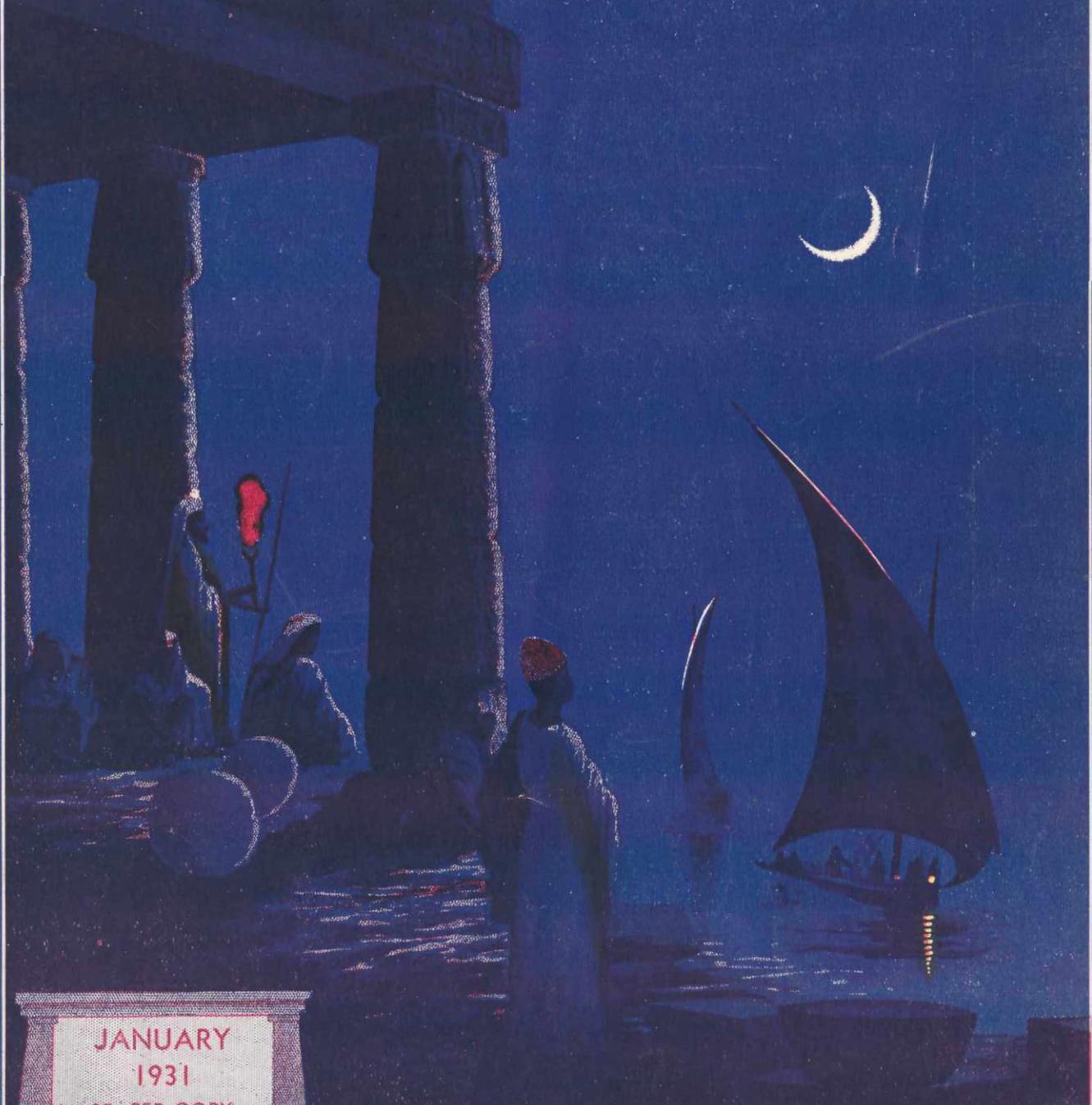


The  
**ROSICRUCIAN  
DIGEST**



JANUARY

1931

25c PER COPY

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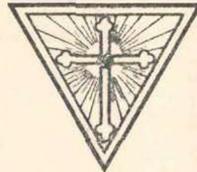
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# The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

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

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VOL. VIII.

