

The  
ROSICRUCIAN  
DIGEST



MARCH  
1931

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# Suggestions

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# The Rosicrucian Digest



*Covers the World*

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

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The  
**THOUGHT OF THE MONTH**  
 COSMIC ATTUNEMENT

By THE IMPERATOR



SO MANY are searching for the supposedly mysterious key that solves the riddle of Cosmic attunement, or serves as a fundamental note by which we may set into vibration the musical strings on the Cosmic

harp and find our own key-note vibrating in unison with them.

If there is any single key of a simple nature than can more quickly bring this Cosmic attunement into our life than any other key or formula it is the very simple attitude of cheerfulness.

Just at this time of the year when all of nature is preparing to express its Cosmic attunement and cooperation with the laws of the universe by bursting forth from the long winter night of sleep into the sunbeams of Light, Life, and Love, it would be fitting, indeed, for the seekers of Cosmic attunement to get into harmony with nature and respond and bend themselves toward the rising sun and salute it with a cheerfulness and lift up their heads in adoration to the Cosmic consciousness and be cheerful.

First, we must cleanse out of our consciousness all thoughts of enmity, envy, hatred, and jealousy. We need not go out of our way to turn the other cheek toward our enemies or those who injure us, but we can at least forget their unkindness and think of the universal love that is bestowed upon us and of the universal goodness that is made manifest to us in every

hour of our lives. We have neither the right nor the privilege of exercising revenge or retaliation. The God of our hearts has established a law of compensation and this is God's law and method of adjusting the wrongs that may be done to His creatures. It is incumbent upon us to hold love and toleration in our hearts toward all beings and to allow no thought of hatred or enmity to express itself in our minds at any time.

No matter what our station in life may be or what our trials and problems, there is always much which can make us cheerful if we will seek for it, and through this cheerful attitude and the resulting Cosmic attunement will come a change in our conditions that will relieve us of our sufferings and change our place in life.

During the past month I received a letter from a young woman living in Inglewood, California, accompanied by a photograph of herself sitting in a wheel-chair. She says in the letter that she has been a chronic invalid for a number of years, but there has been a marked improvement in her general condition since she became a member of our organization and that she is following our principles daily. She regrets that her crippled condition has interfered with the practice of all of the experiments outlined in the work but she has had pleasing success with the ones that she has been able to undertake. She further states that doctors long ago told her there was nothing that they could do for her, but now her heart is so full of grate-



fulness because she knows that some day she will be able to send us another picture in which she will be "walking upon two straight limbs, well and strong like a real Rosicrucian."

In the photograph her countenance is beautiful and enhanced by a captivating smile that is unquestionably a reflection of her soul and consciousness. Such an attitude of cheerfulness within shown in the photograph and breathed in the spirit of her letter is one of the surest indications in the world that she is going to steadily improve under the spell of the Cosmic power to which she has made herself receptive. How many would be cheerful under such conditions and in such a position? How many would be free of bitterness toward those who have been unable to help her with their arts and sciences? How many would be free of criticism of the cause of the conditions and have naught but cheerfulness in their hearts as they think only of the future and not of the past or present?

Among the thousands of letters that have come to us in the past six months telling us of trials and tribulations caused by business depression or unemployment, we are able to pick out those who are maintaining a cheerful, hopeful attitude, which is keeping them Cosmically attuned and bringing them some blessings in spite of the general adverse conditions. On the other hand, there are those who express bitterness, disappointment, hopelessness and condemnation for all of the conditions surrounding them and the causes which they have selected as being responsible for the general conditions. They accuse "big business," the capitalists, the directors of Wall Street operations, the president of the United States, Congress, local industries, and politics, for all of their troubles and do not realize that in holding such an attitude of criticism, bordering on hatred, they are not only wrongly accusing men who do not possess the power to control Cosmic conditions, but they are keeping themselves out of attunement with the higher consciousness that would reveal the truth to them and at the same time place them in harmony with improving

conditions and benedictions which are close at hand and which have already come to those who are cheerful and of the right universal attitude. They are deceiving themselves and are continuing their own plight and circumstances through their wrong attitude. The true cause of their present situation is, therefore, to be found within themselves and not around them.

Arbitrarily assuming an attitude of cheerfulness without purging the inner consciousness of the last vestige of criticism and enmity will not produce a miracle in the lives of these persons. The Cosmic is not deceived by a fictitious complacency, artificially stimulated to represent the true attitude of cheerfulness and Cosmic attunement. The mere temporary acceptance of conditions with a momentary prayer of thankfulness for what one has accomplished, with a small degree of cheerful aspect, will not suddenly wipe away the trials and tribulations in one's life and bring a Cosmic beam of new life. The cheerful attitude must come as a result of understanding and through the complete elimination of all false beliefs and all wrong view-points. It must be gradually built up out of gratefulness and thankfulness for the continued blessings of life, giving birth to the conviction that the world is controlled by a loving, merciful, and supremely wise God whose ways may not always be so easily analyzed by the finite mind, but whose beneficent motive in all things is unquestionably the good that we are to receive and enjoy.

Such profound peace and cheerfulness within the consciousness of an individual places him in true Cosmic attunement and with the coming of the first change of conditions such persons vibrate in harmony with the changes and are the first to receive the benefits, while those who are out of harmony and out of attunement are the last to be benefited, and then only because so many around them have been benefited through Cosmic attunement that they enjoy only the reflections of the blessings given to others.

Burst forth from your wrong attitude as the little leaves are bursting





forth on the stems and limbs of plants and trees and come out of the hidden chamber of darkness and material limitations into the great sunlight of Cosmic understanding! Let this Spring-time be the time of re-birth of a new

life and new consciousness, bringing true Cosmic attunement and through this, the enjoyment of all of the good things that God has in store for each one of us.



## The Importance of Spiritual Values

MAN'S SUCCESS DEPENDS UPON SPIRITUAL DEVELOPMENT

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



AS I DEAL with the personal problems of many of our members whose confidences are entrusted to me, and as I watch the working out of these problems and the gradual success of the hopes and ambitions of our members, I am impressed more and more with the fact that to the same degree as every man and woman comes to have a true appreciation of the spiritual values in life will these persons attain greater happiness, prosperity and peace.

I do not want to take the negative side of the argument and say that those who are rank biased materialists in life are the least happy and the least contented even though they seem to be materially successful. That would be stating only part of the truth and would not be revealing the great laws which I see constantly demonstrated.

Speaking in behalf of North America, or especially of the United States, I cannot help but feel that we are living in a country that really does give more appreciation to the spiritual values in life than we are credited with giving to these things. I know that in many foreign lands a very different view-point is held of the American people or all of the people that come from the North American continent.

Our prosperity here and our advancement in many ways manifests itself to

foreign people only through the expenditure of money. When our tourists go abroad they show by their clothing, by luggage, and by their expenditures that they have ample funds. Our enormous expenditures for costly pleasures such as automobiles and radios impress people of foreign lands with the fact that the people of North America do not hesitate to spend large sums of money and that we have ways and means of securing the money. This has created the false impression that the people of North America, and especially of the United States, are money mad, or at least dominated by the spirit of money, and, therefore, probably totally lacking in higher culture and the appreciation of spiritual values.

When we come to analyze the situation, however, we find that the very spirit of Americanism is essentially a religious spirit and that this is probably responsible for the national progress. I am thoroughly convinced by evidence that has passed through my hands in recent years and which relates to the lives of thousands of individuals that this spiritual consciousness on the part of American people is more responsible for their individual and national prosperity than anything else.

Do you think that I am over-exaggerating or misrepresenting conditions when I say that America has truly a religious spirit or a religious foundation? I can go back to the earliest rec-

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ords and see that long before the Pilgrims came to America the early explorers came accompanied by religious hosts, and the first foundations along the Pacific coast and in the east were missions and places of worship. Then when the great rush came to leave Europe and populate America we find the Pilgrims leaving Europe with the avowed purpose of seeking a land where they would have greater religious freedom and greater opportunities to worship and express their religious convictions. It was a spiritual motive that brought the Pilgrims to this continent and not any reports of gold or material things. We find that the very first things these Pilgrims did upon reaching these shores was to hold a sacred ceremony and express appreciation for the opportunities that were before them for worship and religious study and thanking God for the safe journey across the sea.

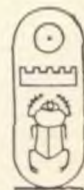
All through the early colonization period the appreciation of the spiritual values of life was highly emphasized and churches of all kinds were among the first structures built. Our early continental and colonization sessions of congress and governing bodies were opened and closed with prayers and a trust in Divine providence to help this race grow and develop in spiritual power as well as material power. The first Sunday schools ever established anywhere in the world to give children a greater opportunity to become familiar with the spiritual life were established in America sixteen years before there was any Sunday school established anywhere in Europe, and I am happy to say that the Rosicrucians were the ones who established these first American Sunday schools. When the great constitution of the United States was written, as well as the Declaration of Independence, emphasis was given to the spiritual values of life and today our entire country is united in a true appreciation of the importance of spiritual things. Our freedom of religious thought and our tolerance of even atheism is not an indication of the lack of religion but a further exemplification of the true spirit of Divine mercy and love.

*Four hundred twenty-one*

Some say that modern statistics disprove this claim. It is pointed out by reliable figures that crime is becoming the practice of our youth. These figures show that whereas twenty or twenty-five years ago the average criminal was thirty-five or forty years of age, today the average criminal in the penitentiaries is around twenty or twenty-one years of age and a great number are below that age. This would make it appear that our youth and rising generations are less religious than our forbears. The figures also show us that more than half of our children today in the United States are without any religious training whatsoever, either in Sunday school, or at home, or in public school, and that therefore the next generation is bound to be minus religious education.

