spiritual sense he recognized neither male nor female gender, and in his writings he distinctly states that in heaven there will be found neither male nor female. In other words, he believed in the universality of the soul.

We cannot, therefore, trace this attitude of the early Christians to any-

thing that St. Paul wrote, but rather to an early pagan belief regarding women. It is notable that the mystics of the Orient did not have this pagan attitude regarding women, for in the earliest mystery schools of Egypt and other lands, women were permitted to enter into the spiritual work on the same basis as the men. We have always been happy in the knowledge that the earliest foundation of the Rosicrucian work guaranteed the women members the same equal standing as the men and permitted them to hold the same high offices as the men held. In fact, there were certain branches of the work in these early schools that were assigned exclusively to the women because of their high spiritual development, and in our organization today there are official duties of a spiritual nature assigned exclusively to the female sex.

The truth of the matter is that if we are honest and unprejudiced, we will admit that the real angels of the universe today are the highly spiritual souls of women, and that there is no higher degree of spiritual development attainable than that achieved by the average woman who seeks such attainment.

The nature of woman is essentially that of the spiritual, protective tenderness that more easily attunes itself with the Cosmic principles, and therefore, is more easily developed into a highly spiritualized expression.

In all of the ancient writings of the mystery schools the quality of God's nature is often and variously treated upon. It is only in the Occidental world and in the Christian religion, especially,

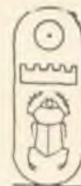
that we find this duality of God's nature overlooked in the attempt to express God as a part of the trinity. Most of the Oriental religions speak of God as the father-mother Creator of the universe. It is true that in the pagan religion of Egypt, God was symbolized by the word "Ra," but it is also true that among the mystics of that land the word "Ma" represented the mother element of the dual nature of God and by combining the two, we have the word, "Rama." It may be interesting to note in passing that the word "Ma," or the sound of "M" followed by almost any vowel sound represents the vibrations of the female, mother, protective, maturing nature of the Cosmic vibrations, and it is interesting to note also that in nearly all of the languages, the word for mother begins with the "M" sound. Our attention is also called to the fact that in all countries and among all races of beings, the first sound produced by a child in an attempt to express itself with words is generally of the "Ma" combination of sounds. It is surprising sometimes to be among children in foreign lands where no word of English is known, especially to young children, and to find the infants crying the words ma, ma, etc.

There is something highly specialized in the nature of woman that makes her especially fitted to be a more refined expression of the highest spiritual vibrations. Not only are her natural intuitive faculties more highly developed than in man, but many other faculties and functionings of her objective inner self are spiritualized to a very high degree. Her sympathy and understanding, her quick and complete attunement with the mental and spiritual thoughts of others, her abundant and quick flowing magnetism, which is soothing to those who are suffering, her warmth of affection unassociated with any sex nature, and her stronger and greater inclination toward the pure and higher things of life, easily show the high degree of spiritual development which she has attained throughout the past generations.

We are very apt to look upon the Adam and Eve story in the Christian Bible as a unique story of creation and, when casually read, it tends to give the

Christian the impression that the creation of Eve or the creation of a female partner for man was a secondary or afterthought. If we take the fact that Eve was created after Adam as an indication that it was only as an afterthought and, therefore, of less importance, we should take the same attitude regarding the soul in man. The physical part of man was created first and the soul breathed into his body afterward. This, however, should not indicate that the soul is of secondary importance for, as a matter of fact, it is of primary importance, as we find by carefully analyzing the entire processes of creation. In many other sacred writings, however, we find the story of Adam and Eve presented in a manner that illuminates our spiritual understanding, for in its story there has been no wilful or accidental misrepresentation of the words as we find in the Christian Bible in order to give undue importance to the creation of the male side of the race of man. Most of the ancient stories depict the creation of the first man as being the crude, material side of the human race, and the creation of Eve as the spiritual, refining element that was necessary to make man, as a race, a perfect expression of the Divine Image. In these stories, God is pictured as both male and female, or as a dual expression of Cosmic creation. From this primary creation came forth love and out of this love there was evolved first the body of man with the strength and power to supply the material forms of creation, and then the woman to supply the spiritual and protective forces for the human race. In such a story we see at once that woman is elevated to a higher spiritual basis than man, while man is distinctly a creature of force and material power necessary on the earth plane in order that the spiritual nature of woman may have the material foundation with which to mature a race of healthy beings.

It has always been the tendency of the real mystics of the Orient and all lands to *continuously pay homage to the beauty, tenderness, spiritual sympathy, love and understanding of women.* To the mystic, woman is God's highest and most beautiful creation and he never loses either his respect or his adoration for womankind.



If any of you ever have an opportunity to read the writings of Elbert Hubbard of Roycroft fame, who was one of the early associates with us in the establishment of the Rosicrucian work in this country, you will be pleased to read in his book entitled "Hyacinth" the adoration of woman-kind and the homage he paid to his wonderful wife. You will see in his beautiful words and thoughts the typical mystical appreciation of womankind.

It is a fact also that in some of the early religious movements originated at or right after the Christian era, woman was greatly feared because of her spiritual power and higher spiritual understanding, and for this reason there were any number of new religious sects organized in which woman was forbidden to take part. It is a strange coincidence that this peculiar attitude toward women developed in the Jewish religion just before the Christian era and reached a high state of distinction wherein women were considered less important in a spiritual sense than men, although in the heart of every Jewish man there is an immutable and greatly enlarged adoration and respect for womankind. It is a notable fact that Jewish men are ever anxious and wholeheartedly expressive in their desire to pay homage to their mothers and female relatives. But every religion that thus excludes women to some degree represents the attitude of fear of woman's high spiritual development. And just as we noticed the inconsistency of this attitude in the Jewish religion, we notice in the Christian religion that while it went so far as to even deny the possibility of woman having a soul that might become sufficiently spiritualized to ever become an angel, the most holy of its saints are female, and the Virgin Mother has a high place in the early Christian religion, which is still carried out in the Roman Catholic Church.

While the average man of today, especially in the Occidental world, shows a higher degree of respect toward womankind than we find in many Oriental countries, he does not have the prejudice that they have in regard to woman's place in the activities of our worldly affairs. In the Orient, where the spiritual

nature of woman is recognized, she is considered incapable of assuming any material responsibilities solely because of her spiritual nature. Here in the Occident the average man gives little thought indeed to the spiritual nature of woman, but does recognize in her the possibilities of worldly development co-equal with men. On the other hand, the more intelligent and discerning man of the Western world, and especially here in America, has come to realize that woman's highly developed intuition and keen analytical mind are valuable business assets, and he is not only ready and willing to allow her to hold a place in business, but where she is not engaged in business of her own, he consults her in connection with his home affairs in regard to those matters in which he will not trust his own judgment or intuition.

Without the influence of woman in the world today, the world would be a sorry place and conditions would be a sorry mess. Woman's higher nature, her tenderness, her natural desire for wholesomeness and cleanliness, and her appreciation of the finer things in life have not acted as a restraining influence upon man's naturally broad nature, but have tempted him or inspired him to create the more beautiful and attractive things in life in order to please the nature of woman. In every great crisis or disaster, in every great wave of suffering or perplexity, it is the influence of woman and her natural powers that come to the rescue and restore peace and patience. In any community absolutely free from the influence of woman there is a marked evidence of the fact and the future evidence of deterioration. In every such community where a woman has entered it to become a part of it, there is an immediate change for the better. In this regard we cannot help but look upon woman as the angels on earth and, if their influence can be such as that here in this material world, we feel sure that if there are any angels in the future spiritual kingdom, to maintain peace, beauty, sweetness, elegance, love, happiness, and adoration toward all that is good and godly, it must be because the woman are the angels there.



The Science of Seership



By RAYMUND ANDREA, F. R. C.

Grand Master AMORC, Great Britain



SO PROLIFIC is the output of books on spiritualism in our day, and so questionable in character and void of any helpful instruction is the majority of them, that one may be pardoned for regarding askance a volume that

recently appeared under the above title by Mr. Geoffrey Hodson. On perusing this book, however, we find ourselves in an entirely different field of investigation. The matter is exceedingly interesting and merits close attention.

In the first place, the author's method of procedure is thoroughly scientific and his record of results from personal investigation is corroborated by many independent witnesses in the Theosophical and scientific world. There is nothing here of a spiritualistic or mediumistic type. The author is an advocate of exact clairvoyance, and the information he gives of a superphysical nature is derived from careful research through the exercise of that faculty.

In his introductory chapter he states that his purpose is to make a critical examination of the subject of *supernormal cognition*. Such a purpose can obviously only be adequately fulfilled by one who has personal experience arising from the exercise of *supernormal faculties*. With these faculties he has made crucial tests along the lines of scientific research and the diagnosis of disease. As a matter of fact, research of this character has been in progress for a considerable period in our Order, and many of us who are intimate with

the procedure therein are aware how far advanced are some of the proficient in it and the work they have accomplished. To these the book will make a definite appeal; they will note the researches with complete understanding, and be in a position to compare his explanations and conclusions with their systematized grade instruction and experimental practice.

The records of clairvoyant investigation in the fields of scientific research and the diagnosis of diseases submitted by the author in two memorable chapters on these subjects indicate only too plainly how necessary to the better welfare of humanity is the introduction into professional spheres of a *supernormal method of cognition*. Every day testifies to the inadequacy of ordinary objective methods of research and application in science and healing, and not in these alone. Many of the author's clairvoyant investigations were carried out in conjunction with the scientific section of the Theosophical Society, when several members of the section were always present and his observations recorded verbatim. The tests perhaps were all the more valuable and convincing because he himself had no knowledge either of occult chemistry or physics, and his descriptions were often recognized by the scientific members as applicable to occult and physical chemistry.