JANUARY, 1931

No. 12

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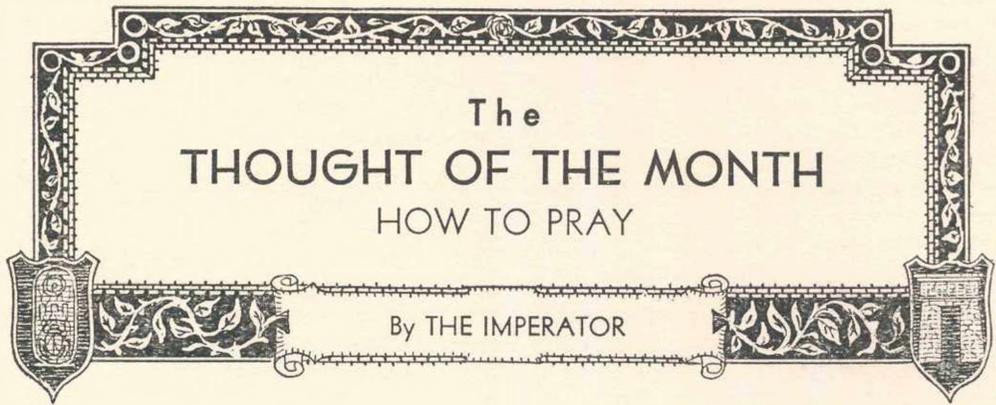
Subscription to the *Rosicrucian Digest*, Three Dollars per year. Single copies, twenty-five cents each.

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

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

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





The  
**THOUGHT OF THE MONTH**  
HOW TO PRAY  
By THE IMPERATOR



PRAYER has become one of the few essential elements of religion which multitudes can use to prove the existence of God and the blessings of personal contact with the Creator of all things, and which other multitudes use to disprove the existence of God.

In other words, here is an element of religious practice which is greatly in dispute and either adhered to or denied by multitudes.

Those who use the element of prayer as an argument for the non-existence of an intelligent God or the existence of any God at all, claim that if God existed, prayers would be logically reasonable and efficient. And, they point out carefully the fact that seventy-five per cent of the prayers offered to God are unanswered or seemingly denied.

I am a firm believer in prayer and you can soon become as firm a believer in it as I am if you will give prayer the proper opportunity to demonstrate its efficiency. Many of the things in life which we refuse to accept after a few attempts to use them or demonstrate them are wrongly accused of being inefficient, whereas the truth of the matter is it is our own inefficiency and our own ignorance that is responsible. I wonder that as many prayers are answered as we hear and see demonstrated in the course of a lifetime.

The understanding of prayers and what they really are, and how to use them is so lacking with the average individual that it is really surprising that one prayer out of a thousand ever brings any results whatsoever. In the churches we are told that the clergymen will lead us in prayer, and certain formulated prayers are used, and then other long and tedious ones are spoken by those who seem more interested in presenting a piece of flowery eloquence than they are in actually praying, as they should pray. Jesus taught His disciples how to pray and if we read the correct version of His instructions and the samples He gave to the world, we will find that these prayers are really different from the prayers that are uttered by those who have had so much theoretical training that they have gotten away from the fundamental mysticism of prayer.

Praying to God is based upon the assumption that God is omnipotent in power, present everywhere, and willing to grant our petitions. That is all of the assumption or foundation we should have for praying. But, I think you will agree with me that the average person who prays has in mind a few more assumptions than these. He has in mind not only the fact that God is omnipotent in power, omnipresent, and merciful, but that with all of His power, with all of His intelligence, with all of His mastership and control throughout the world, and with all of His attunement with the beings which He created, still He is ignorant of our wants and

*Three hundred fifty-four*

needs, and completely unacquainted with what we require in life in order to live or experience any of the great incidents of life. Here is where the great mistake is made. To go into prayer to God with the belief or the feeling that God does not know what we need, or what we want, or what is best for us, and that we must tell Him and urge Him, and remind Him, or logically explain to Him what it is we want is to make a serious mistake.