These figures, however, do not tell the real situation. We must draw a line between church attendance and an appreciation of spiritual values. If we are going to say that only those who are regular attendants at a church or affiliated with some religious movements have any appreciation of spiritual values then we will have to say that a very large portion of our North American people are non-religious or at least have no appreciation of spiritual values. But that is not true. There are just as many persons outside of the church and outside of any religious affiliation who have a deep and profound appreciation of spiritual values as there are in the churches.

It is undoubtedly true that in the early years of the foundation of this country when the struggles for independence, freedom, and the blessings of life were being fought for bitterly and at great sacrifice, more thought was given to prayer, to religious worship, and to a petitioning to God for help. We find in the history of the world that whenever any nation of people is suffering or passing through a period of trial and tribulation it returns to a more sincere and active interest in religious matters and looks more to God for support and help and guidance than at any other time. And it is also true whenever a nation in the past history has attained what it has been fighting for and praying for it





forgets, to a large extent, its religious attitude and gives less attention to the spiritual values of life. A nation enjoying prosperity, or peace, or the blessings for which it has long sought, is very apt to become obsessed with the material things which it has and to forget about prayers and about seeking further support or guidance of a Divine nature. This is a common trait in human nature, unquestionably wrong but nevertheless true.

In this regard I am reminded of a story that typifies this tendency on the part of human nature. A little child alone in its crib one night, awakened and felt thirsty and being unable to call his parents who could not hear his voice through the closed door, he decided to get up and get out of the crib and go and get a drink. The little fellow struggled for a long time trying to get over the high iron railing on each side of the crib. After long exertion he finally got on top of one of the railings and was afraid to drop down on the other side. He suddenly remembered some of his prayers and began to pray. He said, "Please God, help me to get over this fence to get a drink." He repeated this three times and then suddenly fell to the floor. After he got over the first shock of the bump he looked up toward the ceiling and said, "Never mind, God, I did it myself."

This is what has occurred in our great North American continent. For many years past we have been rushing madly toward great prosperity, peace, and happiness and we have overlooked the fact that some years ago we needed the help of God and derived benefit through the spiritual values of life. In our great enjoyment of extreme blessings we became independent, forgetting our obligations to God, and tended to leave religion and the church out of our lives. But even this did not eliminate our consciousness of a real appreciation of spiritual values. That appreciation remained ready to be quickened into a flame of enthusiastic and zealous religious fervor the moment we believed this was necessary. Today we are in a situation where the thinking man and woman realizes that

he has neglected God and given too little attention to the spiritual values and is now about to look to these for the help he knows he must have in order to save himself from the very conditions he created through neglect of them.

The truly progressive and properly developed mind in this Western World realizes that after all is said and done the spiritual things of life are the immortal things, the permanent things, and the things which give man the greatest happiness, prosperity, contentment, and peace. He is even beginning to realize that his very health is dependent upon spiritual attunement and a negation of dependence upon material things. It is in this very country that a great thinker analyzed and discovered a fundamental spiritual truth and proclaimed it to the world. This truth was that the diseases and ill health which had enslaved man for so many centuries were of the material part of man, the finite, transitory, temporal part, while the true spiritual self could not suffer, could not know pain and could not be diseased.

That great truth has spread throughout the world and is now a popular thought here in America. Even the most advanced Orientals, with all of their strange mysticisms and mystical beliefs had not evolved to that point of understanding where health and disease were given their proper values. So even in this great and fundamental principle America took the lead. And hundreds of other movements—aside entirely from the work of the Rosicrucians—have made the people of the Western World realize that man is essentially a spiritual being and that the only part of him that can enjoy the real and permanent blessings of life is the part that is not material or mortal.

The man who appreciates the spiritual values in life proceeds to develop these values in himself. He realizes that the spiritual nature within him, if of any value to him, will become of greater value through greater attunement with the higher spiritual forces of the universe. By purely analytical reasoning and without the light of ex-



perience, he is forced to come to the conclusion that if the spiritual things in life give him greater peace and happiness he must seek greater and more intimate contact with the God consciousness and associate himself with the Divine principles of life in order that he may have the utmost of spiritual blessings.

Once man begins the process of spiritual development he finds not only his health improving but he finds a greater freedom from worry, anxiety, and the torments of earthly tribulation. He also finds a power developing within him that brings him greater mastery in the control of his affairs and in the direction of the affairs around him.

Again I say, to the same degree that man interests himself in and becomes cognizant of the spiritual values of life will he find himself being attuned with the constructive, harmonious forces of the universe. He will find his efforts crowned with greater success if they are measured by spiritual standards. These need not be dogmatic or doctrinal religious standards but purely spiritual ones which rise above and transcend man's attempt to limit them by creeds or dogmas. He will find his companionships changed and becoming of more value to him. He will find his associations being led into other channels of a more dependable and a more mutually helpful nature. He will find cooperation through the spirit of brotherhood more truly demonstrated in all of his affairs. He will find his vision of life enlarged and adjusted to a more truthful, peaceful, and

a more comprehensive understanding than ever before. He will find his intuition and his power to discern more keen and more dependable. He will find his own spirit of control and direction enlarged and made more potent. He will find himself above and beyond the petty, the sordid, and unpleasant things of life. He will find also that the waves of material depressions and the earthly cycles of mortal influences pass beneath him or around him and affect him in no way.

If we analyze those who have attained the greatest happiness in life or the greatest contentment and peace, and who are enjoying all the blessings available, we find that these persons are those who give first consideration to the spiritual values of everything with which they have to deal, including their friendships and business associates and plans for work or industry and their contacts with mankind generally. It behooves all of us, therefore, to return once again to a greater consideration of the spiritual things of life and to quicken and bring to the outer consciousness the deep rooted appreciation of spiritual things which is our Western World heritage.

Again I say also that my experiences with thousands of members and many hundreds outside of our organization prove that our spiritual valuations and our appreciation of the spiritual things in life will bring us the greatest degree of success and will carry us through the most trying periods and circumstances when nothing else of this material world, even its greatest symbol of gold, will do so.

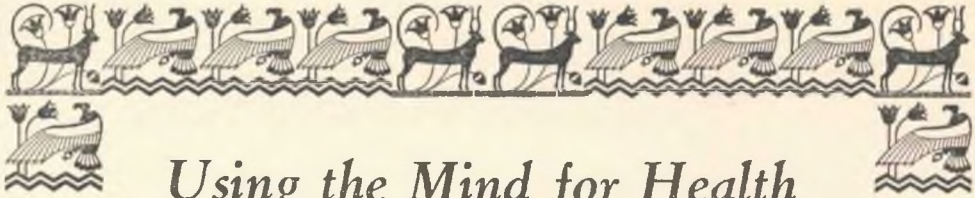


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## Using the Mind for Health

CERTAIN DEFINITE PRINCIPLES WILL PRODUCE  
DEFINITE RESULTS

By DR. WILLARD DAY, F. R. C.



THE other day I had an opportunity to visit a large city where I was born and educated and from which I moved to another city fifteen years ago. My first three years of medical practice were spent in this former city and upon my visit I made it my business to call upon one friend who had been of great help to me during those first few years of medical practice. This friend operated a very large and successful drug store during the days I was living in his city and I was surprised in calling on him recently to find that his store had greatly enlarged and that he was doing a very fine business despite the fact that his drug department was a very inconspicuous and small feature in the rear of the store.

As I stood there in the front part of the store and looked around at all of the counters with every conceivable kind of merchandise on display and saw the very large and busy soda fountain and the many show cases filled with beauty remedies, hair tonics, perfumes, and other things having no real connection with medicine or drugs, I asked my friend what was really responsible for the great change that had taken place in the drug store business.

He frankly told me that if he now had to depend upon his prescription department as he did in the olden days he would not make enough money to pay the rent, let alone pay other operating expenses and clerical hire.

He also frankly admitted that he made more profit in one week out of the beauty preparations and perfumes than he made out of his prescription work in a month.

"People nowadays are spending more money on making themselves keep well and look well than they are spending on trying to cure disease," he said.

I agreed with him for I had found in my own practice in recent years that I was called in to more homes for the purpose of diagnosing a condition and relieving the people of any worry as to what was the cause of their illness than I was for actually treating the condition. Reviewing with this friend of mine, later on in the evening, the general trend of my medical practice and the trend of every modern and up-to-date physician, I discovered that after all my business was not so much that of curing disease as preventing disease. Even in the cases where I am consulted at my office or called to the homes of persons who are ill I find that in most cases I have diagnosed the conditions and told them honestly what was wrong they have thanked me, paid me and required my services no further.

Now this is not an indication that my diagnosis was one which they did not like or did not agree with or that my services were unappreciated and that I am dismissed for incompetency, for I find that my business is increasing among persons who have come to me many times for a diagnosis or a few suggestions and have not asked for treatments but have sent for me again and again merely to learn what is wrong. In fact, most of my patients

*Four hundred twenty-four*



are so pleased with what I tell them that they not only make me their regular family physician but constitute real boosters throughout the community.

What is it, then, that I am doing for them that makes them place their confidence in me and feel that I am truly serving them? In discussing this with my friend we came to the following conclusion. First of all, I am perfectly honest and frank with every patient and I do not exaggerate a slight cold into a frightful possibility of pneumonia or something else, and I do not interpret the symptoms of a mild case of indigestion as a sure sign of complicated conditions which will require long treatment and much medicine, and I do not urge operations for every slight complicated internal condition that can be straightened out otherwise, and I do not suggest medicine of any kind or even my professional attendance when the cause of the trouble and the conditions plainly indicate that a little rest, a little change in diet, and a few natural remedies will assist Nature in making a complete cure.

My friend argued with me, and finally convinced me, that there was even more back of my services than what I had realized. He called my attention to the fact that my frankness and my general attitude probably encouraged my patients in believing that not only Nature's regular process but the mind of the patient would eventually bring about a cure. This caused me to realize that during the past six or seven years, as a member of the Rosicrucian Order and a deep student of its teachings and principles, I had become convinced through many experiments and many, many demonstrations that the mind in man has a very considerable control over the actual physiological conditions in the body. This conviction on my part was undoubtedly being conveyed to the mind of my patients by the things I said to them and the simple recommendations I made.