Of a scientific character his investigations embraced such subjects as the Astronomical, Bacteriology, the Electron, Radio-active Substances and the Electric Current. He considers that the value of this research lies in two things: in the actual confirmation, or otherwise,



of existing chemical and physical conceptions, and in the proof, which is gradually accumulating, of the value and usefulness of clairvoyance in the observations of physical as well as superphysical matter.

In his chapter on the diagnosis of disease the author points out that the faculty of positive clairvoyance enables its possessor to respond to rates of vibrations which are beyond the normal human range. This is, of course, one of the fundamental tenets of occult science. Vibrational response is the key to the entire progress of the student on the path. The author tabulates five specific powers of cognition which the ascension of vibration in his own experience has opened to him, and which are of special interest in connection with medical research. They are: 1. X-ray vision; 2. The power of magnification and of television. 3. The power to see the feelings and the thoughts of others as well as the vehicles or "bodies" in which those aspects of consciousness normally function; 4. To observe the vital or etheric body; 5. To transcend, in varying degrees, the limitations of matter, time and space, as far as vision is concerned.

These added capacities are the direct result of the active functioning of the force centres or Chakras. The supernormal cognition arising from the activity of these centres the author has applied with much success to the diagnosis of disease. Six cases are dealt with. Professors of medical science may scoff, they may pause and consider; the fact remains that here once again they have something of first importance for them. They can scarcely be expected just yet to accept the author's assertion, for instance, that certain conditions investigated by him are due to a Karmic heritage from the past, that cancer is an elemental disease, and that its cure lies primarily in the exorcism and destruction of the elemental. Moreover, he considers that the most effective method of treatment in all cases of cancer to be that of the use of radio-active substances internally and externally, the direction of electrons, and the application of electric-magnetic forces.

Extensive experiments in the field of psychometry were also made by the au-

thor and his information and speculations on this subject are more reasonable than those usually met with in the works of less scientific investigators. The speculative aspect of this chapter centres around the two questions: whether the object used serves as a medium for transmitting vibrations which are conducted from it along the hand and arms of the psychometrist and to his consciousness; or does the object merely serve as a link to place the seer *en rapport* with the Akashic records, which he then reads without reference to the object itself? The author does not offer a final explanation but proposes the subject as one worthy of study and elucidation.

In the chapter on experimental explorations are given clairvoyant observations of what are called in Theosophical terminology the ego, mental and emotional consciousness. In these brief studies are presented graphic visualizations which are very illuminating and helpful. There is a living reality in these pictures which makes for personal unfolding.

The same high level of investigation is maintained in the study of discarnate life. The claims and methods of the spiritualist are placed in sharp contrast with those of the occultist, and we find ourselves in agreement with the author. The information here is refreshing and stimulating and in frank opposition to the wealth of material published on this subject which is the offspring of automatic writing and other spiritualistic communications. One is bound to affirm that a large percentage of this material is of a nature to nauseate any advanced student of occult research. The author is well aware of this when he warns the student seriously against any methods which demand cessation of full consciousness and intellectual awareness in order to obtain contact with the unseen. The medium, as he truly asserts, is entirely at the mercy of such intelligences as he permits to make use of his body, and is quite unable to scrutinize his unseen visitors, or to apply the reasoning mind to the communications which he receives whilst in a state of trance. "Complete understanding of any plane of Nature cannot

be gained from the level of that plane." There is a hint of Baconian sagacity and conciseness in this statement, and it is typical of the author's method. He has made certain clairvoyant investigations of discarnate life and the examples given of communication with discarnate egos are transcripts of *post-mortem existence*, instructive in character and entirely free from the sentimental outpourings of the passive and untutored communicant.

In the chapter on "Clairvoyance in time" the author would appear to have transcribed from the Akashic Records: one section is biographical, the other historical. He presents "The Story of Simon the Essene—An account of a clairvoyant vision of Palestine at the time of the coming of the Lord Christ"; and "Early British Races." We have no means at hand to corroborate these descriptions, but may conjecture whether they are readings from the Records, or possibly phases of the past existence of the author.

The chapters on the psychic powers and the psychic sense organs are enlightening. Forms of meditation are indicated for their awakening and use which are general and Theosophical in character and no doubt constitute a hint in the right direction for development;

but, as is usually the case with textbooks on the subject, the student will regret the absence of any system of practical methods of discipline for the evolution of the higher faculties. These chapters on the psychic organs and powers are, of course, the culminating and arresting points of the author's documents, since it is a special development of these powers in his case which has made his investigations possible. But the persistent question of the aspirant is, how to proceed in a definitely practical and systematic way towards this development. In this matter the author does not enlighten us; but concludes with general information regarding the position and functioning of the various psychic centres, with illustrative diagrams, in a truly Theosophical style and in corroboration of its many textbooks. The book, however, is of much interest and is in many ways so clearly in line with important investigations and experimental work which have long been maturing in our hands in the Order and have been brought to considerable proficiency by members of our lodges, that the author's efforts deserve recognition.

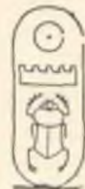
("Science of Seership." by Geoffrey Hodson, published by Rider, London. Obtainable through booksellers.)

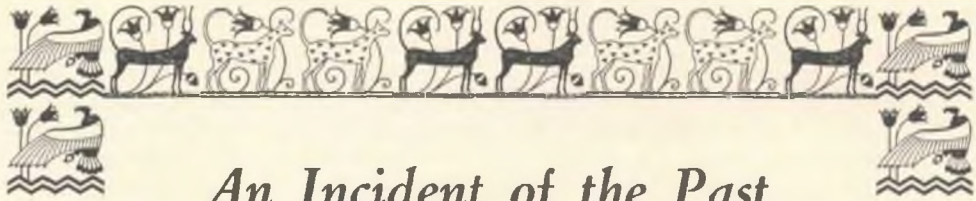


"SEVEN MINUTES IN ETERNITY"

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

The author, William Dudley Pelley, has been well known in the literary and editorial world, having written many articles for leading publications. His experience substantiates many of the profound principles which Rosicrucian students receive in their studies. It is a book which you will be proud to have in your library; when the article appeared in the American Magazine it brought comments from every part of the world. Mr. Pelley is an experienced writer, and writes in an interesting and fascinating way. This book may be secured from the AMORC Supply Bureau, postage paid, at the very nominal price of 35c.





An Incident of the Past

IN ANCIENT RECORDS WE FIND INTERESTING STORIES

By FRATER ROYLE THURSTON



DURING the past month a number of our members have sent to us a newspaper clipping which was evidently syndicated or published in a number of newspapers. The clipping was the eighth installment of a series of articles dealing with old Philadelphia. In this particular article reference was made to the coming to that city in 1694, of the Rosicrucians who left Germany and England to bring the first Rosicrucian foundation to the new world. We have said so much in the past regarding this early foundation and the many important fundamental movements in America, which resulted from their activities, that I am not going to take space and time now to speak of these, but simply call attention to the fact that even though some uninformed persons continue to believe the misstatement to be found in some encyclopedias to the effect that the Rosicrucians were not active in the seventeenth and eighteenth centuries, the story of their real activities continues to appear in newspaper and magazine articles from time to time.

There is one interesting incident associated with the lives of the first American Rosicrucians, however, that is not so generally known and which every Rosicrucian should be proud and happy to speak about. I venture to say that the story I am going to tell now has not been told before in this country and will probably be very astonishing to a great many.

First of all, let me connect this interesting story with the first American

Rosicrucians. Those Rosicrucians who landed on the shores of America in 1694 assisted in establishing one of America's large cities. Upon their arrival in America they found this city a very small village, undefined in streets or limitations and unnamed. These Rosicrucians, constituting a specially selected party of workers in various branches of Rosicrucian effort and general industries, were gathered from various parts of Germany, Holland, and England; and before departing from the shores of Europe they visited England to receive final instructions. These final instructions had been prepared by the Supreme Council of Rosicrucians for Europe in accordance with a plan originally outlined in a book written by Sir Francis Bacon called "The New Atlantis." During the time when Bacon was chief officer of the International Rosicrucian Council he prepared many plans for the future activity of the organization and later embodied the essence of these plans in the book called "The New Atlantis." The secret details of the plans, however, still remain privately known and preserved in secret manuscripts. In accordance with Bacon's plans the one large Rosicrucian lodge or group of students in London had adopted a name for their group that did not publicly reveal its Rosicrucian nature. This was common practice throughout the Rosicrucian Order in those days and is today in most foreign lands. This special group in England called itself the Philadelphians, utilizing the old Greek word of "Philadelphia" as symbolic of its purposes. Jacob Boehme, Jane Leade, and many other well-known Rosicrucian writers and authorities, were associated with this group

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Two hundred sixty-four

as officers or instructors. When the selected group of Rosicrucians visited England they attended a special meeting of the Philadelphians and there received their parting instructions.

After arriving in America and assisting in the development of the primitive village in which they located, and having aided in the establishment of a number of important institutions and industries, they proposed the name of Philadelphia for the city and it was adopted. This is shown in many of the records preserved in Congress and in the historical writings of Philadelphia and Pennsylvania and proves that the name Philadelphia was not bestowed upon the city by the Quakers, for when these Rosicrucians arrived on the Pennsylvania shores there were few Quakers to be found and they had not organized themselves or even built their first church and the village had no name and no definite form.

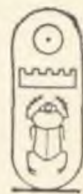
Too much has already been published in books and magazine articles dealing with this incident for me to elaborate upon it, and the only reason why I speak of the Philadelphia Lodge in England and its inspiration for the name of the city in Pennsylvania is to connect it with another interesting story associated with the same characters who were connected with the Philadelphians in England.