Looking at it from a purely reasonable and sensible point of view, does it not seem peculiar to think of a person kneeling down in prayer and petitioning God to please not take the life of a certain person who has just been injured in an accident? To pray to God at such a time and to tell Him, almost command Him not to allow life to leave the body of some person or not to allow certain conditions to manifest is to assume that we, with our finite understanding, know better than does God whether certain things should happen or not. If the person has been injured and God has not prevented it, and if the person is seriously ill from the injury and God does not prevent it, and if the person is about to die or pass away and God does not prevent it, why assume then that God will change His mind about the transition and allow the person to live just because we have petitioned God to save his life. And, think of two persons on opposite sides of the ocean praying to God to give each of them strength that they may be the victors in a war between them. If God is to decide the war in that manner, is it not better to assume that God will pick the proper one to win, based upon His judgment of the conditions and principles involved? The prayer of both sides cannot be answered satisfactorily, for both sides cannot be victors.

The mystic knows that any prayer or petition to God or to the Cosmic Consciousness, based upon the assumption that God or the Cosmic does not know what is best for us and must be advised or receive recommendations or suggestions, is a prayer that is wasted and is futile. In fact, it is a reflection upon the Divine Intelligence and it

reaches no greater heights than the level of our personal ambitions. Certainly, such a prayer cannot be uttered in sincerity, and cannot find Cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

The mystic knows further that true prayer is based upon a Cosmic and spiritual law. That law is this: "Seek and ye shall find, knock and it shall be opened unto you." The ancient injunction that you must ask in order to receive, that you must proffer your hand in order to have the token given unto you, or that you must express your desire in proper form before it will be answered is fundamentally sound, rational, and imperative. Even we, in a very much lesser degree, have found in all of our practices and in all of our work that the person who does not ask us for help or who does not ask us for a treatment, or for some benefit, seldom derives any good from what we do, and is very seldom prepared to receive what we have to offer. We make it a rule that no one shall be given any benefit unless he asks for it, except in those cases where it is impossible to ask, or where the plea may be a silent one, that we do not hear. That is why we do not go around the city streets and into the byways seeking those who are sick or unfortunate and freely and promiscuously offer treatments and help.

In the majority of cases, the person to whom such help is offered would be in no receptive mood and might even resent the proffered help. Persons who are injured suddenly or who are in such a mental state or degree of consciousness as makes it impossible for them to ask or to know what to do come within a different category, for there may be a real plea in their hearts that is silent and unheard by us. These should be helped instantly. But, nevertheless, the law holds good; it is the one who expresses the wish and asks who opens wide the doorway to the reception of any Cosmic or Spiritual benefit. The mere asking in sincerity and reverential expression of a wish attunes the person with the one who has the power to give, and unless there is a meeting of the minds and meeting of the conscious-



ness of both persons, there can neither be attunement nor the passing from one to the other of the spiritual things desired.

To the mystic, therefore, prayer is a meeting of the minds. It is not an occasion for communion. It is a time when the soul within us and the deepest inner part of ourselves sacredly, sincerely, and quietly speaks to God and expresses the innermost wishes of our hearts and minds. Any thought that our human conception of our needs must be outlined and expressed in detail, or that advice on our part must be given, or recommendations made, will be so inconsistent with the true, prayerful attitude, that it will mitigate against the utterance of a proper prayer and prevent any realization of what we wish.

Therefore, prayer should not consist of a categorical representation of detailed things that we feel we want, but merely an expression of a desire for a blessing. Have I any right to come before God, as I do in prayer, and demand or even plead that long life be given because I desire it and have come to the conclusion that I should have it? Is that not concluding at once that God may not have thought about giving me long life or may have decided otherwise, and I now wish to change His mind and change His decree? Is it not a preclusion of the very effect I wish to create in the consciousness of God?