My druggist friend called my attention to the fact that my patients were not the only persons in the country who were using less medicine and less drugs each year, for in his neighborhood

and in the neighborhood of every drug store or chemist shop the same conditions could be found. The first great change that took place in the drug business was the elimination of the many patent medicines or "cure-alls" that were once very popular in America. Today not 2% of these things are called for as they were fifteen or twenty years ago. We may say that public education, pure food laws, and the prohibiting of the sale of many of these remedies has caused people to lose faith in them, but faith is not lost in old standard customs and habits until there is some demonstration or some manifestation in our lives which prove that the new aids or new methods are better. In other words, public education and public lectures against the use of remedies would not have gradually eliminated them from our lives if we had not also found by actual experience that we could get along without them and that there were other ways and means of helping ourselves when in physical distress.

My friend also pointed out to me that the next great change was the gradual elimination of the use of prescribed medicine. Every physician gradually cut down the number of prescriptions and finally patients no longer expected medicine and were surprised when it was prescribed except in very serious or complicated conditions. Here we came to the conclusion that a number of principles were involved. First the teachings, lectures, and writings of the various New Thought, metaphysical, Naturopathic, and Christian Science movements were responsible for teaching men and women that absolute faith could not be placed in medicine whereas the mind in man could be relied upon to assist Nature in making cures in almost every case.

Secondly, physicians learned that they could not continue to have the confidence of their patients and meet the changing consciousness of the public unless they too changed their attitude and agreed with the beliefs and convictions of the public. I remembered well my own gradual change in this regard ten or more years ago when I began asking my patients whether they had faith in medicine and





wanted any. Those that still had faith in it were given some and those who said they wanted none were told how to help themselves through dieting and natural methods. Gradually, however, I learned not to even ask the question but to take it for granted that the average man and woman and certain young persons of the new generation, did not want any medicine if it could be avoided. Today I think that I write a prescription perhaps for only one or two out of every one hundred patients and then few of the old drastic remedies are prescribed.

This shows that a very remarkable change has taken place in the consciousness of the people of the western world for I understand that in many of the foreign lands medicine is still freely used and remedies are freely purchased for every conceivable ailment as cure-alls. I do not know how true this foreign condition may be as stated but I can speak for conditions here in America.

Now what is it that the people of the present generation have discovered? It cannot be that they have merely lost faith in medicine for that would be only half of the change that has taken place. Losing faith in one thing means that you have placed your faith or transferred your faith to something else. It may be true that we do not have as much illness as we had many years ago although I believe that a careful analysis would show that there are just as many persons having just as many strange symptoms at times as heretofore, but they do not become so frightened and do not call these symptoms an indication of real illness and do not rush to a physician or druggist as readily for some help as they used to do. The great truth of the matter is that not only has the American public and the intellectually thinking people of all parts of the world lost faith in medicine, but they have transferred their faith to the divine mind and constructive forces that reside in their own beings.

It used to be argued that the mind could not have any real control over matter whether that matter was living or dead. It was finally argued, by those who contended against the rising

power of the new movements, that mind might affect mental conditions in our body but could not affect the physical conditions of the physical parts of our body. I soon learned the fallacy of this claim and I must presume that millions of others have learned how untrue this is. In a clinical demonstration of the power of suggestion while in a sleep state I have seen a water blister formed on the arm of a man or woman in fifteen or twenty minutes solely through the use of suggestion which intimated that a cold lead pencil was a red hot iron burning the flesh. Now it may be claimed that while in certain mental stages a suggestion will be taken at its face value so far as the mind of the person is concerned and that we may confuse the mind by placing a cold pencil against the flesh and suggest that the extreme difference of temperature is due to heat instead of cold and that for a few moments the mind of the person may mistake coldness for heat, but the fact remains that after the pencil is removed and without any further suggestion, the flesh itself in all of its physical consciousness shows that it too has been affected by the suggestion and is proceeding to produce a red condition of the flesh where the pencil had been held and gradually manifests a water blister. I have seen other clinical demonstrations where the flow of blood from an open wound has been controlled by suggestion and even by the mental attitude of the patient himself. I have seen the pulse beat controlled at will through the mental influence of the mind upon the body so that the pulse increased or decreased as desired. I have seen many other demonstrations that absolutely convince me and would convince any sane and rational person that the mind in our bodies can have and does have at all times a direct influence and control over various physiological conditions and functionings.

Now if this is true it should be a very simple thing to use the mind to correct a wrong condition because a wrong or abnormal condition is abhorrent to Nature and is inconsistent with the creative processes going on within the body and is contrary to the har-



monious principles of the universe. In other words, it should be easier to remove a blister from the finger or arm than it would be to create one through the use of mental power or mind. Creating a blister in such a fictitious manner is to work against the normal functionings of the body and to bring an abnormal condition where it is not necessary. This must be more difficult than the process of correcting or remedying something that is wrong. Why then should not a condition of indigestion, for instance, be easily and quickly controlled and remedied by the mind? All of Nature's processes would cooperate for every part of the consciousness of the body would be against such a condition continuing and every part of the consciousness would rejoice in cooperating to correct the condition.

Examining the common ails of the human race and analyzing them in a truthful and natural method we find that after all most of them are simple functional errors or conditions of a temporary nature which may cause extreme or slight inconvenience and distress but are not necessarily preliminary to more complicated conditions. This being true these simple conditions in their early stages can be easily and efficiently removed or corrected through the use of mind.

Every physician knows that his first method of procedure, when there seems to be some unknown or incompletely manifest condition present that by clearing the system through the use of a good physic will generally bring about immediate relief. In the olden days of prescribed medicine it was a common practice to prescribe and give a number of remedies but to be sure and give a good physic hidden somewhere among the elements of one of the remedies. I think I am safe in saying that 75% of the cases were started on the road to immediate cure and relief through this one factor alone and I know I am right in saying that constipation or subnormal functioning of the bowels is responsible for almost 75% of the conditions that manifest in the average case. Here we have a condition that is easily affected by the mind for it is a fact that the functioning of the

bowels is dependent upon the operation of certain nerve plexes and nerve impulses which are easily controlled by the mind.

I do not want to take the space to touch upon the many common ailments of humanity and point out their relationship to the nerves and mental faculties of man's being for no sufficient good would be served in this way to warrant the use of so much space. The less a patient attempts to diagnose his condition and the more he looks upon all physical conditions as simple abnormalities and uses the mind merely to correct whatever is wrong regardless of its nature and give Nature a chance through rest and diet to perform her regular work then quicker will relief come to those who are ill.

It is an excellent practice to have a physician diagnose the condition when it becomes complex or lasts more than a day, to make sure that there is no unusual condition present and to have whatever helpful advice he can give. To attempt to do all that is necessary, even with the mind, without some good advice from a competent practitioner of some kind is not recommended by any practitioner of any school. The practitioner or physician may not diagnose in the usual way but he will at least be able to give proper advice and help to relieve your mind of worry and concern and point out to you the fact that man is essentially divine mind and that this is an omnipotent power within the being of all that can supersede, dominate, and master every temporary condition of the flesh.

Generally in all physical ailments or temporary disorders Nature requires that the body be given rest and maintained in the proper degree of temperature and that the diet be changed. Perhaps the very best change in the diet for all conditions is to immediately fast. Fasting for two or three days during and after a physical trouble of any kind is sure to give the system a good cleaning and to allow Nature to correct many conditions. Fasting cannot injure anyone except they be greatly under-nourished and in need of immediate strength. Rest and sleep give all of Nature's processes, including

(Continued on Page 434)







## Psychic Development

ITS RELATION TO MENTAL AND SPIRITUAL DEVELOPMENT

By FRATER ROYLE THURSTON



PERHAPS in no other country in the world or among no other nation of people is there so much misconception regarding psychic development as we find in North America. I judge that in England and its dominions the misconception is not as great as among English speaking people on this side of the world because the attitude taken in the metaphysical and psychic journals of Great Britain conforms more or less with the correct understanding of the Orientals in this regard.

We are accustomed in this new land to doing things very rapidly and to taking short cuts to achieve all ends and to look upon time as a rapidly passing element in our life, and, therefore, we abbreviate all effort and especially all study and expect the Cosmic laws and principles to cooperate with us and make exceptions in consideration of our conservation of time. Fortunes are made rapidly in this new world, businesses come into existence and pass out in a very short duration, homes are rapidly built and rapidly torn down, streets and boulevards familiar to our parents and grandparents have long since changed their names or forms, prominent persons in every community are known for a short period and quickly pass out of our memory, and we think and move in a rapid whirligig of motion that allows little consideration for future permanency or for stability in anything.

We are quite accustomed to hearing that the young man who a few days ago was playing with the young men of our neighborhood as a high school youth is now successfully conducting cases of law in the court and before we know it we will be informed that he has retired from law practice and is settling down to a retired life of ease or grave concern. Young men who were just about to graduate from high school the day before yesterday, seemingly, are now owners of successful stores and have achieved their experience and knowledge as though in a dream over night.

It is not surprising, therefore, that we hear of advertised psychics, "mediums," fortune tellers, and mystics who knew nothing of their subjects a few days ago, but through mastering a brief correspondence course of twenty lessons, easily read in a few evenings or through attending a special class of seven lectures, are now capable of instantly attuning with the Cosmic or with certain unknown psychic forces and delving into the past, present, and future with high efficiency, making it possible for them to tell anything and everything we wish to know.