All of you who have read and studied Bacon's public writings, as published in his public books, know that his great ambition was to systematize and organize knowledge and the methods of obtaining knowledge. This was his one great hobby and anyone who reads Bacon's book "Novum Organum" quickly discovers that back of the many recommendations which Bacon presents therein, for the broadening and widening of human knowledge, he must have had many concrete plans and must have been very active in testing and developing these plans. The interested reader who searches, therefore, for further light on Bacon's activities sooner or later learns of his Rosicrucian connections and finds in a number of books dealing with his Rosicrucian activities the various societies which he established and the various plans for others which he promoted in order to bring

about a revolution in the art of teaching and the development of real knowledge.

It will be interesting to our members to know, therefore, that one of these plans of Bacon's exists to this day and is one of the most successful and world famous movements of its kind. In accordance with one of the plans contained in Bacon's book "The New Atlantis" there was called together a number of eminent philosophers, scientists, and leaders of thought of England, France, and Germany, and it was proposed that these men, irrespective of their nationality, their personal beliefs, and their differences of opinion and their special activities, should unite in one group which would hold secret sessions in some concealed or private place and in a closed chamber mutually discuss their philosophies and scientific knowledge and cooperate in spreading new knowledge throughout the world. The records show that the establishment of this unique movement included insistence upon the spread of new knowledge rather than the mere discussion of old knowledge, and that such new knowledge should center principally around natural law or the manifestation of Nature.

This occurred in the year 1645 and after considerable discussion it was finally decided to call this unique organization "The Invisible College." Now, before proceeding with the rest of the story, I should like to say something about the selection of this name, for it is highly significant. The word "college" in those days did not have the limited or exclusive meaning that is given to it today in the Western world. It is to be noted, for instance, that the Rosicrucians who left Germany, Holland, and England to come to America a few years after this college was established had come from groups or lodges of the Rosicrucians in their countries, which groups were called *Collegi*, and in many of the Rosicrucian records we find the highest lodges of the Rosicrucian organization called *Collegium Spiritum*, or, in other words, spiritual colleges or colleges of spiritual matters. Any group or assembly of learned persons devoted to research and study along certain lines for the purpose of



spreading that knowledge to others was properly a college, and it is from this original meaning that the present day meaning of the word is derived.

But this college, organized in accordance with Bacon's plans, was to be an invisible one. It was not to have any permanent structure, any permanent meeting place, or any permanent form of organization, and was, in fact, to be kept secret, private, and unknown to the public as a college or organization. The only manner in which the public would ever benefit from the existence of this college was through the spread of its work on the part of those individual members in their own localities or countries. No one who was connected with it was to admit that they belonged to such an organization, or that such a college existed, or that they knew anything about it. We see in this a duplication of the ancient Rosicrucian movement called "The Invisible Brotherhood," composed of the special workers of the Great White Lodge who met from time to time on special call in various cities of Europe for the purpose of determining what procedure was to be taken in regard to national affairs, the spread of knowledge, and the development of science. Thus the Invisible College, born in 1645 in London, was at once a world-wide movement and a secret one, invisible in every element of its material form. The first president selected to be the chief director of this new college was the eminent naturalist and philosopher Robert Boyle. Those of our members who are interested in knowing why he was selected will be pleased when they read in any encyclopedia, or especially in the Encyclopedia Britannica, a biographical sketch of Boyle. Others who were officers or associated with this invisible college were such eminent characters as Christopher Wren, who was not only one of England's greatest philosophers, mathematicians, naturalists, and architects, but a Rosicrucian whose connection with the Rosicrucian activities can now be found in many European records. Some other records say that before Robert Boyle was selected as president the first temporary president was Sir Robert Moray,

or Murray, as some records have it. He was secretary of state for Scotland and a man of high military and philosophical standing, as well as a mystic and devout Rosicrucian. His biography, found in almost every encyclopedia, is interesting reading.

For many years The Invisible College carried on its periodical sessions and reached many important conclusions and recorded its findings, discoveries, and agreements, which are still preserved, and which constitute some of the valued manuscripts used in the Rosicrucian teachings. Some of the world's greatest discoveries were first announced in these sessions and later on when it developed its large laboratories many startling and surprising scientific principles were demonstrated for the first time in secrecy before this large and growing group of secret workers. In London, today, can be found many of the instruments and devices used in that original laboratory and the manuscripts, still preserved, recording such demonstrations as those given by Sir Isaac Newton and others who made their first announcements to this organization, constitute memorials of the great plan conceived by Bacon.

The organization finally grew to such an extent that it was forced to meet in a large building and for a time its sessions were held in Gresham's College, and the organization was referred to as the "Academy" in 1660, when its existence became known to other educators. However, this little publicity soon developed into a nation-wide appreciation of this remarkable organization, and it was found undesirable to continue to use the secret name of "The Invisible College." Therefore, under the approval of Charles II the college was officially re-named and appears on the English records of 1662 as the "Rosicrucian Academy," which name it retained for some time. Then by a further recommendation of some of the eminent scientists, and with the approval of Charles II, the society was re-named again and this time they adopted the Latin name, "Regalia Societas Londoni," or in other words, the Royal Society of London. This name it still bears, and it is today one of the largest, most con-

servative, most learned, and important educational institutions in the world.

The Royal Society did not become a college in the ordinary sense, but remained a society of affiliated scientists, philosophers, alchemists, naturalists; and Alchemy and the mystical philosophies were especially dealt with and the laboratory developed into a large one connected with a marvelous museum and finally possessing an enormous library. Its library contained sixty thousand of the rarest volumes of knowledge possible to obtain, and its museum collection became so large that it was divided and distributed among other museums, but its original laboratory equipment with which many of the alchemical and Rosicrucian principles were tested and demonstrated, is still preserved intact as an exhibit of great importance. Jacob Boehme and many other Rosicrucian lights were active workers here, and it was in this group that Robert Fludd introduced some of the important Rosicrucian teachings, and it was here that Locke, the philosopher and scientist and personal friend of da Vinci, the Rosicrucian, made many of his tests of natural law.

Today, when any eminent scientist or philosopher has a new and surprising postulation or principle to present to the world, he is invited to make his first announcement before the Royal Society of London. Those who are honored for their great work in the spreading of new knowledge are elected and made Fellows of the Royal Society, and are thereby entitled to put the initials F. R. S. after their names, and if we look through the list of world's greatest educators, philosophers, and scientists, we will find that hundreds of them have been thus honored and are proud to have these initials after their names. The Society publishes the results of its work in private books called "The Proceedings of the Royal Society." This publication work was started when the organization was still The Invisible College and when all the reports were written by hand and in secret manuscripts which are still preserved.

Those of our readers who want to go more deeply into this subject will find it interesting to read the article

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about the Royal Society of London in the Encyclopedia Brittanica or any other similar reference work, and they will find there a verification of the fact that the great educational movement was first known as The Invisible College, originated by the Rosicrucians. Also while you are reading on this subject in the encyclopedia, do not fail to read about Van Helmont, who was one of the early workers in the College, and about Fludd, Boehme, Locke, and the others whose names I have mentioned.

If any should say to you, "What good has ever come out of the secret activities and private work of the Rosicrucians?" you can point with pride and joy to the founding of The Invisible College and its development into the Royal Society as but one instance and one incident. Few persons realize the advantages to be found in secret and private activities and few persons realize how many forms of private activities are being carried on today throughout the world by the various Rosicrucian jurisdictions. To judge the Rosicrucian organization solely by its outer activities or by its public propaganda is to make a grave error. Its public work is but the outer elementary form of contact with the masses, and its public organizations and meeting places are but points of communication between the central secret activities and the world at large. Each high officer in the organization in every land may have a public office in the Order and appear to be devoting himself exclusively to the outer activities of the organization in his immediate district, but in privacy and secrecy he is a part of a still more potent and valued organization, or group of organizations, unknown to the public but serving the public through special activities of a serious nature.

And if any should say that such a form of organization might be detrimental or dangerous to the welfare of a country or people because of the possibilities which such secrecy provide, again you may point with pride and joy to the fact that in the whole history of the Rosicrucian organization and in its entire record before the court of man, it has never been found guilty of disseminating the least destructive thought and



has never even been accused of doing anything other than building for better citizenship, greater peace, more power in the lives of individuals, and greater glory to God. This untarnished record covering many centuries is the best guarantee of its high and noble purposes and the efficiency of the methods it uses. The fact that it has become a large and successful organization with increasing

prosperity, increasing power, and increasing happiness in its own organization, is also a guarantee that it knows how to bring peace, power, prosperity, and happiness into the lives of its followers. Its success must be through the success of its members and this must rebound to the benefit of all who are loyal to its principles.



Whence Comes This Power?

IS IT WHAT WE THINK IT IS OR IS IT SOMETHING ELSE ?

By FRATER WILLIAM DALE



IT IS SAID that the great Sphinx in Egypt will not tell its story and, therefore, it is the great riddle of the universe. But the great Sphinx has told much of its story in recent years and today the Sphinx is not as much a riddle as we thought it was. Each year brings new revelations in regard to its origin, its purposes, and its mysteries. There is one great riddle, however, which is still unanswered, although we are coming closer to an understanding each year of our lives. This riddle relates to the nature of the great power to create and materialize things in our lives through the use of our minds.

And, after all, we may find that we are wrong in thinking that this great power is controlled and directed by our minds. That our minds aid and assist in turning the thoughts of our conceptions into concrete, material things is undisputed, but the mind may not be the controlling factor, but only an incidental process.

If man was created in the image of God, he was created with all of the magnificent, omnipotent, creative power which God possesses. Man's achievements in the past seem to indicate that his power to create is unlimited and that his mastership over the material

things of the world is gradually enlarging and widening in scope until he may truly become the master of all that he surveys. Still this tells us nothing of the nature of this power.