Have I any right to come before the Creator of all and say that I want this or that, or the other thing, in a manner which clearly indicates that I have outlined and decided upon such things as I feel I need and ask that the Divine Mind accept my understanding in place of its own? I am sure that if every one of us would approach God in prayer as we might approach the king of a country, or the president of a republic, whose blessings have been bestowed upon us in the past and under show bounty, we have enjoyed much, we would approach prayer very differently.

If we had enjoyed many blessings at the hand of a king and were permitted to come before him for a few moments' communion, we probably would find ourselves uttering first of all words of thankfulness for what we had, and then

add that if it pleased the king, we would be happy to continue enjoying the same blessings or possibly more. But not one of us would think of petitioning this king to grant us specific blessings without first having expressed a profound thankfulness for what we have already enjoyed and without diplomatically revealing the fact that we had no right to ask for more, although we still desired to have a continuance of his royal gifts.

How many of us go to prayer in this attitude? How many of us have cleansed our hands of debt by having thanked God for each individual blessing throughout the day? It is said, as a rule of law, that you can not go into court and ask for justice unless you come with such clean hands and clean conduct as to show you have done justice to others and are, therefore, deserving of justice. How do you approach God in your prayers? It is true that the sinner and the one steeped in sin and whose hands and soul may be darkened with evil may approach God in prayer like unto the one who is sinless and perfect, but such a sinner must first of all seek the forgiveness that he can find in the mercy of God and which he cannot find in the court of man. His first prayer must be that of an expression of repentance and regret, and a plea for Divine Grace so that he may stand before God purified and worthy of any further blessings.

After all is said, we are all sinners to some degree and to make sure that we come before God at any time pure enough to be worthy of any blessings, our first petition should be for forgiveness and Grace, accompanied with a sincere expression of appreciation for the blessings already enjoyed.

It is more than likely that if we approach God in this manner and honestly review our life for the day, the month, or the year past, and with humbleness ask for forgiveness for all the evil we have done, and at the same time express profound appreciation for what blessings we already enjoy, we will be so impressed with the magnificence of our lot in life and the sublimity of the Divine benedictions already enjoyed by us, that we will forget about the less consequential things we intended to ask for. It is also more than

likely that if we review our lives for the past twenty-four hours and judge ourselves rightly, we will come to realize that we are undeserving of any further blessing, and really unworthy to come before God except with the most humble cry for forgiveness and thankfulness, feeling that we have already received far more than we can hope to compensate for or ever deserve.

Our sinfulness may not consist always of acts committed or thoughts expressed, but principally of omissions. The gift and blessing of life, itself, with consciousness and the full activity of all our faculties carries with it an obligation of service to others in the name of God and to the benefit of humanity. If we have enjoyed these blessings without having returned some service or devoted some of our powers and faculties to the benefits of others, we are sinful, even though we may have committed no overt act or violated no Cosmic command. We must be sure we are worthy in having earned as well as in having obeyed before we can rightfully expect our prayers to be even considered.

And, there must be no hypocrisy in our hearts or minds, no self-deception or aggrandizement. There need be no humiliation, for the greatness and goodness of God within us places man beyond humiliation if he contemplates rightly his relationship with God. But there should be humbleness of spirit, simpleness of mind, and honesty of heart.

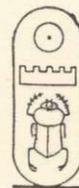
Our prayers should be expressions of desires for continued benedictions with the thought ever uppermost in our minds that "Thy will not mine be done." The simple expression of, "May it please the Father that health may return to my body," is a more contrite, honest, and worthy petition than one that demands or suggests that God change the law now in operation in our bodies and set aside certain specific conditions and establish others, simply because this is our desire and our conclusion. A prayer for victory should not be asked by the vainglorious one who has concluded that he above others should be victorious, but that God should grant victory to the one most deserving and most worthy, whether it be the

petitioner or one who has even failed to ask God's benediction in this regard. And all prayers should include the thought that not only should the will of God be the determining factor in the granting of the prayer, but that all others in prayer and who are neglectful of prayer should be granted that which they deserve or truly need. The prayer of anyone should never be selfish and personal to the degree that it excludes others and especially those who may be in more sorrow and need at the moment than the petitioner.