The time element does not seem to enter into such processes of psychic development as brought about their high attainment, and multitudes are convinced that there is some short road or quick method of awakening the so-called "solar plexus" or other mysterious psychic centers which turn an untrained and undeveloped person into a highly developed mystic in a few

Four hundred twenty-eight



weeks or a few months. As I have intimated above, such a common belief in magical development of the inner consciousness or inner abilities does not exist in any other part of the world but among the English speaking people, principally on the west side of the Atlantic.

What is even more puzzling is the attitude on the part of many sincere and honest seekers for psychic or spiritual development. After contacting a safe and reliable guide for their studies and development, they still look upon the element of time as something to be overcome and are restless, indeed, because their progress or development is not extremely rapid or almost instantaneous.

I wonder how many of these persons ever give thought to the subject in a rational way and arrive at the conclusion that psychic development or spiritual development must proceed not from mental comprehension, but from inner illumination and that the entire process is one of Cosmic control and direction? The most that any organization, acting as a school, or any individual acting as a teacher, can do, is to point the way. The Path can be clearly shown to those who seek it and the experiences of thousands who have gone along the Path can be outlined and presented as a helpful guide, but the actual journey must be made, not in a material sense, but in a purely Cosmic sense and in this regard, no guide, no organization, no teacher, can either shorten, lengthen, nor control the time element.

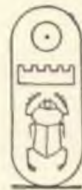
Within recent years there have been published a series of books for tourists with titles such as "Seeing Rome In One Day," or "Seeing Paris In One Day," or "Seeing London In One Day." So far as any benefit derived from attempting to use these books in seeing these cities in one day is concerned, the tourist would do well to stay at home in America and just read the book and visualize the things described. Common sense will convince the rational reader that the author of the book spent weeks in gathering the information he has condensed in the book and which he outlines as possible of seeing and understanding in one day.

*Four hundred twenty-nine*

The time element that enters into moving the mind through a city rapidly and pointing out various places with brief descriptions is not the time element that is consumed in moving a physical body through heavy traffic in order to cover the same ground. One of the safest guide books for European tourists is that published by Baedeker. But Baedeker does not attempt to control or consider the time element. He points out the paths that one may take and from the experience of himself and hundreds of other tourists he gives the benefit of their experiences and a guide of what may be seen.

It is up to the tourist, however, to journey along the path and to accept the conditions of travel and to submit to the time element as it manifests itself in his individual case. No two tourists starting out with such a guide book, intending to journey along one of the described paths or routes from Paris to Bordeaux, would make the journey in the same time, so far as days and hours are concerned, and no two individuals would have the same experiences, realizations, and ultimate benefits. The guide book, however, would serve to prevent unnecessary delays and prevent missing important points along the way. In order, however, that each tourist should derive the utmost benefit from his journey in accordance with the urges and desires which prompted him to take it, each tourist would have to give to each part of the path, to each hour of the journey, such time as would allow the inner self and consciousness or the mental understanding to respond and react. As I have said, this is a matter that is distinctly different in each individual.

Therefore, we see that the very best teacher, the very best guides willing to direct our footsteps along the Path to psychic realization and unfoldment, can only point out the way and give us the benefit of the experiences of others and then watch us work out our own progress in accordance with the time element as the Cosmic directs it. That some will reach the goal of their realization sooner than others is inevitable for two reasons.





First of all, the goal of one individual may be further away than the goal of another and the incidents along the way may require in one case or attract in another case, more time, consideration, and realization, than in the case of others. Secondly, the state of development or unfoldment of the beginner on the Path is different in almost every individual case and the degree of unfoldment necessary at each stage of the journey is considerably different in each case. These two factors, therefore, would be a determining consideration in judging the amount of time necessary to attain the desired or necessary unfoldment and the ultimate realization.

There is only this very distinctive and important difference between the tourist who starts on a long or short journey in foreign lands and the beginner who starts out on the Path of revelation and unfoldment. The tourist is never anxious to reach the end of his journey unless he is limited by worldly affairs and must return to his home city at a given time. Even then, while he recognizes the necessity for hurrying, he is never really anxious to reach the ultimate end of the journey. He hopes that each day will be a month long and each hour as long as a day, and he hopes, also, that from sunrise to sunset some miracle will occur and lengthen the period beyond all reason that he may proceed slowly and enjoy to the fullest, every minute of his travel.

The seeker on the Path for unfoldment, however, becomes over-anxious at the very start, to reach the ultimate end of his journey and to make each hour as short as possible. While the tourist stays up as late as there are any lights burning in the city he happens to be in and dreads going to sleep for fear he will miss something, and rises at the earliest hour possible to see anything, the student on the Path of psychic development and unfoldment wishes he could go to sleep and sleep for a year and wake up and find himself fully developed and ready to manifest all of the Cosmic powers within him.

In fact, I exaggerate the length of time he would be willing to sleep, for he would like to sleep not over a week

and have the ultimate results perfectly manifested. He dreads every one of the little experiences and thrills of the process along the way, whereas the tourist delights in every little incident and makes a record of them, photographs them, and tries to remember them and relate afterwards as the greatest thrills of his life. The tourist realizes that the real attractiveness of the entire journey are the incidents on the way which will be the stones or structures of the temple of knowledge and wisdom which will be his possession at the ultimate end of the journey. How precious each of those stones are to the tourist on land. To many of the seekers for psychic illumination, however, the little experiences of each day and each hour are not looked upon as precious jewels that will shine with splendid glory in his ultimate crown, but as balls attached with chains to his ankles which seem to make his journey slow and uninteresting.

And what basis is there in history or in any of the sacred writings or spiritual revelations of the past for this peculiar idea that psychic development can be attained rapidly or through any short cut? Let us turn back the pages of history and experience and of divine revelation to the greatest and most perfect instance in all human knowledge. This illustration is the life of the great Master Jesus. The statements of all the Christian churches based upon selected passages of the Holy Bible are presented to us to convince us that Jesus was foreordained and pre-destined even before He was conceived in the womb of His mother to become the greatest of all masters of divine and human wisdom. His mother knew this and the three Magi who came to His birthplace reminded her again that here was a child who was to become a Supreme Master.

His attainment of such mastership was not the result of an after-thought later in life nor the result of a conclusion that He came to after His boyhood days had passed, nor was it something that He sought for in a brief time and received from the Cosmic as an instantaneous benediction and blessing. Whether we accept the

*Four hundred thirty*



Oriental records and reports as given in the book "The Mystical Life of Jesus," which constitutes one of the volumes of our Rosicrucian Library, or whether we accept the orthodox Christian, though brief historical outline of His life, the fact remains that Jesus was a profound student of religion and spiritual wisdom and devoted His life to His development at even an early age.

In His twelfth or thirteenth year, He already manifested great wisdom and knowledge to the learned men of the synagogue and His answers to His mother in His youth regarding His tarrying at the synagogue indicated that He was spending His time and all of His thought in devotion to God's work and the development of His spiritual powers. However, even though this shows that He had begun His studies and development at a very early age, all of the Christian records and all of the Oriental records show that He did not manifest any degree of supreme spiritual power or any degree of psychic unfoldment until His baptism when the final stage of the processes made their sublime manifestation with the coming of the Holy Ghost into His being.

Think of the years that He gave to His development and preparation and unfoldment, despite the fact that He was preordained to have this development and had every advantage, even beginning with the word issuing forth from Heaven which became incarnate in His flesh at the time of His conception. If the greatest of the decreed and pre-destined masters required time and study for development, why should any of us, born with less preparation and Cosmic decree, expect to attain any unfoldment in less time?

And may it be noted that all of the records, both Christian and Oriental, agree in the fact that after Jesus had been mentally prepared through study and keen analysis after long contemplation, He was beset by the Cosmic laws of temptation in order to further strengthen and fortify His determination and make Him still worthy and more prepared for the last degree of His unfoldment. He did not give up during these temptations and allow

himself to be convinced that He was progressing too slowly, or that the system He was following was not rapid enough, or that His instructor or teachers were holding Him back for some ulterior motive, or that the effort was not worth while; for if these beliefs had entered His mind or had ever affected His attitude, He would never have attained the ultimate aim of His life.

Even His disciples, who were carefully selected because of their spiritual insight and deep and profound sincerity and unquestioned loyalty and determination and above all their quick reaction to spiritual values, followed Jesus through all of His spiritual ministry, studied under Him for a number of years, and had the benefit of the most marvelous experience and demonstrations before they became evolved or reached the point of unfoldment where they were able to manifest any degree of true psychic development.

Not even during the lifetime of Jesus while He was still with them and able to answer all of their questions and gave them every possible benefit of personal guidance and experience, did they receive any manifestation of their own developing power and unfoldment except as indications that something was going on within them and which they probably did not understand. It was not until the Crucifixion and the retirement from their association did the disciples of Jesus receive the Holy Ghost and through it the power which had been developing and for which they had been preparing.

It is evident, therefore, that something more than mere study, something more than the mere mental intellect or mere comprehension of laws and principles, and something more than right living and right thinking is necessary to complete the process of spiritual unfoldment and psychic development. While the mind and brain are being rounded out in the fullness of true comprehension and while the intellect is being developed that it may see all things in their true values and comprehend God's laws in their true Cosmic relationships, something more than all of this must take place within the divine consciousness of man to





prepare him and unfold him for the incoming of the Holy Spirit and the divine power that will represent the ultimate unfoldment.

Personal contact with the great teachers has no advantage over the study of the *profound laws without a teacher*. The disciples of Jesus were more intimately associated with Him than those great saints of divine and spiritual who were born after Him, studied after He ceased to be on earth, and attained great power without ever having known Jesus personally. Yet this intimacy, this contact with marvelous miracles, this reception of personal instruction and demonstration did not shorten or quicken their period of unfoldment and development one iota.