As we look about us, wherever we may be, we see concrete evidences of thought pictures turned into actualities. I see before me now a chair, comfortable, beautiful, and in many ways a work of art. It is unlike anything that can be found in the ruins or relics of ancient lands and ancient times. It is a modern thing, common-place, universal, but, nevertheless, so much a part of our present lives that it seems to be an indisputed necessity. Where did it come from? Not this particular chair nor any other chair, but all chairs? Can anyone question the statement that the chair I am looking at, or the chair you may be looking at, is anything else than a thought materialized into the concrete actuality? The same with the desk, the table, the lamp, the rugs on the floor, the pictures on the wall, the roof, the very building itself? And look at the shoes on our feet, the clothes on our body. Think of the pen with which this is written, the printing machine with which it will be printed, the paper upon which it is printed, the railroad trains that will carry the magazine to your home, the flying machines, the submarines, and even the most simple little thing like the ink in the ink well and

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the water that runs from the faucet in the sink. Each and every one of these things is personalized, individualized, concrete thought transmuted out of the realm of mental conception into a world of material actuality.

An old Rosicrucian proverb says that "What man dares to conceive, he will have the power to create." Have you ever thought of the unlimited possibilities of mental conception? The time is past when one dares to say that the complex or simple and weird concepts of man are beyond material realization. Is it not possible that the human mind is limited only to what it can create, or may it not be possible that the human mind can conceive only of that which is wholly conceived or in the mind of the Cosmic as a thing to be in the future? Still, conceiving of things and having them brought into realization in no wise tells us what the power is that bridges the gap or covers the intangible space between concept and product.

What is it then that enables man to transmute his thoughts from the castle of imagery to the laboratory of product and "whence comes this power?"

It is only half a truth to say that the power is that of the muscles in the human body and that the products of man are the result of physical energy, exercised by his physical prowess. Before the muscles begin to work and before the labor of the physical body enters into the material creation of any object the concept itself must be brought out of its gallery of images and projected into the material world. What is the light, what is the energy that carries them out of their places in the book of concepts and inspires them into life?

The only answer thus far given to us is that this power is a psychic power, a Cosmic power dwelling silently and unquickened in the body of each of us. And we find from experience in life that until this dormant power is released and directed in its manifestations man is but a dreamer of dreams and a maker of pictures. In the activities of his unlimited imagination he builds and pieces together the desires or hopes of his life but these pass on into oblivion and become monuments of mental inefficiency

unless the imaging power of the Cosmic is quickened in his being and directed to the re-creation of his concepts.

The results in my own life and the lives of those with whom I have come in contact since joining the Rosicrucian organization many years ago have proved to me that there is in each one of us a great Cosmic creative power that will not create or will not direct and manifest itself until it is properly released, properly quickened, and properly directed. This is what is known as the methods of psychic development. It is not development of the power, for the power is already of an unlimited nature within each one of us and nothing that we can do can increase that power for it is as great in the least of us as in the greatest of us. But like any other great energy that is at man's disposal, it must be intelligently understood and then correctly directed and applied. When man crosses the threshold of the doorway to the greatest electrical power plant in the world and stands in the center of the enormous revolving dynamos whose energy is carried to thousands of homes and buildings to maintain and operate gigantic machinery and produce great light and heat, he is not in the presence of any greater power than that which resides within his own being. But just as the energy from these dynamos must be directed along certain lines in order to reach certain points and produce certain results, and just as this energy must be controlled by switches and released intelligently and at the proper time and in the proper manner, so must this great power of the Cosmic be guided and directed with special intelligence.

In all of man's creating he has not been able to discover, invent, or produce a chemical, or other form of energy, that will equal the energy to be found in the least important part of his body. For instance, man has never been able to duplicate a power that would rush to an open wound of the finger and re-create new tissue and heal the wound. Yet the same power that manifests itself in this small and commonplace incident of life is but a part of his body and which he can draw upon abundantly and quicken to produce



still greater results in the world about him. But he must know how to do this, for the power within him can be used outside of his body only when it is controlled by the same intelligent understanding as controls it when it is used inside of the body. Cosmic intelligence will guide the vital energies of the human body in their natural processes, but it has been given unto man's will power and human mind to control and direct the still greater energy of the Cosmic that flows through his body and manifests itself in the creative processes around him.

Study, experimentation, a careful appreciation, and a realization of natural principles, correct guidance, and a sympathetic understanding on the part of instructors, will enable any man or woman to accomplish the great feats of creation in the material world. Whatever may be the concept in the mind of man it can be brought into material realization through proper knowledge and guidance. Why does man then dwell in want and continue to dream of the things he should have, while his life is filled with suffering and sorrow and those dependent upon him plead for necessities? All of the material world is precisely what man has made it and man is master of all that he surveys, for he has made it all and it cannot have a power greater than its maker. Every material thing that contacts us in life is a slave unto the mind of man, but if man exercises no power over it it will rise up and enslave him. Desiring the things of life, hoping for them, seek-

ing for them, affirming the need of them, will not create them, and man has no right to depend upon the creations of others for the things he needs unless he in turn is creating for others the things they need. Until man becomes a producer and a creator of the concepts of his mind, he is a victim of barter and exchange and a loser in the game of life.

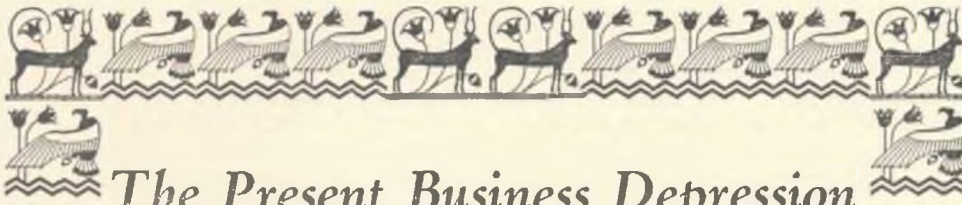
There is no time or space which limits man in his successful dominance of his immediate conditions. The time to conceive of the things we need is *now* and the time to bring them out of embryonic conception into full grown realization is *now*. Until man learns how to do these things he is but the sleeping infant of the man God created him. Man must arouse himself from the slumber and quicken his being into full power if he would master and empower the things he requires. The study of the process is simple. The instructions are fascinating. The ways are delightful. The results are sure. Loyalty, devotion, sympathy, are the qualities which aid in mastership. The Rosicrucians have offered the knowledge to you and they ask in return only devotion and patience. Long have you slept in weakness and want, slow must be your natural attainment of mastership; but in this very slowness of procedure lies sureness of action and from your patience will come the rich reward of more perfect understanding and this will bring you a realization of your likeness unto the Creator of all things.

THE NEW ROSICRUCIAN CREED

At the last Convention there was compiled a Rosicrucian Creed, setting forth in detailed articles, not what the Rosicrucians believe, but what the Rosicrucians *know*. The Creed is very inspiring and was accepted by all of the delegates at the Convention as the official one to be used by all lodges and members.

Because those present at the Convention wished copies of it, we have prepared for all members this beautiful Creed, on an attractive wall card, printed in three colors, size 11x14 inches, which may be had by every member for the nominal price of 35c, postage paid. It is also ornamental in nature, and will be an added improvement to your sanctum. Send remittance to AMORC Supply Bureau.

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The Present Business Depression

SOME IMPORTANT TRUTHS REGARDING
THE NATIONAL CONDITIONS

By THE IMPERATOR



WE HAVE been very reluctant to make a statement of any kind in our monthly magazine regarding the present business and financial depression throughout North America except to have called attention some months ago to the fact that a nation and a country have a cycle of existence like unto a human cycle, and this cycle is divided into periods of seven years as with the human cycle. Every seven years the United States of America has had a change in its financial status. This change usually falls in what would be the eighth year or really the beginning of a new seven-year period. Just before the crux of the situation there is a low depression and this is always preceded by a period of extreme prosperity. Those who wish to trace back the financial depressions of the last fifty or one hundred years will find the cycle very definitely indicated. This fact at once takes the entire matter out of politics and puts it squarely into harmony with the human equations and the human relationships with Cosmic principles.

Too much is being said at the present time regarding political influences and the relationship of these influences upon the business depressions. Perhaps the most absurd of these accusations and postulations is that President Hoover and his party are responsible for the present conditions, or at least show that they are incapable of relieving the conditions. Persons who make this statement appear to be absolutely ignorant of

the fact that such a depression in business and finances as exists at the present time cannot be created suddenly or in any short period of time and that the real beginning of the present conditions was in manifestation before President Hoover was elected to his high office. He is in the unfortunate position of having been elected President of the United States at the beginning of a period of important economic changes. He must, therefore, bear the burden of having this unpleasant combination of conditions existing in the country during the first years of his administration and assume all the responsibility and blame for matters taking their course, regardless of anything that he may attempt to do to improve conditions. Business and financial conditions could not have been any better than they are if anyone else had been elected President of the United States, and, of course, if some radical or extremist had been elected to office the present conditions might have been made much worse through vain attempts to revolutionize existing principles. I am presenting no brief in favor of the present chief executive of the United States nor for his party. We are not concerned in politics whatsoever. But the fact of the matter is that these periodical conditions come upon the country and will continue to come regardless of the person or party directing the affairs of this government. We should always feel fortunate, however, if a conservative is in charge of affairs during such a period.

I do not believe that our members think that we are presumptuous when we say that we have some knowledge



regarding present conditions and future conditions not known to the average person and perhaps not known to even the chief officers of our government. We will, therefore, set aside momentarily our standard of refraining from commenting upon national affairs and state what we know.