I like to think of approaching God in prayer as though I were being granted the rare privilege of a personal interview with the King of Kings and the Host of Hosts. And, I like to think that I have been advised that I can have the rare privilege of asking one blessing or making just one plea at this interview, and that I must meditate upon what it shall be and remember that it must be the thing that I would grant myself to the world and all who are in it if I were in the place of the King. Thus, when I stop to meditate upon what plea I shall make, I often am impressed with the fact that there is nothing that I want nearly as much as the things that are wanted by multitudes of others, and if only one plea can be made and only one blessing granted, I must be honest enough to ask the Kings to grant to others that which they are praying for and ask nothing for myself.

We do not have any restrictions on prayer, and while each occasion may be like unto a privileged interview whereby we come into personal communion with the Ruler of the Universe or His Son, the Savior of mankind, we may have such communions many times a day. This is the greatest blessing and gift outside of life itself. Yet, it is one that few appreciate and value in times of peace, health, and happiness, but take advantage of it only in times of sorrow, tribulation, and pain.

Learn how to pray and make prayer the real communion of your soul, and the outpouring of your mind in pureness and humbleness. It is one of the most perfect instances of Cosmic contact and to the mystic is a transcendental moment of our earthly existence.





## The Pot of Gold at the End of the Rainbow

MANY BELIEVE IT MUST BE THERE—BUT NO ONE  
HAS FOUND IT

BY FRATER E. F. THORNDYKE



IT HAS been my good fortune in the past few years to contact a great many of our members in the various eastern lodges and groups and at one of the national conventions. In talking with these persons who are pursuing a definite course of study and who are being guided and advised by competent instruction from our headquarters in San Jose, I cannot help but compare them with the thousands of others I meet who have told me about their day-dreams and their methods of seeking for the pot of gold at the end of the rainbow.

The most interesting thing about this pot of gold is the peculiar forms it takes in the minds of the many who seek it and the various kinds of gold that is anticipated. The pot to some consists of a pirate's casket hidden in the sands of some southern state, while to others it is a buried treasure in some farmer's abandoned acreage, or the marvelous jewels that remain in the ghost of some ship at the bottom of the ocean, or the large returns that are to be found at a race track through some unique system of predicting real winners, or an estate in England that is unsettled and worth millions of dollars, or a secret system for rapidly attaining mastership, a short cut to higher initiation or a simple formula of a mystical nature that will unlock the mysteries of life. The gold

within the pot is just as apt to be diamonds and rubies, love, power, position, beauty, or some other thing, as well as the minerals of the earth.

It is probably true that all of us are seeking some pot of gold and seeking it in some logical or illogical manner. I am leaving out of my analysis those persons who want a pot of gold and are not seeking for it but expecting it to mysteriously drop out of the sky into their laps as a manifestation of the "good luck" that they feel sure must come to them some day or as a result of foolish affirmations which they repeat three times a day and toward which they make no effort to realize fulfillment. I am referring only to those who are actually and definitely seeking and who are doing something or making some sacrifice in order to attain their hopes and desires. On the basis that all who seek shall find, we probably should believe that no matter what the process of seeking may be, it should be approved and praised as being some effort at least toward a realization. But there are some efforts which are absolutely futile and some methods of seeking which are little less than insane. It is of these that I am speaking.

First of all we find those persons who answer such advertisements in magazines as this: "A Short Cut to Initiation! I will tell you how to have your wishes fulfilled and how to bring into your life those things you want, if you know how to keep a secret and do exactly as you are told. Send one

*Three hundred fifty-eight*

dollar to me and I will tell you the secret process." Of course such persons who answer an advertisement as this prove that they can do what they are told to do by sending the dollar. I would like to see some method of making the other fellow prove that he can fulfill what he has promised. I have yet to find the person who has received for his dollar the real short cut that he expected or, in fact, any other benefit.