All sacred and mystical literature distinctly states what Jesus intimated to His disciples and to the multitudes that spiritual development and unfoldment is individualistic and no man can see God for another and no man can give another the spiritual light that must grow within him. The students on the Path, the adepts, the highly developed in mysticism must journey alone and very often the benefits of silent study and especially unassociated with contacts with others of like mind is the greatest advantage that any true seeker can have. History is replete with the records of marvelous attainments in a spiritual and psychic sense made by those men and women living as anchorites on mountain tops or valleys or shut away from the world where they could spend their symbolical forty days and forty nights or forty years in preparation, study, contemplation, and unfoldment.

The advantage of a school or a system is admitted by all of the great masters. Jesus urged them to come together occasionally in His name. This was the foundation for His church, for His entire institution and system of guidance, but you will note that the entire system advocated by Him and every other great master was not for the purpose of cutting short the time and not for the purpose of examining the development of one another in order that they might progress more rapidly, but merely for the pur-

pose of guidance and the receiving of instruction based upon comparative experiences.

This is the sort of guidance and instruction that the Rosicrucian Brotherhood holds out to all individuals. It is not a school of dogmatic philosophy or sectarian religion, but a school of comparative human experiences and of manifest wisdom revealed to multitudes and found to be true and eternally true. The Brotherhood acts as a companion, guide, as a leader, as a teacher, but not as a substitute for any individual's development. It cannot supplant what must take place within each being, but can simply supplement the individual experience with the experiences of multitudes and through the study of these experiences reveal a greater and better understanding and comprehension of such experiences.

There is a very potent, though subtle power that manifests itself through spiritual association. Jesus said that where many or any were gathered together in His name, in the name of the Christ consciousness, there He, the Christ, would be. Where any are gathered together in attunement with God, there God is most likely and most efficiently manifested. Where hundreds or thousands are associated in mutual bonds of sympathy and understanding, in ties of fellowship and cooperation, in mutual help, in their studies and experiences, there is a power present that is of direct benefit to each one.

Much is said at times of the universal mind, meaning the mind of all beings focused in sympathy upon certain principles with universal agreement. We speak in mundane matters of public opinion and the power it has in worldly affairs. The only difference between the universal mind and public opinion is in the degree of the spiritual nature of the thoughts held in the mind of all beings and the relationship of these thoughts to universal things. If public opinion in any community or any city or nation representing the identical thoughts and agreements of the mass consciousness, is a power in worldly things to such an extent that it moves men in high positions to ac-



cede to it and recognize it and even affects the decisions of kings and emperors, think how potent must be the spiritual power of the universal mind when it is composed of spiritual thoughts held in the minds of thousands of beings associated in spiritual companionship devoted to one noble spiritual ideal.

The Rosicrucian Brotherhood has as its objective many spiritual, as well as practical ideals, and even the practical ones are those which are above the commonplace things of life. Back of the whole scheme of the worldly life of each individual in the organization is the sublime desire born and inspired in man through Cosmic urge, to achieve unfoldment or psychic development leading to true mastership of the individual. Since this is the ultimate and unquestioned aim of each who enters the organization, it becomes the dominating thought and the controlling factor in the thinking and living of each individual member. All of their affairs, like all of their reading and all of their understanding, centers around the attainment of this one noble and ultimate aim. This in itself focalizes a wonderful power which each in the association senses and finds efficiently manifested in times of attunement. This is the great purpose of the organization, aside from its guidance and instruction, and it is such association with the resulting powers of a spiritual nature that is offered to all of the seekers for psychic development and spiritual unfoldment.

Realizing, therefore, that while cer-

tain mental and intellectual progress must be made in the comprehension of laws and principles, a certain process of spiritual unfoldment from within must take place, the time element becomes secondary, if of any consideration at all. Each day, each hour, brings through the studies an intellectual comprehension of universal principles, another degree of mastership in a purely mental sense, while there is also an accompanying degree of spiritual unfoldment. Each degree of such intellectual comprehension and advancement and each degree of unfoldment brings its thrills of experience, its power of mastership and its conviction of the evolving truths that are gradually forming the character of the inner self.

These daily and weekly experiences are the jewels that will form the beauty of the eventual crown and are like the stones that form the structure of the ultimate experience of the one who journeys through foreign lands. Each of and by itself may be minute and inconsequential in the great scheme of things, but the attainment of each one is a blessing and a benediction and a rich reward for the day and the accumulated mass of these things constitutes the building of a new individual which, when once completed and ready to manifest as new spiritual and regenerated being, makes the image of God in which we were all designed, but to which sublime state we must attain gradually and carefully.



#### IMPORTANT ANNOUNCEMENT

The Emperor has issued an official proclamation in accordance with the annual procedure, stating that the Rosicrucian year 3284 begins at sunrise on the Pacific Coast on the morning of Saturday, March 21. All lodges and groups holding or participating in the annual sacred feast and installation of new officers, shall arrange to hold such ceremony either on Saturday evening, March 21, or some time on Sunday, March 22. The sacred ceremony will be held in the Supreme Lodge at Rosicrucian Park, San Jose, on Sunday evening, March 22, at seven o'clock. All members of the Order desiring to participate in the ceremony at the Supreme Lodge are cordially invited to be present.





## USING THE MIND FOR HEALTH

(Continued from Page 427)

the workings of the mind, an excellent opportunity to do their very best. Retiring, therefore, to one's room and going to bed when ill is not a submission to the dictates of the flesh nor submission to the fear of our minds. It is simply obeying Nature's law. Having someone come and diagnose our condition and tell us what to do is likewise not an indication of submission to the dominance of the physical self. What is needed is a rational under-

standing of these principles and a rational system of practice.

I hope that what I have said, based upon long experience, and with a realization that a physician's real duty is to speak the truth and to serve his patients to the best of his ability, will help you in appreciating the greatest truths of the Rosicrucian teachings, which enable you to build up the influence of the mind through the exercise of it so that you can easily and efficiently call upon this divine gift which you possess in the immediate treatment or relief of any condition that can be corrected by it.



## Starting Our Lives Over

ROSICRUCIANISM CAN BRING REGENERATION WHEN  
WE ARE ANXIOUS FOR IT.

By DR. CHARLES FAYETT, K. R. C.



NE of the great dreams of the early alchemists and mystics was the discovery of the Elixir of Life, the Fountain of Youth and the principle of regeneration. These things, not as separate marvels but as associated manifestations of Cosmic power were sought for diligently not only in the fields of chemistry, biology, ontology but in the spiritual or Cosmic world. If we read hundreds of books that were published in the Middle Ages by these mystics we might become impressed with the idea that all that the ancient mystics and especially the Rosicrucians sought for was the secret of transmuting base metals into gold and the secret of transmuting their present lives into a new life with newer power, faculties, and abilities.

Today the search is the same but the thoughts associated with the search are expressed differently. The average man and woman seeking the aid of the

Rosicrucian Order today is anxious to start life over and to begin anew in the struggle with the everyday obstacles to reach the desired heights and the ultimate goal of our ambitions. We have given new names to our desires and new terms to the processes used but our dreams are identical. We come to a point in our lives when we realize that we have either been a complete failure or that we are far from being successful and must either re-trace our steps on the path we are treading and start out on a new path or suddenly change our way of making progress and make each step more productive.

In dealing with this matter for over twenty-five years I have found that the average seeker for help and guidance in reaching a higher goal in life has come to the conclusion that nothing short of a new start or a new beginning will suffice. Even though this conclusion is more or less definite in the mind of these seekers for a new path, the method whereby such a change may come into their lives is a

Four hundred thirty-four

*The  
Rosicrucian  
Digest  
March  
1931*



very vague conception indeed. In fact, the average seeker gives little thought to what must be actually done in order to make this new start in life but holds before him the one conviction that a new start must be made.

It is perfectly true that the Rosicrucians have held forth for many centuries that through their teachings and through their practices and experiences, through their guidance, the sincere seeker can find regeneration and a new start in life. This positive claim on the part of the Rosicrucians and the very evident fulfillment of that claim in the lives of so many thousands of persons in past history who have voluntarily paid tribute to the Rosicrucian work, has brought thousands of persons to the threshold of the organization seeking this mysterious regeneration in all sincerity, and it is to these persons now approaching the threshold of the Order with their petitions for help and to those thousands of other persons who are just across the threshold and dwelling in the first chamber of the organization that I wish to speak and help with a few analytical thoughts.

It is unquestionably true that when anyone of us discovers that we have made either a failure of our past lives or that we are on the wrong path leading to nowhere and accomplishing nothing that a few minutes reflection will convince us that if our past has been wrong and unsuccessful it is due to the way we have been thinking and our lack of understanding of the necessary principles, plus a lack of ability to use certain powers and faculties which other persons use freely and efficiently. We may try to analyze our station and attempt to console ourselves with the thought that our past failure or past medium degree of success was due to the fact that we were not born of wealthy persons, or not born in fortunate surroundings, or in fortunate contact with persons who could help us, and we may try to console ourselves with the further thought that if we had been born under different conditions and cast in a different environment we might have had more success. But such thoughts when

honestly examined become weak in their power to console us and less impressive in their importance when we recall that many men and women born in the most unfortunate and humble circumstances of life, in very poor and primitive environments, have risen to great heights without any aid or assistance on the part of any influential person. An honest analysis of the matter gradually convinces us that after all our individual failures are due to our individual and personal understanding and practices.

It is this growing conviction that tempts the sincere ones to believe that if they change their way of thinking, change their comprehension and understanding of the principles of life, and lay aside the wrong practices and adopt new ones, a change can take place in our lives and start them upon a new career leading assuredly to a realization of our desires and ambitions. If our analysis of the cause of our failures and dissatisfactions in the past did not convince us that these things were due to the lack of personal power or personal abilities or personal understanding, we would not seek to bring success and happiness into our lives by making a new start. In other words, if we were convinced that environment and the Fates were responsible for our conditions and our position in life then we would find no hope in any possibility of a new start unless we could change all of our past inheritance and stay the hand of destiny.