In the first place, the present business depression and financial conditions in the United States are not concentrated or centered in the United States exclusively. In other words, similar conditions exist in Canada and some other countries. It is really more of an international situation than a national one, and the moment we realize this we also realize that local politics in any country have little bearing upon the matter. Leaving aside, therefore, the Cosmic cycles and their subtle influences, which bring about certain effects upon business and finance in various countries in various periods, let us analyze what these influences have actually created in the Western world. In the first place, the Cosmic influences throughout 1927, 1928 and 1929 were those which tended to bring an unusual opportunity for success in business and general prosperity. Those who are unfamiliar with economic laws and principles are always the ones who misunderstand and, therefore, misuse the Cosmic influences for their own good. The result is inevitable when the Cosmic favors a nation with influences of prosperity. Those who do not understand the working of the laws immediately proceed to misjudge the effect of these prosperity influences and believe that their own abilities and their own power and their own efforts have brought the increased prosperity into their life, and they further make the mistake of believing that it will continue, regardless of how they live or think or act. The result of such an attitude on the part of those who did not understand was that millions in the so-called working classes, which includes every active person in the business world, assumed that the prosperity influences would continue and that there would be a continuous rise in the wage scale and a continuous rise in the income from business and a continuous rise in the purchasing power of the country. This

led manufacturers to over-produce, and it led purchasers to over-purchase and over-contract, for not only possible necessities but the luxuries of life. Absolutely little or no thought was given to the sound economic principle of saving or laying anything aside during the sunny periods for the proverbial and inevitable rainy day. Unfortunately the present Cosmic cycle was preceded by the Great World War, during which time the wage scale in America took a rapid rise and assumed artificial and abnormal values. These values could not continue indefinitely and most certainly could not continue to rise without reaching a breaking point. A wave of prosperity followed closely after the artificial rise of values, and those who did not understand the law believed that the conditions would indefinitely continue, and that there would be no breaking point at any time.

National figures and statistics show even in such unimportant matters as the purchase of radio sets, pianos, and automobiles, that an almost disregard of economic principles allowed men and women in all walks of life to buy or contract for many articles or many things beyond their financial possibilities. The increase of wages would not allow for a large percentage of savings because "living expenses" increased in proportion to the increase of wages. The working man who complained that he had to have a large wage in order to meet the living expenses did not seem to realize that his own wage and the wage of all other working persons were responsible for the increased costs for living. Therefore, a continuous increase of wages could never have arrived where the wage-earner would receive more than he actually needed to enjoy life and could accordingly put aside a certain percentage as savings. Yet he hoped that this would be so, and in practically every line of effort the working man periodically demanded more wages in the hope of reaching beyond the balance line. Each increase, however, brought temptations for greater expenditures and this increasing purchasing power tempted the manufacturer to over-produce.

Suddenly the saturation point in purchasing was reached in certain lines.

There was nothing left for the manufacturers to do but to take advantage of this situation and do what they had planned to do for a number of years, namely, attempt to reduce the wage scale. For the last five years groups of the largest manufacturing organizations in America representing billions of dollars of production in many lines have held conferences regarding the possibility of wage reduction. In each of these secret conclaves the discussion always ended with a realization that the inevitable result of a reduction would be a "walk-out" on the part of the employees who would "strike" and protest against any wage reduction. Such a tie-up on the part of employees would hurt the manufacturing industries if it occurred at a time when it was necessary to maintain production at a normal rate. Therefore, no attempt was made to reduce wages and the increasing of the scale of wages brought benefit to neither the corporations nor the employees.

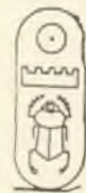
When the sudden drop of purchasing power occurred and resulted in the rapid filling of warehouses with unsold and unwanted products, the larger manufacturers throughout the country suddenly realized that this was an opportunity to anticipate the inevitable breakdown that was close at hand, and bring about an economic adjustment. These business men were not thinking in this manner without Cosmic direction, for, as I have said above, the whole situation is the result of Cosmic law, and when the Cosmic prepares to bring about a change in any condition it must work through human channels and must urge or inspire human beings to do certain things in order to work out the law.

Big business, therefore, decided that with an over-production on its hands it was possible to shut down factories and manufacturing plants and temporarily lay off its employees until an adjustment in the wage scale could be made. This is practically what is taking place during these summer and fall months of 1930. While it is a sorrowful lesson and a serious problem to millions of persons it is also one of the healthiest signs for economic soundness in the future. The many thousands in various

lines of employment who are now unemployed will be eventually put back to work in their same lines but at a lower wage scale. We know that among the unthinking workers there is a feeling of unrest and a spirit of challenge which expresses itself in the words, "I will stay out of work to the bitter end rather than go back at lower wages, because I cannot work for less and meet the living expenses." These persons fail to realize that if the entire wage scale is reduced a small fraction or a large fraction that all the living expenses will be reduced accordingly, and that in the end the working man and woman will have just as much benefit from his salary as he has had in the past.

The truth of all this is shown in the fact that already there has been a reduction in many lines of living necessities. Clothing has been greatly reduced. Many food stuffs have been reduced in price and rents have been reduced in many cities and large areas of the country. Further reductions in the cost of the necessities of life will inevitably take place during October, November, and December. Even in the luxuries of life as, for instance, in the radio and automobile fields, the reduction in prices has been large and frequent and will continue to be frequent during the next twelve months.

The crisis will come before the winter sets in those states of North America, where the winter months are a serious problem to working people. Many who are now obstinate about returning to employment at reduced wages will be forced to do so because of winter conditions, and as they yield to the lower scale a lower scale will gradually be established and more and more will adjust themselves to it and accept the conditions. This will bring about a gradual return to employment before the beginning of winter and during the winter months there will be a rapid return to steady employment and production will begin again in practically every important line. The reduction in the prices for living necessities and in rents will likewise continue and the whole crisis will end with a sound adjustment in the employment field and, therefore, in the financial field, and we will be in a better economic condition and really



more prosperous than we have been for a long time.

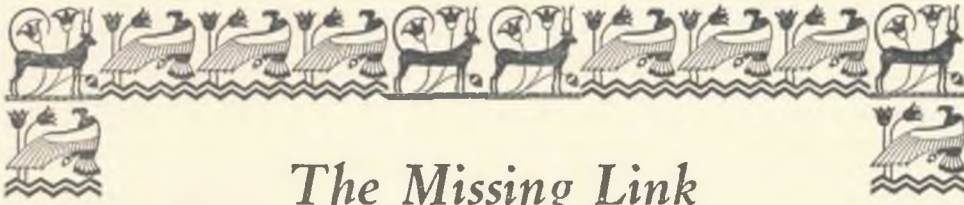
Another mistaken idea that seems to have crept into the consciousness of the uninformed working person is that the present depression is the forerunner of sections of this country and even in Canada, and yet the most positive of those who proclaim the coming of war cannot even name the countries that might be involved or the principles that would be fought for. These persons are merely talking irrationally and absurdly. Our diplomatic relations between various countries have nothing whatever to do with the present financial depression and the Cosmic has no war written in its plans. There is not a nation in the world today that is financially or economically prepared for war or wants war, and there is not even one radical diplomat in any of the larger countries of the world who would think of saying that a war of any kind would help the present situation. Everything is to be gained through peace and everything to be lost through war, and every large country in the world today realizes this more keenly than they have ever realized it before. War is always a result of a condition of mind, and war talk, if continued long enough and injudiciously, will result in unpleasant conditions. There is nothing in the world that will prevent war quicker than thoughts of peace and harmonious adjustment to changing conditions accepted by hearty cooperation on the part of every sane and sensible citizen. It is a fact that the larger corporations and the greatest capitalists are suffering losses at the present time in the same ratio as is the working man or the laboring man, and the salvation of the entire situation lies in peaceful and cooperative adjustment. Every organization, every group of individuals, every society, even our own organization of AMORC, has had to take its share of losses during the present conditions, but we know it is an adjustment that is taking place and that these losses will be turned to good account in the future.

The greatest mistake that has been made by the average person in the last few years, in addition to over-buying

and contracting for more luxuries and necessities than was warranted, was the mistake of foolish speculative investment. This, too, was a result of a wrong understanding of temporary prosperity. Instead of investing soundly in real estate, or in homes, or in stable things that could not be wiped away by a mere chalk mark on a black board in a broker's office or by a raising of a hand on the floor in the exchange in Wall Street, they invested their savings and even gambled their present and future incomes in invisible, intangible things, such as the rise and fall of fictitious valuations. The craze of prosperity tempted many thousands into thinking that the day had come when poor persons could become millionaires or poor become rich quickly or suddenly without earning or deserving what they were going to get. Such persons became mad as with a delirious fever or a form of insanity. To imagine that this could continue without reaching a breaking point and an adjustment taking place is to think that there is no law or system to the various important things of life.

The sooner that every man and woman who works, labors, or produces in exchange for an income, begins to realize that by thinking constructively, agreeing cooperatively with the adjustment that is taking place and willingly accepts the reduction in wages and returns to work in a happy frame of mind, the sooner will the crisis be over. It takes time to adjust such tremendous problems as have become involved in this situation and no one man or conclave of men in any one city can come together and solve or complete the adjustment by the passage of some laws or the proclamation of some ruling. It has to be slow, careful, and universal in all parts of the country at one time by every man and woman who is involved in the whole scheme, and that means every man and woman who is dependent upon business-conditions in any form. This is the truth of the entire situation, and we predict that before the winter is over the soundness of our attitude in this regard and the correctness of our statements will be made manifest.

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The Missing Link

THE MYSTIC FINDS IT WHEN SCIENCE FAILS

By FRATER WM. HARDY



PERHAPS we were all fascinated in the stories about evolution by the mysterious hunt for the strange missing link, and perhaps that imaginary missing link in the animal kingdom is more responsible for the interest taken

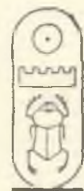
in the subject of evolution than we may suspect. However, while science has failed to find the missing link, the mystic soon learns where it is and how to prove its existence. This is not because the mystic uses some magic wand to discover what science cannot find but because science came to a false conclusion regarding the nature of that missing link and has been seeking for a realization of its false conception. The mystic, on the other hand, had no conception of what the missing link might be and, therefore, was open to the truth of its presence when he came face to face with it.