Now you may smile at this sort of thing but I want to assure you that a recent investigation has revealed the fact that thousands have sent their dollars to a certain person in answer to just such an advertisement. Do not stop your figuring by putting down on paper the small item that one thousand persons losing one dollar each means a loss of one thousand dollars. If that was all, it would be as harmless as those sort of advertisements which claim that for twenty-five cents they will tell you how to make money fast and then when you write, send you a post card telling you to nail it to the floor.

Only foolish persons answer such advertisements calling for twenty-five cents and what they receive is just a foolish answer but it is the very, very foolish ones that send a dollar and what they receive is not just a foolish thing but a very serious thing and what they lose is not just a dollar but a great deal more. The sending of the dollar is just the first step and in the many cases investigated, these persons have been found to be tempted into sending many more dollars trying to salvage the first one or trying to make the first dollar prove to be a real investment. Shortly they find themselves entangled in a situation which is surely going to be sorrowful and harmful to them. I have met a great many whose testimony has been carefully compiled for evidence, and who say that the sending of that first dollar was the most sorrowful event in their life.

I wish I could tell all of our members what has happened to those who answered such an advertisement but I would be anticipating revelations which are to be made within a few months and which will probably astonish a great many. All I can say is, look out for any

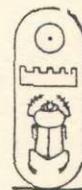
*Three hundred fifty-nine*

proposition that promises you a short and quick method of obtaining occult or mystical power. There is no such thing as a short cut to mystical power but there is such a thing as a short cut to ruination if once you get your name into the hands of those who can use your first letter in many objectionable ways and place you under obligation to them.

Then there are those who believe that through some miracle some one here in America has suddenly discovered the great secrets of the Yogis and has re-written these into a new form that presents the most astonishing revelations of personal power ever given to the human race. If such persons would go to some large library like that at 42nd Street and Fifth Avenue in New York City, or the library in Washington, or the central library of any large city and look at the hundreds of books that have been written, printed, and sold here in America and in other English speaking lands in the past hundred years, dealing with the complete teachings of the Yogis, they would realize at once that nothing new on this subject could possibly be written and that everything written by any new writer on the subject would have to be taken from these old books.

In fact, the Yogi teachings are so old that the purest form can be found only in old books that are available in any large public library. Any modern form of the Yogi teachings is purely a personal opinion based upon other books of more or less modern origin. Furthermore, the world's greatest metaphysical, occult, and psychological adepts and students have gone through the Yogi teachings word by word, letter by letter, for over one hundred years and have taken out of those teachings every possible element of good or helpfulness for the people of the Western world that it is possible to find in them.

There is no man living today who can draw out of the Yogi teachings anything new or anything better than has been drawn out by these hundreds of authors and writers in years gone by. The Yogi teachings are so old and have been published in so many books and analyzed by so many writers that it is



simply absurd to think that any man or woman living today can take the Yogi teachings and find in them anything that these other eminent scientists have overlooked.

Some of those who have worked on previous translations of the Yogi teachings are men who have spent a lifetime in translating the Oriental philosophies or who have spent a lifetime dealing with psychology and occultism. If such men as Arthur Edward Waite, the world's most eminent mystical philosopher, and men like those of the French and German schools of philosophy and mysticism, have gone through the Yogi teachings and prepared complete books of the proper presentation of the Yogi principles and offered these books for one dollar and a half, two dollars or three dollars, why should anyone expect some man who is hardly known in the occult, or metaphysical, or scientific world, to be able to write a new course of lessons on the Yogi teachings and find in the Yogi principles startling truths that these other eminent men have overlooked, and such valuable knowledge as warrants him in charging twenty-five or fifty dollars for his "new" course of lessons on the Yogi?

Does not common sense tell you that if the Yogi teachings contained anything in them of real help to people of the Western world, eminent publishers and scientists would have extracted it and published it in regular book form long ago? Yet I have met hundreds of persons who have bought such special Yogi courses believing that they were going to find, in a study that would last only two or three weeks, a complete revelation of all the mysteries of life and on all of the great secrets which would bring them health, wealth, happiness, peace, and power.