I find, however, that the average seeker who comes to the threshold of our organization thoroughly convinced that the Rosicrucians can help him to make a new start and to find regeneration and the beginning of a new career also believes that this new start can be made suddenly and that as though in the twinkling of an eye the recent status can be changed and all obligations, or obstacles, all deterring factors completely wiped away and a new path bordered by flowers and posies and sun-lit with the warmest rays of light can be spread before him in a miraculous manner.

Let us look at this matter sensibly and see just what the Rosicrucian





organization does do for these sincere seekers and what we can expect in the way of real changes constituting the start of a new life. In the first place, joining the organization and beginning its studies as a member of the Society does not by and of itself, bring any real change into our hearts and minds except to the degree that we pledge ourselves to voluntarily lay aside those wrong practices and false conceptions which we have discovered to be detrimental. If the sincere seeker just entering the organization will analyze his past and discover the things that have interfered with his progress and will whole-heartedly cleanse his mind of all conceptions of life's principles and start his new career with the organization with an open mind and a clean slate so far as his habits and practices are concerned, he will undoubtedly make the greatest change in his life that can be made suddenly. From that moment on, however, his progress must be gradual and the changes that are to take place must be slow and incidental in manifestation.

Many members seem to think that by joining the organization the highest officers and workers will immediately affect the environment and surrounding conditions of the member and thus give him a new start. Now if it were possible for the highest officers to wield some magic wand and instantly change the conditions and faculties that surround each member and transmute them from undesirable elements into the most fortunate and desirable ones it would be equivalent to taking the member bodily out of his home and out of his social and business sphere and placing him in a new country among strange people and among entirely different habits and customs. Would this necessarily mean a change in the life of the individual and would it mean a change for the better? Is it not true that if a sudden change of this kind was made in the life of an individual that it would take time for that individual to gradually adjust himself to the new conditions? If, for instance, we took a man who was living in humble circumstances, surrounded by

illness or sordid conditions and connected with unfortunate business activities and burdened with heavy responsibilities and obligations, and placed him suddenly in a family of cultured and highly educated persons of wealth and social standing with an opportunity of immediately associating himself with a progressive and successful business and coming in contact with helpful and influential friends, would he not find it necessary to gradually change his understanding and comprehension and his ways of living so that he harmonized with the changes that surround him? Could he instantly, or quickly, or even in a few months' time adjust himself to the new circumstances and derive from them the utmost benefit?

We may see this sort of thing done in the moving picture plays or in novels, but I ask each one of you to consider it from the personal view-point, and try to picture the problems that would confront you if such a change was suddenly made in your life. You will admit that the first thing you would have to do would be to study or contemplate and analyze and gradually comprehend the new ways of thinking and acting, the new customs and habits, the new view-point on every issue, the new vision from every angle in order that you might relate yourself properly to every incident of your daily life. Unless you did this you most certainly would derive no benefit from your sudden change, and would probably be more unhappy and less successful than you had been in the past. Therefore, you must realize that even if the organization could magically change your entire surroundings in the twinkling of an eye, or in a few months' time, it would not necessarily mean that you would be changed also and derive any benefit from the change.

Fortunately, the organization does not claim to make any such changes in our lives, and, happily, the process of regeneration begins with us and not with our environment and our surroundings.

The organization realizes that sudden changes either within us or around us are not fortunate or beneficial in any sense, inasmuch as they would naturally resolve themselves into revolutions



rather than evolutions of our present conditions. For this reason, the work of the organization is carefully and systematically graded so that the changes take place in a manner least likely to disturb the harmonium of our present status and most likely prepare us to thoroughly understand each simple change before another one is instituted. I have come in contact with many educators, many engineers of economical problems in life and many workers in behalf of human welfare and they have all agreed with me that the system used by the Rosicrucian organization in gradually changing the comprehension and vision of the individual before instructing him how to bring changes about in his environment is the most efficient and the most harmonious way of bringing about permanent results.

Each new lesson or lecture of the work, each demonstration of simple principles, each helpful suggestion sent in the many letters of personal guidance, carries with it the conviction of understanding of a new law or the working of a new faculty within our beings upon which we can always rely and which we plainly see can serve us in many ways. Each change in our understanding and comprehension not only eliminates and casts out forever some former erroneous or false conception that has enslaved or held us back in our progress, but it broadens our vision and gives us a new viewpoint and, therefore, a new power to use in the mastership of our lives.

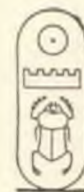
Each new experience which we have, as a result of our lessons, or as a result of the help given by the executives of the organization, or by the various department workers, not only demonstrates to us how the principles work, and not only helps us in overcoming some immediate problem or obstacle, but convinces us of the correctness of our new way of living and the dependability of the path upon which we have started. Thus we journey along the new road as though we had just been born again into this world, learning for the first time, the great knowledge of life itself. In fact, this is the only way that we must look upon our new start, once we have sincerely entered upon the path. We must look

upon it is though we had been born again and have left behind, as though part of a previous incarnation, all of our previous beliefs, practices, customs, and habits, and now face the world with a blank mind or an open mind, ready to receive new knowledge as a child receives its first lesson. With such an attitude the new member soon finds that while adjustments are taking place within him and consequently around him and in his relationship with his environment, and while these adjustments cause some disturbance and often make for a restless period, lacking in many of the essentials of peace, harmony, and success, it is only a temporary period of adjustment that will soon be overcome and be followed by the enjoyment of the new blessings which result from the adjustments.

We cannot change from one social position to another, from one business activity to another, or from one field of thought to another, without passing through an intermediate stage of restlessness and lack of harmony and peace. But even when a building is in the process of alteration and looks its very worst, those who are most concerned realize that whereas the present status is far worse than the previous objectionable conditions and nothing like what is hoped for and planned for, still there is the definite knowledge that when the changes are completed, the hoped for benefits and blessings will become evident and manifest.

From the very beginning of membership in the organization, the surprising revelations of great truths supplanting the false misunderstandings, we have had clearly pointed out to us that while we must change our viewpoint and change our practices and habits and while we are sure to be restless for a while in making these changes, we know that the new revelations will constitute the foundation of the blessings we have been looking for, and gradually these principles come into play in our every day affairs and before we realize it we find ourselves mastering situations that used to trouble us and occasionally held us within unpleasant limitations.

We find ourselves possessing new power to create and bring into manifes-





tation, new expressions of life, new results in our activities, and more success in our plans. As the weeks and months pass by, our advancement becomes not only more definite but our victory over past conditions and our ability to attract the things we desire become more manifest to us and to our friends and acquaintances and soon we are enthralled by the attainment we are making and our rapid approach toward our goal.

It is here at this point that the progressive ones begin to change the standard of his goal and the ideal of his life. Just as he begins to realize that he is nearing the realization of that change he dreamed for so many years, he discovers that he has the ability to create a bigger and better and a more glorious goal or ideal for his life and he begins to embellish and ornament the picture he holds as the ultimate realization. This makes his goal a little more distant and lengthens

the journey he must take, but all the while he is experiencing the joy and happiness of realizing the things that he had previously set as his standard in life now become to him a continuous journey of new realizations of accomplishments. His health improves, his power increases, his desire to live longer becomes a dominant factor and life itself is now a great book with many chapters constantly being added, while he journeys on and on and enjoys every page of the story, hoping that the end will never come, for in the realization of his ambition and in the enjoyment of his hopes, life is one grand song.

Let us all keep these things in mind and remember that the great changes in our lives must begin first of all within us in a subtle manner, free from outward demonstration or manifestation, until we are ready to re-create our surroundings and adjust ourselves harmoniously with them.



## Faith Through Science

A LECTURE DELIVERED IN MONTREAL, CANADA

BY SUPREME COLOMBE ZINA



IN discussing the subject of Faith through Science, I do not mean to dwell on the details which this question may involve, but rather to confine myself to fundamental points, as I see them. First, we should endeavor to reach some understanding of what Faith is.

Faith is an inward acceptance of, an act of adhesion of the mind to, certain propositions as real and trustworthy, to an idea as true and obligatory, or to a thing as beneficial. A few examples of

this would be as of faith in God, faith in a friend, faith in moral law, or in medicine. Faith is subjective and personal, being the full and complete acceptance of a truth, or through revelation as in the case of religious faith.

These definitions apply to people in general. To the mystic, however, Faith consists of absolute confidence in the workings of laws and principles, which he tested and demonstrated. Those principles are to him, knowledge, the result of his experience.

Now the sum of all that has been said, leads us to see that the object of Faith is Truth. On the other hand,

*Four hundred thirty-eight*



the object of Science is also Truth—i.e., knowledge of facts, laws and approximate causes, gained and verified by exact observations and correct thinking.

Although the object of Faith and Science is the same, their mode of attaining it is different. Faith is a prior knowledge and deductive reasoning, primarily subjective in its inception; while Science is a posteriori knowledge and inductive reasoning, primarily objective in its investigation. This distinction, however, applies only to the method and not to subject, love or application of Truth.

Sometimes Faith and Science are contrasted. This is because Science is departmental, given more to the consideration of the particular and incidental, than to the general and inclusive, as in the case of Faith.

Faith through Science is reached through a gradual evolution of the student seeker, after he has reached a phase beyond and above the physical, in the never ending cycle of having used Faith as a premise from which to build. I refer here to theories concerning various physical manifestations, later coupled with fundamental laws established through observation.