Too often in our search for the things of life or the solution of some of the mysteries of our existence we speculate as to what the missing thing or hidden thing may be and create a fictitious answer and then go seeking for it in vain. We build up out of our imagination a ghost-like answer to our question and then forever chase after the missing ghost and try to lay it. The real answer, the real thing we may be seeking may stand alongside of us or be close to us day after day, but we do not recognize it because we have a false conception, an artificial thing in our minds which we are seeking for and never find.

The idea of a missing link implies the existence of a chain unbroken except for one link. This thought reduces the whole problem to one link that will connect the rest of the chain and make it a continuous thing of unbroken sequence and relationship.

In the theory of evolution the broken chain consists of the evolution of man, each stage of which was supposed to constitute a link in the chain, and the one link that connects the purely animal existence with the beginning of a purely human existence appeared to be missing. The false assumption in the whole process of reasoning was that the stages of evolution were material stages representing the material changes in man's physical body. With this assumption the missing link would have to be a link of material change in the physical body.

Of course, if you eliminate the idea that the chain of man's evolution ever had any beastly link in it you immediately eliminate the imaginary missing link of a physical nature. How came man to think that there ever was a time when man's nature and form were purely beast-like? Because there are some points of similarity between the body of some animals and the body of man? Upon this sort of reasoning we should seek to find the missing link when the orange became a grapefruit, or the grapefruit became the orange, or both became a lemon. The real reason of such a search lies in the fact that man expresses a part of the time a beast-like nature in his thinking, acting, and conduct throughout life. But granting that there is a part of man's nature that is akin to that of many animals this does



not prove that he himself evolved from the lower species. The other half of man's nature which is not animal-like is God-like, and we should spend a great deal of time trying to find the missing link which would indicate what occurred when man ceased to be wholly God-like and became only partially so by adding the animal nature to his being.

It is a fact, however, that man is dual in his instincts and nature. He is partially beastly and partially Godly. The combination of instincts makes of him a human being, for he is neither sufficiently God-like to be a god, nor beast-like enough to be an animal of the species lower than man. Looking at the two natures of man, then, as two distinct halves of expression, the mystic discovered the link that unites the two and makes the man a distinct species of the kingdom known as human. It is this link that binds the Divine and spiritual nature of God with the lower instincts of the animal kingdom that really constitutes a more fascinating link for research and a more missing element so far as tangible evidence is concerned than the missing link of physical evolution.

What can this missing link be like? It must be a subtle transcendental something that defies material inspection or physical distinction and yet harmonizes with both natures of man. It must be able to attune itself with the spiritual side of man's being and at the same time attune itself with the physical animal nature of man. It must afford a means of connection between the two and it must be continuously active and essentially a vital part of man's composition, spiritually, mentally, and physically.

Can it be the soul? Probably not, for the soul is the spiritual side of man's nature and the link cannot be the half of his existence but something that connects the two halves and coordinates them. Can it be the ego? This, too, is impossible, since the ego is essentially a development of the soul nature of the spiritual intellect and spiritual personality of the soul. The only other possibility is that it is the psychic body or psychic nature of man. Taking this as a starting point for our investigation we

soon discover that there is no other element about the nature of man that so readily attunes itself with both natures of man and blends so agreeably with both of the spiritual and animal instincts of man like the psychic consciousness.

Our further investigation shows that this psychic link between the two natures of man is something that is created in him at the time of birth and remains more or less dormant until it is quickened into greater activity by the conscious realization of its evidences and the consistent application of its powers to function. We discover, therefore, through experimentation, that this link can be strengthened and given greater opportunity to carry on its essential activities with the result that man becomes a more perfect blending of the highest instincts of both sides of his nature.

It is common for the average person to think that any animal instincts in our nature are objectionable and should be eliminated, and that the most perfect man would be that one who has most completely subdued all of the animal instincts which he has inherited. This is a false conclusion and is responsible for the vain attempts on the part of many persons to try and live a pious life, so nearly God-like that the animal nature of his existence is completely lost and negated. Not only is this a vain and futile attempt but even if anyone could be successful in the attempt the result would not be in accordance with natural law. Man was created to live upon earth as a physical animal being and not to live as a spiritual, ethereal, Divine being wholly disassociated from the animal kingdom. So long as a man is born with a physical body and with the essential elements of an animal nature his mission in life is to live as the highest development in the animal kingdom and express the highest nature of animal life without in any way submerging the spiritual side of his nature.

The highest instincts of the animal kingdom are not all of a brutal, uncouth, unmoral and degenerate nature. Some of the highest instincts in man are essentially those of the animal kingdom and are good and agreeable with spiritual laws. Perhaps the most fundamental instinct of the animal nature is

that of self-preservation. It may have a tinge of egotism, vanity, or self-glorification in it, but it does tend to preserve that which God created and to assist in furthering the aims and mission of one's physical life. Many of the wonderful achievements making man's civilization are inspired through the instinct of self-preservation. This accounts for homes, hamlets, and communities of residents and the mutual interests, and, in fact, we might say that all of the principles of civics are founded upon this high instinct of self-preservation. Many of the highly developed moral laws of man are the result of animal instincts. Those who study the low type of human nature often find that man is given to certain practices and indulgences of the flesh which the lower animals hesitate to indulge in through some instinct that makes them sense the repugnance or repulsiveness of such acts. Many of man's ethical principles are based upon his inner sense of the inherited instinct of the animal nature. On the other hand, it must be admitted that many uncouth, unmoral, and degenerate practices of man are the result of base animal instincts. Through the inheritance of the flesh man acquires both good and bad instincts from the animal kingdom. Through his spiritual inheritance he acquires those instincts and tendencies which are good and beautiful. It is man's privilege, and should be his self-adopted duty to purge himself of the base animal instincts, to strengthen the good instincts inherited through the flesh, and strengthen and practice the spiritual tendencies of his higher nature. This purging and cleansing, strengthening and improving, of his combination of natures constitutes the real process of evolution through which man has been passing since the dawn of civilization. The missing link, therefore, which permits the exchange of impressions between the two natures and holds each of them bound in communication with each other, constitutes a real link in the real process of evolution.

How foolish it is, then, for science to seek this strange link in the fossils, bones, and relics of long obliterated and

forgotten species of animals! How foolish it is to think that materialistic science will ever find this strange link either under the microscope or in gross remains of forgotten races. This link is so close to them that they do not see it, for nothing can be closer to us than that which is part of our nature. Thus by turning the eye-sight inwardly and by seeking within they will find not only this great key to the real process of man's evolution but all the keys to the mysteries of life. The Rosicrucians offer us the keys and even tell us how to use them, but it is up to every one of us to take these golden keys and unlock the fetters that bind the rose on the cross of man and in the heart of the rose find life revealed. One by one the golden keys must open up the chambers of knowledge and revelation. We must keep on passing from chamber to chamber of knowledge until we come to the great chamber where the missing link resides. By flinging wide open the door to this chamber and allowing the psychic link to express itself freely and function as God decreed, we immediately start the process of purging, cleansing, and strengthening the more formidable, mighty, potent forces of our beast nature and attune ourselves with the highest principles of life. From out of this chamber will come forth wisdom that is mighty in its influence and all of the beneficent blessings of life, presenting to us the opportunities to live a life of greater usefulness, greater success, and greater happiness.

Through the simple methods of the Rosicrucian Fraternity and through its time-honored and aged methods it offers, kindly and in true brotherly spirit, to give us these keys and help us to use them practically and efficiently. The achievements of the Rosicrucians in the past stand like monuments of testimony to the efficiency of our methods and the worthiness of our purposes, and he who seeks to unlock the mysteries of life and use them for the good of all will find no more fascinating and helpful keys than those which are hidden in the rose on the cross.





The Christ Spirit

WHAT IT IS AND WHERE TO SEEK FOR IT

By FRATER W. T. OALEY



ESUS said to the multitudes that He had been with the world since the beginning of time and He said also, "Lo, I am with you always." This is, in brief, the essence of His statement regarding Himself as the Christ. These words constitute a positive definite statement of the mortality of the Christ spirit.

For many centuries the devout Christian held the belief that the Christ spirit came to the world with the birth of Jesus and that later it ascended into Heaven and continued to remain in the spiritual realm. It was only after a more careful and analytical study of His wonderful teachings that even the Christians came to realize that the spirit of Christ was something that had no beginning with the birth of a human form and never left the earth with the ascension of His body. However we may look upon the incarnation of that Christ spirit in one human form for a time, we cannot fail to realize in the broader sense that the Christ spirit is something that cannot be confined to the body of one individual.

The Christ spirit is the projected consciousness of God into the hearts of all beings. It is a Divine consciousness translated into human expression and lying dormant within each one of us who has not allowed it to awaken and come into sublime expression. We must seek for it, therefore, not in the spiritual realm above us nor in Heavenly or Cosmic

consciousness of God, but in the very Divine consciousness that resides in each one of us.

The spirit of Christ in us constantly attempts to become the dominant consciousness that resides in each one of us.

The spirit of Christ in us constantly attempts to become the dominant consciousness of our being, but by our own acts and especially by our own thinking we imprison this spirit and restrain it in its power and prevent its fullness of manifestation.

To those who have discovered the Christian spirit within and have become aware of its marvelous power and have allowed it to quicken their outer consciousness and speak with the still small voice, the Christian spirit becomes a potent factor in their human affairs.