Talk to anyone of these persons who has bought these courses and you will find that he is still seeking, still hunting, still anxious to find the pot at the end of the rainbow. Yet if you read the advertisements announcing and offering the course of study which each one of these persons has completed, you would believe that if anyone studied the course they would no longer need to seek for anything in life.

The sad part about it is that those who go seeking the pot at the end of the rainbow by using such processes as publicly advertised revelations of knowledge are constantly buying new courses, new studies, and new systems, and all the while they are seeking for the gold in the pot they are robbing themselves of the gold they had in their hands.

I have met in our organization those Rosicrucian members who have been in India and the Oriental lands, and I have seen correspondence from some of the teachers of the schools of philosophy in the Orient who frankly admit that the Rosicrucian lessons and lectures contain all that was ever of any value in the Yogi work. These persons living right in the Orient where the Yogi manuscripts are available to anyone, and where the Yogis have been practicing for hundreds of years, frankly admit that the modern Rosicrucian teachings are of more value and more benefit than anything that their ancestors wrote in the early Yogi manuscripts. Why is it that persons cannot come to realize that the Yogi teachings were written for an ancient people under ancient circumstances, and have no more usefulness in the modern times and with modern people than would the ancient method of typing a letter by taking rubber letters from a box and printing each one by hand on a piece of paper?

Then there are those who are tempted by the stories told of fortunes that are buried in Florida, or in Cuba, or parts of Mexico. Someone with a handful of rare stones and nuggets of gold appears in America and says that he has found a mine of some buried treasure and only needs capital for an expedition to go to these countries and recover fortunes that are unlimited in value. When I lived in Florida for a time we met such frauds almost weekly. Where they secured the handful of so-called diamonds, rubies, emeralds, or bags of nuggets, we do not know, but we do know that they never succeeded in getting any money from us for the expedition they claimed they were organizing.

Yet every week we hear in correspondence the sad report of persons who

*Three hundred sixty*

have listened to such stories and have given all of their life savings to some person, hoping that they would find the pot at the end of the rainbow. If you would write to the Supreme Secretary or other officers of AMORC, and tell them about the solicitations made and offerings of those who want to help you to become rich quickly and easily, you will receive unbiased advice and protection against the loss of your funds.

Then there are those who want to find the pot of gold through some mysterious power that is contained in a charm or talisman, or a brief course of five lessons delivered by some great mystic. I have met hundreds of these persons who have spent the last dollar they possessed to secure such information and have learned no lesson except that which revealed how foolish they were.

The real pot of gold for each one of us is character plus knowledge, and the power that this knowledge begets in the form of real wisdom. Intellectuality is not wisdom. It is merely the gathering together and the comprehension of facts. Wisdom is composed of lessons

learned and experiences assimilated and of laws and principles not only comprehended but mastered. Many a man in humble position in life who is not considered intellectually brilliant and who has not had any academic or collegiate education may be profoundly wise in that wisdom that will give him the power and mastership to make a success of his life and to attain and maintain health, happiness, and peace.

Such wisdom is offered to you through the Rosicrucian teachings and every good principle, every sound and practical law, every taught and tried formula that has ever been given forth in the ancient philosophies or is discovered in the modern systems of thought in any land, have been and are still being included in the lectures and lessons of the Rosicrucians. You receive the best from all lands and all minds and the best from all times through the Rosicrucians, and there is no need for anyone to take up any special course of additional study in order to put him on the right path that leads to the real pot of gold.



## The Christian Clergyman's Duty to Man

BY FRATER TAMMARTUS  
(An Active Clergyman)

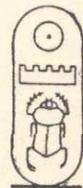


AN APOSTLE Paul coming to any city in the United States would repeat, no doubt, the statement made in the Areopagus to the men of Athens: "Ye men of Athens, in all things I perceive that ye are very religious." Every city has its churches, forty, fifty, sixty of them. Every town has its churches, three, four, five of them. The countryside is dotted with them. One-half of the population is actively or passively affiliated with the churches, and the other half is directly

or indirectly influenced by them. The church, therefore, wields a great power and influence in spite of its sectarianism and divisions.