Scientists play the melody of cause and effect, to the key of tracing causes through effects. A physician observes and watches symptoms develop in his patient, thereby diagnosing the cause of the illness and gives treatment accordingly. The chemist goes into his laboratory and puts a few drops of water under close examination, announcing such results; that water is a compound of two known elements, hydrogen and oxygen. He makes note, therefore, that the result of the certain combination of these two elements is always water. This is proven and we have Faith in the cure aided by the physician, and in the demonstration made in the laboratory. A metaphysician would tell you simply that most common illnesses can be avoided by bringing harmony into the life and bloodstream, by proper breathing and thinking, and sane habits of eating and resting. Likewise, the phenomena of the component parts of water represent to him but one of the many, and,

indeed, one of simplest manifestations of a great fundamental law of nature—the law of the triangle. Positive and negative elements are attached and meet at the third point, with the inevitable result of a new condition. In this instance, the condition is quite unlike either of the old ones, being neither hydrogen nor oxygen, but water.

As a further comparison of the two modes of attainment of Truth, by Faith and Science, we shall consider for a moment, the wave theory of Light. Scientific minds observe that light travels and proceed to measure its rate of speed, its gradually diminishing power, and other commensurable propensities. Reasoning deductively, from the old philosopher's Heraclitus statement that "all force is vibratory," mystics understand that the higher vibrations manifest to us as Light, and from this premise, they can build the variations as analyzed by Science.

We now pass to illustrations and examples, showing the interrelation of Faith and Science, throughout the various phases of life, and the fact, that notwithstanding the pretense of the materialist to ignore Faith, when he deals with Science; Faith is nevertheless and always the underlying foundation, upon which all the discoveries and researches of Science are based, and it is that Faith which is the primary cause of, and motive power, behind all the achievements of Science.

The pioneers of Science, before reaching the stage where discoveries were made, were impressed through Faith, with the idea that what they sought existed, in the domain of thought, and could be realized materially. Relying on this assumption, they were led by the light of their Faith, to the point where the finished material object which they were seeking revealed itself in its completeness, to their objective minds, and from that stage the material realization was extremely simple.

The human mind has always been inspired by the fact, that life is governed by definite laws and regulations, and this has paved the way for our advance in the control of and mastery over the elements of Nature, for the betterment





and comfort of life. These achievements are the result of years of struggle on the part of those men, who have made it their object to solve the riddles of Nature. Without their faith and their hope, those personalities, who stand as beacons of light, in the annals of mankind, would have entered the realm of Science, in the same manner as a soldier, who goes to fight the battles without faith in the justice of his cause. One consolation and reward for their splendid and unique devotion is not the overwhelming of the world with innumerable findings and theories, but rather the satisfaction of their own faith in the Divine and noble object of Life.

If we go through the history of Science, we are at once struck with the fact, that all great inventions are not creations of the human mind. They are only discoveries. Electricity, magnetism, energy in all its forms, were latent potentialities, which existed long before they were brought under the observation and control of the discovering mind. The inventor and Scientist are only channels through whom the forces of nature, ever seeking for expression, reach their manifestations, ultimately. This persistent quest could not possibly be a characteristic of the inanimate, materialistic nature, but rather of a conscious, living element that permeates all Life in both its unexpressed and expressed forms.

The world, in accepting scientific discoveries and data, manifests faith in the highest degree. At times, we accept a theory or a fact, without knowing

how or why, notwithstanding our pretensions to complete knowledge. The ultimate conclusions of Science, itself, are nothing else than abstractions. Science is always relative. Its reliance upon certain principles usually amounts to a mere act of faith. What we are taught, we assimilate and cherish and we become reluctant to be moved from the centre of the circle of our own convictions.

We have now reached some understanding of what Faith and Science are and what their fields of action are, and also their modes of operation. We have seen their close relationship, and that Faith is the motive power and foundation of Science. Science in turn, through its discoveries, increases our faith, and this increased faith enlarges our field of vision, and in opening our minds toward higher possibilities, thus makes the scope of further accomplishments, greater and greater.

As we fathom with Science, the mysteries of Nature, and contemplate, in awe, the grandeur and vastness of creation, the systematic order of its manifestations, in their innumerable variety of beauty and splendor, can we help but realize the existence of a Supreme Architect? who in His infinite Love has released the universe into existence, in order to endow humanity with the essential and greatest of all gifts—Consciousness, and thus through Science we attain Faith!

(Delivered at Bahai Hall, Montreal, Quebec, Sunday afternoon, November 2, 1930.)

#### COME TO THE GREAT CONVENTION

All members as well as officers of every lodge and chapter should take notice that the national convention this summer will be held at San Jose during the week of July 22 to 29. The opening session is on the evening of July 22 but all will be welcome to arrive a few days before the convention and to remain thereafter and visit this beautiful country and come in contact with the officers and directors of the organization. Every lodge and chapter connected with the North American jurisdiction must plan now to appoint someone as a delegate. Canvass your district and find if anyone is going to attend the convention and arrange to make that person an official delegate. This is going to be the largest and grandest convention we have ever held. Everyone contemplating attending the convention must write as soon as possible to be sure of having a seat. Address your communications pertaining to reservations of seats, and for other information, to the Convention Chairman, care of AMORC Temple, San Jose, California. Do not buy your railroad tickets or plan your summer trip for this convention or for any other vacation trip of any kind without writing to the Convention Chairman, for he can advise you how to plan an economical vacation trip of any kind by rail or water to any point at any time in the year.





## Helping the Young People



DO YOU REALIZE WHAT GREAT WORK LIES BEFORE YOU?

By FRATER STEVEN THATCHER



IN MY WORK among the members in our State and in visiting some of the branch activities in adjoining States, I have dealt principally with school teachers, Sunday school teachers, and those who

have many young people under their care and guidance. One interesting fact has revealed itself to me in the past six years in these observations of the work and study of young people, and this fact is that they are more interested and more anxious to know about the great truths of life than the older people even suspect.

I have found, for instance, that in a number of Sunday schools where Rosicrucian teachers or superintendents casually introduce some of our principles in the lessons, that the children become more interested in these principles and in the statements made regarding the higher laws of life than they are in the old doctrines and creeds which they have heard discussed and analyzed so often. I have also found that the average boy and girl between the ages of 12 and 16 becomes deeply interested in the subject of reincarnation, rebirth, and functions and actions of the soul in the body and after transition and similar doctrines and principles.

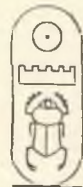
In discussing these with many teachers and with many of the young people, I find that the doctrines of reincarnation, as explained in our work, appeal more to the sense of justice and fairness of the mind of youth than the

orthodox doctrines that we live but once and are tempted in many ways and then judged for our acts, and finally condemned to eternal punishment or reward without having any other opportunity to undo the wrongs, make compensation, or adjust our lives according to a better understanding.

It is plain to see why the youth of the progressive countries in the world should readily accept the principles taught in our work. In the first place, they do not have so many false conceptions and philosophical and religious misconceptions to wipe out of their consciousness before they can grasp or accept what we teach. In the second place, the spirit of the new world is one of fairness, justice, mercy, and love. The modernistic tendency in the world today is teaching the youth that character is destiny and that their fate rests in their own hands.

The average young person most certainly will not accept the old doctrine of pre-destination as our forbears accepted it, and, in fact, they cannot conceive of any argument by which their grandparents accepted such a doctrine and at the same time believed that God was merciful and just.

The teaching of scientific principles in the schools, even in the lower grades, has revealed to the youth many fundamental principles of natural law which are contrary to some of the ancient church doctrines, and the statements and attitude on the part of scientific men toward a belief in a God who is merciful and just and who gives us every opportunity to redeem our-





selves constantly and who is forgiving and just in His consideration of our acts, tends to make the young people believe that the real God of the universe is someone whom they can understand and whose laws and principles they can comprehend.

We must also take into consideration that the average boy or girl of twelve years of age today is far more intelligent and more broadly educated in universal principles than the youth of fifty years ago. Think of the boy or girl of today being surrounded with the telephone, the radio, the airship, and all of the modern achievements in the scientific world and with the opportunities through moving pictures, magazines, books from libraries, and other means, whereby they can easily accumulate knowledge in an enjoyable manner. The youth of fifty years ago was deprived of all of these benefits and we have to admit that all of the modern scientific achievements not only afford our present youth opportunities of becoming more familiar with important knowledge, but these inventions and great achievements in themselves broaden the youth's view-point and understanding of life and its accomplishments.

Then, again, the modernistic tendencies have not only broadened the view-point of the youth but widened their privileges and their beliefs and convictions. The letting down of the barriers of conventionalities and the widening of the field of human contact among boys and girls may have brought many evils in its wake, but it has also broadened the youth's view-point of life itself and through the widened privileges and practices in which the youth may indulge today, they quickly learn the value of character, the automatic punishment resulting from sin or evil, and the benefits of certain restrictions and good principles.

All of this helps the youthful mind to understand that character is destiny, that fate is created day by day, that sins and errors may be wiped away by adjustment and compensation, and that God will redeem the one who is repentent or who attempts to make compensation and live properly. These convictions do not coincide with many

of the doctrines taught by our grandparents, or parents, and which some churches and teachers attempt to teach to the youth of today.

When the youthful mind comes face to face with a problem and has to choose between doctrines theoretically taught to him in a Sunday school or church, or the principles that he has seen working out in life itself, even in the school yard or on the street among his playmates, he will choose what he has experienced or seen experienced in the lives of his associates in preference to doctrines that he does not find working out in actual situations.

All this convinces me that the great work lying before all of us in the Rosicrucian Order is to bring our principles into the lives of our children and those children whom we contact under favorable conditions. The time may come when our organization will have some sort of a junior league or junior movement with some of our work systematized in the proper manner. But I do not think that this is necessary in order to help us, as parents, to carry out the great work in the lives of youth.

A great many of our members are teachers in public schools or Sunday schools. I know this must be so because I have met many in the eastern states who are thus employed, and taking the law of averages and multiplying it by the entire membership throughout the country we must have thousands of members who are in contact daily or weekly with children who look to them for some instruction and guidance. Here is where a great work can be accomplished without any special organization to direct it or perhaps restrict it.