What constitutes the real regeneration of man is the quickening of the Christian spirit within and allowing this spirit to be the real self and the real governor and director of human existence. It is like unto an awakening of the sleeping captain of the ship on the seas and allowing him to take the wheel instead of the incompetent and uninformed seamen who are not inspired with the Divine wisdom and omnipotent knowledge. From the moment that this imprisoned and silent spirit of Christ becomes the dominant consciousness of the being, new life, new power, and Cosmic attunement infuses the body and consciousness and the human being is re-born and comes in contact with eternal life.

It is the Christian spirit within which constantly urges the outer self to do that

which is right and just and fair. It is the Christ consciousness within that knows all of the facts of the universe, is aware of all of the universal principles, and is competent to judge all beings and to direct all human relationships with fairness and justice to all. It is the Christian consciousness and the spirit within the breast of man that leads him on to noble thoughts and noble acts and stays him in his steps toward evil.

When the spirit of Christ is awakened and by the common consent of all the faculties of man is given domination over the physical self man becomes happy, healthy, and develops into the living image of God as was intended in the beginning.

We should not seek, therefore, the spirit of Christ in a church or a pious person, nor should we look for this great spirit in the advice and counsel of another. We must look for it exclusively within ourselves.

The object of all sacred instruction and of all religious guidance is to quicken the holy spirit in man, awaken the Christ consciousness and bring about re-birth, regeneration, and salvation. In the great work of our Rosicrucian organization, the great truths of life are not given to us, much less sold to us, as some say who venture to criticize our organization because of its physical and business-like methods and requirements. Truth can neither be given, nor sold, nor dispensed by one person to another, by any means or by any process. That which is true and constitutes the great true principles of life must be born within us through experiences and through the awakening of the Christ spirit and consciousness. All that the Rosicrucians can do is to teach you how to find the truth and how to avoid the evil and untrue. The greatest lessons from the great Master of our organization do not contain a single word or thought that can ever constitute the truth to you until after you have experienced it and found it within the Christ spirit of your being. You cannot be taught the truth of life, nor can anyone tell you the truth of your own being, and in this manner transfer to you their truth so that they will become your truths. The greatest message that

Christ gave His disciples and that has passed down through the ages as a miracle or revelation cannot become a truth to you until it awakens in you a response and an experience that becomes a living truth in its fulfillment.

If man were purely a spiritual being without the physical body and the limitations of a mortal mind, each being would be a living Christ spirit and a living truth. But the flesh of man has its weaknesses and the mortal mind its limitations and in man's egotism and vanity the outer self has imprisoned the Christ spirit and tried to rule and dominate over that which is immortal. Hence, the finite part of man imprisons the infinite, and the mortal part of man rules the immortal. Man thereby lives in error and in sin and ignorance. The mortal mind of one man cannot pass truth to the mortal mind of another, for truth cannot be of the mortal mind but of the immortal. The great wisdom that connects the truth of the ages is not an element that is resident within the finite part of man and therefore cannot be transferred by the finite self to the finite consciousness of another self. Truth must be born within and find expression from within as a light within a bulb radiates and outshines the transparent mortal body of its shell.

When truth is developed within and the Christ spirit allowed to express it and experience it, the finite man becomes humble and submissive and all his acts, as well as all his thoughts, are guided by the Divine judgment and highest inspiration. This frees the body of sin and ignorance and gives vitality to the being and immortality to the consciousness.

Seek ye, therefore, for the truth in your own self. Harken to the words and advice of those who have found truth and let them guide your steps and point out the path of experience that will reveal the truth. Remember that the Rosicrucian lectures and lessons are offered to you by those who have found the truth and who have quickened the spirit of Christ within their own beings and who want you to have this same great experience and regeneration, but they cannot give you the truth in word or sign. They can only save you time



and mistakes in seeking for the truth and in finding the path. The lectures can only inspire you with the proper motive and explain to you the proper realization so that you may interpret the truth as it comes to you from within and benefit by it. This is why the lessons and lectures are so carefully prepared, so uniquely arranged and wonderfully expressed. It also explains why the great work of this old organization has been so efficient among many races in many lands, and why it continues to live the truth that is revealed in the hearts of all of its members.

Amenhotep IV, the great Pharaoh of Egypt who is the traditional founder of the Rosicrucian principles, was the first man to discover the Christ spirit within and reveal it to the populace and he established the first monotheistic religion the world has ever known. He taught that there was but one living God and that this God dwelt within the hearts of each one of us in the nature of the Christ spirit. He learned that the great truths of life must come from within through experience and that it was by living the truth that we learn rather than through the study of it. It was his great joy in all of his adorations, prayers, and psalms carved in the walls of his temples and on the many monuments that still remain, to use the expression that he was a humble person, "living the truth." Nowhere did he claim that he had studied the great

truths, or that man had revealed them to him, or that he could reveal them to others. He proclaimed everywhere that we must live the truth in order to find it and in another one of his wonderful adorations to God he proclaimed that "living the truth brings life eternal forever and ever more." Thus he proclaimed, over thirteen hundred years before the birth of Christ, the principles of the Christ spirit within revealing itself as truth and enabling us to live in truth and thereby gain regeneration and become eternally immortal in the life of God.

Jew and Gentile, Roman Catholic or Protestant, Buddhist and Mohammedan, and all others of all religious beliefs have the Christ spirit within and can live in the truth of this spirit and become regenerated, immortal beings in the sight of God.

It is the purpose of our organization to point the way and to show how this can be accomplished. We are thankful that thousands today in our own land and perhaps millions throughout the world are finding the truth and awakening the Christ spirit within through the teachings, counsel, guidance, and companionship of our organization. Your success and your happiness in life will depend upon the quickening of the spirit of Christ within and the experiencing of truth as it reveals itself through the Divine consciousness of God.



ROSICRUCIAN CHRISTMAS HOLIDAY CARDS

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

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

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Self Contemplation



AN ANCIENT PRACTICE OF MODERN VALUE

By FRATER V. T. ORE



NE of the ancient and most universal of sacred practices was that of meditation and contemplation. It is something which has become lost to the modern world and this is regrettable indeed. We have become

accustomed to allowing others and even mechanical devices to do the thinking that we should do, and the investigating that we should do. If we have any occasion to be concerned about our physical bodies we consult a physician and let him contemplate upon our condition. If we want to know something about our personal affairs we consult an attorney or some other individual. If we want to know precisely about our heart beat or about our weight or about the functioning of some other organs of our body we depend upon mechanical contraptions to give us the indications.

Self-analysis, self-examination, and self-contemplation are extremely interesting and profitable things for each one of us. If we do not have time nor the interest to occasionally cast off the material world around us and sit down in relaxed meditation upon the wonderful, beautiful, and marvelous things of God and nature, we may at least find some incentive of a personal nature in taking a little time for self-contemplation.

Everyone who is advancing on the path in all Oriental lands finds self-contemplation a very valuable asset. Those who have not indulged in this sort of thinking as a regular practice may find a surprise and an interesting story by beginning the practice and opening up a new world of adventure.

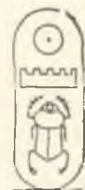
The proper procedure is to take half an hour at least once a week and retire

into absolute silence within the home or somewhere out-doors where one can be undisturbed and where the attention will not be distracted. Even sitting in a soft light or absolute darkness will prove valuable. After becoming relaxed and comfortable proceed to direct your thoughts inwardly upon your own self, or, in other words, upon the true inner-self. Try to make an exact and honest analysis of yourself. During this contemplation and analysis the following questions or subjects for examination should come to your mind:

Why am I who I am? Why have I the name, the family heritage, and the blood of my ancestors in me? What purpose does this background serve me? What advantage am I taking of the good and strong points of that background? What are the strong points of my character as I would judge them if I saw them in someone else? What are the weak ones? What are the points of my character or personality which are pleasing to others or would be pleasing to me if I found them in others? And which are the undesirable ones? What traits or personal habits have I that I would not admire in another? What traits or habits have I that my best friends would not suspect in me? And why do I have them? What personal private things do I do that are not noble, wholesome, or dignified.

Try this process of self-analysis by giving a little time to it once a week of even ten or fifteen minutes each few days when you are alone. You will find your own self to be the greatest world for adventure and discovery that you have ever contacted.

Perhaps you will find a stronger self within than you have suspected, or perhaps you will find a weak self within.





Stopping Pain

A FEW SUGGESTIONS FOR THOSE WHO SEEK TO ALLEVIATE SUFFERING.

By FRATER HAROLD DAY



ONE of the most common expressions used by those who seek help of any physician or of the Master of any one of our lodges or branches of work pertains to the stopping of pain or the alleviation of physical suffering.

It seems that the average human being can stand almost any test of endurance or any strain except that of pain. Even when the pain is mild and of brief duration it is one of the most annoying sensations known to the flesh and one of the most aggravating and, therefore, disconcerting. Every physician and every nurse knows that the first plea on the part of those who suffer is that something should be done immediately to alleviate the pain. The average unthinking or uneducated person very often looks upon the pain as all there is to the physical condition to be corrected, and if the pain itself is stopped no further attention is given to the real conditions existing in the body.

We all know, however, that pain is not a condition to be treated and corrected by looking upon it as something apart from other conditions in the body. To seek, therefore, to merely end the pain and suffering is to approach a more serious condition with a false understanding and to disregard one of Nature's most kind principles.

Nature has especially provided the animal body with nerves and with nerve centers, which are connected with sensitive areas of the brain in order that

man may feel pain, and the purpose of the sensation of pain is to inform man that something is wrong in his body or that he is violating some natural law. Pain is not, therefore, a condition, but merely the warning or signal of a condition, and to treat this signal as though it were the whole cause of the condition is to make a serious mistake.