The teacher in the classroom can easily put many of the Rosicrucian principles into actual practice without labelling them as Rosicrucian or without in any way interfering with the regulations of the school system. One of the fundamentals now advocated in our public school system is the teaching of civic behavior. This has been very successfully done in a mild way, much to the enjoyment and hearty coopera-

*Four hundred forty-two*



tion of the pupils. These teachings include as elementary principles the idea that each one of us has certain rights which we may maintain and even fight for, providing they do not infringe upon the rights of others, and, secondly, that all of us have certain rights which we must concede to all others.

Another elementary principle is that as we conduct ourselves and behave ourselves, so we continue to enjoy the privileges and rights of citizenship and the blessings of the world. All teachers are supposed to do everything within their power to put these elementary principles into practice in the class room and schoolhouse, and to illustrate them and demonstrate them convincingly to the pupils. In doing this, the teacher loses no opportunity to point out that if any pupil does something wrong he must expect some sort of punishment or privation as the automatic result of his acts and not as any visitation of an evil one in the form of anger or retaliation. Certainly, right at this point, it would be very simple to introduce the Rosicrucian principles of Karma and the law of compensation without giving them these high sounding terms. Many other principles contained in our work can be introduced in this manner so that the child mind develops a comprehension of the universal principles that affect us all.

Through the child's contact with other children and through his contact with his parents, he can be easily taught the idea that just as his father and mother love him and will make every sacrifice for him and have not condemned him to a life of evil and sin, but rather plan every day to make his life happy and successful, so the God of the universe has not selected any of us to live lives of sin and evil in order to carry out some incomprehensible and unjust principle, but rather decreed from the beginning of time that all persons should live happy, healthful, and successful lives, and that whenever we are not happy or healthy it is due to some violation of fundamental principles on our part and not due to any decrees or pre-destination

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or any temptation on the part of God merely to serve some secret purpose.

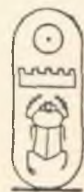
In this way, the young mind will grasp the idea of an all-loving and all-merciful God and will also comprehend the idea that we are making our own troubles in this world through our own violation of principles, and that just as our parents will forgive and permit us to have every opportunity to redeem ourselves and go on being good and happy again, so the God of the universe is glad to clean the slate of all evil at any time and permit us to start in life again at any moment in good grace and in the love of His nature. Once the youthful mind comprehends these principles, many of the present doctrines that are taught in church and Sunday school take on a different significance.

Every parent can begin at home by introducing some of the foregoing principles and ideas into the lives of their children even at a very youthful age, and I trust that those of our members who are in daily contact with children, or in contact with them on Sundays in Sunday schools or elsewhere, will also consider what I have said and cooperate in establishing these principles in the minds of our youth.

The next and rising generation of adults will play an important factor in the great changes that are taking place throughout the world. I note that the advocates of prohibition claim that the next generation or the generation that is now in its early youth will have little or no desire for strong drink and that this will result in a wide-spread acceptance of prohibition and will do away with the present bootlegging tendencies.

In other words, if we maintain the present attitude toward prohibition, our very young people who have no opportunity or desire to taste strong liquor, will grow into manhood and womanhood without developing such desires and the present prohibition law will appear reasonable to them and there will be no desire to violate it. This will gradually result in prohibition being a successful issue.

I might say in passing, in this regard, that my experience with youth





has been that children in families where bootlegging is practiced among the adults, these adults refrain from and generally refuse to give any of the strong liquor to their children, realizing the dangers that lie in the poisonous concoctions with which they deal and also realize the general weaknesses that result from the indulgences. It is true that among the youth now entering into manhood there is a great deal of indulgence in alcoholic liquors, but we must remember that men and women are just emerging from a period where the use of alcoholic liquors was the acceptable thing and they were born with the desire for it surging through their systems and saw the use of liquor quite prevalent in their homes. The next generation, now consisting of young children, will not have these same tendencies.

If a great issue like prohibition will become a success in the future because of the work being accomplished among the youth of today, think what the success of our work and our principles may be in the future if we can establish them in the minds of boys and girls at the present time. The church realizes this situation and is making every effort to stem the tide of modernism by the introduction of stronger and more emphatic presentations of the old doctrines in every Sunday school and group of children, believing that the salvation of the future work of the church lies in the work that is done at the present time among children.

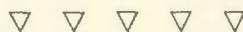
But every analysis shows that these children have a natural desire to widen their point of view and to accept our doctrines and principles in preference to those of the orthodox ones which

seem contrary to their own reasoning. If we take advantage of these tendencies on the part of youth today, a new civilization with a greater and more happy outlook on life and its real principles will be the natural result and this will mean a better nation in every sense of the word.

I know that clergymen and ecclesiastics will take issue with me and point out my argument as the work of the devil, but it has always been so. When Jesus introduced His modernism into the world, it was condemned in the same manner and ever since then, the church has condemned every attempt to broaden the view-point of life and the introduction of newer principles.

History shows, however, that the church has had to gradually change its position and keep pace with the evolving comprehension of the new generation and the church will be forced to do this again within the next twenty-five years. Therefore, the present opposition of the church to what we are trying to do and the manner in which we live and the principles we teach our young people will pass away and I firmly believe that twenty-five years from now the successful and most influential churches in every community will be those which are teaching our principles, or at least teaching those principles which they now condemn.

Assure the success and happiness and health of your children and their future lives by laying the foundation now while their minds are quick and impressive, and before they are filled with false doctrines and misconceptions which are so hard to eliminate.



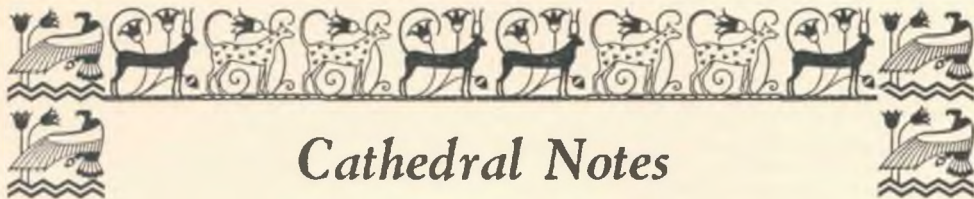
#### NOTICE TO MEMBERS

All members purchasing a complete Sanctum Set as described in the inside cover of this magazine will be given a free copy of the beautifully printed Rosicrucian Creed on a wall card for their sanctum. The Sanctum Set now sells for \$6.50 complete and this special offer of a free copy of the Creed card is good until April 15. Send your orders to the AMORC Supply Bureau, care of AMORC Temple, San Jose, California.

*The  
Rosicrucian  
Digest  
March  
1931*

*Four hundred forty-four*





## Cathedral Notes



HAT a joy it is to read the letters coming from those who have spread the great work of the Cathedral of the Soul to the multitudes who are now benefiting through the contacts and the various periods of blessing from this Divine source. Thousands of our members have loaned or given copies of their Cathedral book to the discouraged, the perplexed, and the suffering, and have thus pointed out to them The Way to direct Cosmic benefits.

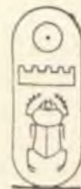
Thousands of searching, seeking souls who have maintained a cheerful and hopeful attitude throughout life and who have not lost faith in the goodness, love, and mercy of God, as revealed through the teachings of Jesus the Christ, have found the Cathedral of the Soul a marvelous inspiration and a beautiful sanctum of Divine consciousness to which they may attune themselves and find peace, health, and happiness. Thousands of these persons are not members of our organization and have had no idea of the privileges that they can enjoy through such attunement. Books given to such persons by our members constitute part of the great work of the Cathedral League. We hope that every member of our organization will keep up this good work and whenever and wherever he finds a man, woman, or child in trouble, sorrow, grief, or ill health, and who has not lost faith or hope, he will give them a copy of the Cathedral book called "Liber 777" to read so that they may attune themselves with the Cathedral at the right periods and receive the benediction and blessings therefrom.

*Four hundred forty-five*

From prisons, hospitals, sanitariums, homes for old people, relief homes, and other institutions, have come many letters each week stating that Divine blessings and great joy, improved health and peace, have resulted from contact with the Cathedral of the Soul during the various concentration periods. Outside of these institutions and among the poor and lowly, and the high and wealthy, have come other letters stating that in the mad rush of business and social activities, and with the resulting strain and stress upon the mind and physical body, the periods of the Cathedral of the Soul have been a great relief and a great help.

The tokens that have been sent to the Cathedral Welfare League by appreciative members are being used to help many persons in many ways and a wonderful work is being done in this regard out of the goodness and cheerfulness of the hearts of many.

Throughout the coming two months there will be no special periods except those outlined in the last issue of this publication. However, during the week of Friday, March 20, to Thursday, March 26, each one of the daily periods of the Cathedral will be celebrated with the attention and cooperation of the highest officers of our organization in North America and other countries, in order that every member contacting these periods and every stranger who participates in them will find attunement with the most advanced of the worldly workers in behalf of Cosmic principles. This is in celebration of the Rosicrucian New Year which occurs during that week and because during the week the great sacred feast of the Rosicrucians throughout the world will be celebrated with the highest ceremonies.





# Reincarnation

## The Return of the Soul!

Reincarnation! The world's greatest disputed doctrine. The belief in reincarnation has had millions of intelligent, learned, and tolerant followers throughout the ages. Ringing through the minds and hearts of students, mystics, and thinkers, have always been the words: "Why Are We Here?" Reincarnation has been criticized by some as conflicting with sacred literature and without verification. This book, "Mansions of the Soul," reveals, however, in an astounding manner the many facts to support reincarnation. Quotations from eminent authorities, from Biblical and Sacred works, substantiate reincarnation. The statements ring true, and at least it gives the believers of reincarnation the opportunity to say, "I no longer believe in reincarnation, I KNOW IT."

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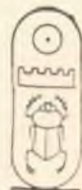
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