I remember hearing the Emperor give a lecture several years ago in Chicago when he very humorously pointed out to the audience in the large auditorium of that city the real significance of pain. He called attention to the fact that in every city there were certain jewelry houses, banks, and stores, which contained a large amount of very valuable and costly material and which had a certain form of burglar alarm installed throughout the premises. This system of burglar alarms consisted of a network of wires connected with every door and every window and with every vault or safe. The moment any intruder attempted to open a door or window after the store had been closed for the day a large bell attached to the outside wall of the building would begin to ring and would continue to ring violently. This alarm signal was not for the purpose of frightening the intruder away, but to call the attention of the passers-by or the police to the fact that the safety of the premises had been violated and that something should be done at once to protect the place against any further injury or intrusion.

The Emperor said that we would smile at and deride any police officer or intelligent citizen who, in passing by a building where such an alarm was ringing would send for a ladder and climb

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up to the ringing bell and proceed to stuff rags and paper around to prevent it from ringing, or who would perform a surgical operation and sever the electrical connection that enabled the bell to ring. The idea of stopping the bell from ringing with the hope that this would end the serious condition that existed inside of the store is certainly ridiculous. Yet this is the very thing that is often done by those who take drugs or some forms of medicine to alleviate pain. It is as though they were disconnecting the wire from the bell or stupifying the nerve which carried the signal to the bell so that it could not function and wholly ignore the real cause that started the bell to ring.

The sensible person realizes that the quickest way to stop the signal and cause it to remain silent permanently is to seek for the cause that started the alarm and perform the remedy there.

I have known men and women who have suffered from pain in the head and various parts of the body for weeks and months, and who have looked upon the pain as the whole problem in their physical condition. Then, have taken medicine of all kinds, especially drug store concoctions, pills, and tablets. They have had hydrotherapy, electrotherapy, and every other kind of therapy. They have had affirmations and concentrations and every kind of psychical process, and always with the thought that the pains must be stopped. They have succeeded in stopping the pains for minutes or even hours, only to find that they returned. Then, after a careful study and examination was made, it was found that they had small pus-sacks at the roots of their teeth, or some other small but serious cause for the pains, and by having the teeth attended to or some other correction made somewhere in the body the pains have discontinued, and freedom from suffering continued.

When Nature causes us to sense the slightest pain in any part of our body it is a signal that something is wrong and that we have violated some law of Nature and must immediately correct what we have done and discontinue the violation. Continued pain means continued violation of some law and not until the violation is corrected will the pain cease.

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Drugging the system to ease the pain is like pinching the nerve to keep the signal from passing through it, but it has no affect whatever on the real cause of the pain.

A person who is in deep pain from a serious wound may be relieved of that pain by a blow on the head, which would bring unconsciousness to the body, and during that unconscious condition there would be no pain, but certainly this would be no way to look after a person who has been seriously wounded. Yet many seemingly harmless "pain killers" are very much like a blow on the head for they simply stupify the system against the sensation of pain. To ease pain temporarily while the real cause is being attended to is a rational and humane act, but to ease the pain temporarily without attempting to cure the cause is foolhardy, for the pain is sure to return, and in the meantime the cause of it has had an opportunity to advance or increase.

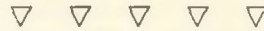
The practice of metaphysics whether by affirmation, prayers, or any other methods for the purpose of stopping pain without attending to the real cause is just as ridiculous as using drugs. Yet most of the popular systems of today contain affirmations for ease of pain and suffering without teaching the correct methods of reaching the cause.

It is only the flesh that can suffer, and it is only the flesh that can be injured, and it is only the flesh in which disease and disorder can exist. The soul and psychic part of man cannot suffer pain nor become disordered. Inharmonious psychic conditions may cause the psychic part of man to manifest a wrong condition in the flesh. The remedy does not lay in the stopping of pain nor in any belief that the soul is in torture. The real cause must be discovered and treated rationally and efficiently. This is what the Rosicrucians teach in all of the doctrines, and especially in the work of the Sixth Degree. Thousands of demonstrations under my own notice have proved the saneness and efficiency of the Rosicrucian method, and it is these methods that the Welfare workers use in every branch of our organization. In attempting to diagnose your case, therefore, do not concentrate your attention



upon the pain you feel, but try to discover the cause by relating the pain to that which may be causing it, or reviewing the recent acts of your life to see if you have violated a law of Nature, neglected any part of your body, or injured any part of it. Remember that without pain we would continue to violate many

laws and injure the body in many ways and bring about a breaking down of the body and early transition. Pain enables us to correct our mistakes and it is therefore a blessing in disguise, if we only recognize it as such and heed its warnings in time.



Cathedral Notes



HE Cathedral of the Soul is becoming a very fixed and important institution in the lives of thousands of our members. Every day we receive many reports of remarkable healings and other personal benefits that have been derived from contact with this Cathedral through concentration at the various periods of the day. Thousands of letters have come to us from members and even from non-members who have had remarkable results and who find in the Cathedral of the Soul the one beautiful, inspiring, helpful need of their lives which has never been met before.

Remember that you need not wait for one of the stated or definite periods of contact in order to derive personal benefit through attunement with the Cathedral, for no matter what hour or minute of the day you may wish to make such a contact you will find the Cathedral and its mighty, potent, healing and inspirational forces ever ready to serve you. You will always find others in contact with it and you will always find some of the great Masters directing the magnificent vibrations which emanate from this Cathedral and reach the soul of each person attuned with it.

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No matter what your needs may be of a spiritual, mental, or physical nature, or no matter if you may be lonely, lonesome, discouraged, unhappy, or perplexed, you will find the Cathedral offering a hearty welcome and extending

to you the vibrations of sympathy, understanding, instruction, and perfect companionship. Five minutes' contact with the Cathedral in the morning or afternoon or at any time during the evening will bring you peace and strength and soothe your holy sanctum for your personal, intimate communion with God the Christ Spirit and the Saints of the Holy Assembly. Make such contacts a habit of your life. When you awaken in the morning and before you arise to begin the day's activities lay in a relaxed position and make your first contact of the day with the Cathedral with thankfulness in your heart for the day that is before you and with a plea for health and strength to carry on. Before you retire at night make another brief contact with the Cathedral and there let your psychic self kneel before the altar and give thanks for the life, the food, the health, the power, the ability to do things which you have enjoyed during the preceding hours. Whenever you are happy or rejoicing over good news or some benefit or blessing, stop in the midst of your happiness and contact the Cathedral for a few minutes and carry into that Holy place your vibrations of joy and happiness and let them spread around and touch those who may be in contact with the Cathedral in sorrow and loneliness.

The Cathedral is the great meeting place of hundreds of thousands in all parts of the world and all are there to share their blessings or to receive the benedictions of the brotherhood.

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CATHEDRAL OF THE SOUL SPECIAL SESSIONS

If our Welfare Department is treating you for any physical conditions, or we are assisting you in any material problem, you will greatly help the Welfare workers by making contacts at least once a day at any hour with the Cathedral, for our workers are constantly in touch with it at each hour of the day and you will be sure to come in contact with one of these workers and give them an additional opportunity to help you more quickly and efficiently.

If you have a copy of the book called "Liber 777" you will know when the regular periods of communion for all purposes are held in the Cathedral, and you should make one or two of these contacts outlined in this book each day. If you do not have a copy of "Liber 777" you may have a copy without charge or obligation by writing to the Supreme Secretary, c/o AMORC Temple, San Jose, California, and ask for a copy of "Liber 777."

In addition to the regular daily periods of contact outlined in that book the following special sessions will be conducted by the Imperator and his officers during the months of October and November:

The last Cathedral periods of Thursday, October 2, 16, and 30, and the last Cathedral period of Sunday, October 5, 12, 19, and 26. Also the last Cathedral periods of Sunday, November 2, 9, 16, 23, and 30, and the last Cathedral

periods of Thursday, November 6, 13, 20, and 27. The latter date is the evening of Thanksgiving day, when a special ceremony will be held. One additional session will be held at the last Cathedral period of Tuesday, November 25. This special ceremony in the Cathedral will be conducted by the Imperator because the 25th of November is the anniversary of his birthday and he would like to contact as many of the members at that period as possible.

The Cathedral periods referred to in the foregoing paragraph are the regular contact periods outlined in "Liber 777." In that book four periods per day are definitely stated with a schedule of clock time outlined for all countries of the world. The last Cathedral period of Thursday or Sunday referred to in the foregoing paragraph, is the last period for those days outlined in "Liber 777." By referring to the table of period contacts in that book these special sessions for October and November will be easily understood.

The Welfare League of the Cathedral greatly appreciates the many helps that are voluntarily donated by the members in appreciation of the benefit they have received and a wonderful work is being carried on by this League among prisons and to those confined in hospitals and sanitariums. We are all happy in this great work and want each one of you to share in it.

ROSICRUCIAN LECTURERS WANTED

In different sections of the country we have official lecturers for the Rosicrucian Organization, who expound in public meetings in their community, the principles of the Order. It is our intention now to secure several additional lecturers to travel about the country.

The lecturers **MUST BE MEN** whose family obligations will not bind them to any one community. They must have experience in public speaking and in general platform work. Naturally they should have a very good education. Degrees are not necessary but preferred. They must be Rosicrucians in good standing. The lecturers will receive further training from Headquarters before going in the field. Here is an opportunity for energetic, progressive persons. Write, giving full details of your experience and your qualifications to Public Lecture Secretary, AMORC Temple, San Jose, Calif.



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.

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

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

*The
Rosicrucian
Digest
October
1930*

Two hundred eighty-six

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

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

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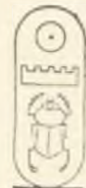
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and Secretaries will be furnished on application.

Two hundred eighty-eight

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SCORES OF QUESTIONS ANSWERED

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