Nevertheless, is the church losing its power and influence? Is it behind the times in its philosophy and guidance? Is it ineffective in the great work of man's salvation? Is it infusing the consciousness of the people with the simple yet awesome realization of Life Eternal and Love Omnipotent? Do the people arise and shine for their Light is come?

If the exodus away from the church continues, if the voice of her counsels in



the solution of the vexing problems grows weaker in influence, and if the tendency to deny her authority in all matters save the mythical beyond increases, then we must ask many questions which can not be answered by a dogmatism that is afraid to look.

Quoting from an article in *Current History* we read: "Those responsible for the progress of the church and religion in this country are faced by the following easily demonstrable facts: a slowing-up in the growth of church membership; a relative decrease in Sunday school enrollments; the falling-off of contributions for missionary work; the apparent decline of interest in church work on the part of women; and the disappointing situation regarding religion in rural districts."

Perhaps the church is the light that shineth in the darkness and the darkness comprehendeth it not. Perhaps also the people love darkness rather than light, because their works are evil. But the church must face the fact concerning the increasing restlessness of the times and the eager search for a light that satisfies heart and mind in the demonstrations of experience. Jesus said of His time that the people were like sheep without a shepherd, yet there was no lack of religion.

Aside from the Christian clergyman's recognized duty to God, he has a responsible duty to man, to the evolving, vibrating consciousness of the man of today. The clergyman must be in the lead, not content to be merely a follower. He should have the knowledge and the authority which comes from faith experienced, to reveal and to direct, not the submission to an outworn creed, whether or not that creed ensconces religion, science, politics, or business. His first duty is to humbly submit himself to Him who says: "I am the Lord, Thy God; thou shalt have no other gods beside me." His second duty is to speak and to act in the charity that knows and says: "It Is The Law."

Therefore the clergyman must know the Law. "This is eternal life, that they *know* Thee, the only true God, and Him whom Thou hast sent, even Jesus

Christ." Does the clergyman *know* the demonstrable, mystical law in baptism, in the Holy Supper, in faith, and in prayer? Does he *know* the truth about evil and sin? Is he a master of the principles hidden in repentance, conversion, imagination, and regeneration, and many others? Of course, he has a traditional and theological acquaintance with these ideas, which, however, in many instances, have been made to suit selfish interests and purposes. But does he *know* the living, demonstrable truth within them? If not, it is his duty to seek the Light and then to walk in the Light.

Our Order offers the clergyman what he needs. Its graded teachings and demonstrations of so many ontological, mystical, and scientific laws and principles necessary to an understanding and guidance of life, given so freely and graciously, bring one into conscious communion with the living God of Our Heart, known, felt and understood as the Alpha and the Omega, the beginning and the end. The unknown God of today, the God guessed at, is leading us into confusion.

What the congregations need and demand today is a practical, demonstrable and universal religion, one that brings them into the realization of peace on earth, of health, prosperity, worthy service, and happiness. With sin, death, and the devil against them, they have lost faith in a God and Nature that also is against them. Love of God is doubted where there is no love of man. A place and home in heaven is doubted where there is no place and home on earth. One side of the grave can not be much different in spirit than the other side. The spirit that dwells in the body is the same spirit that leaves the body. This spirit is now fighting for its inalienable right of purity, goodness and freedom.

It is the duty of the clergyman to give the spirit of man its necessary opportunities for conception, imagination, and will, to evolve and to create in accordance with Divine decree and Cosmic purpose. He must know that decree and that purpose. He must become one with it. He must attune himself with the Cosmic, mystic and

secret principles which minister unto the salvation of man. How can he do that unless he is associated with an Order that has the sanction and co-operation of the Cosmic? He, above all men, must free himself from superstition, blind belief, and intolerance. He must understand the sacred value of secrecy. Pearls cannot be cast before swine, neither can that which is holy be given to the dogs. The Most Holy Law must forever be kept hidden and secret from those whose imagination is sin and evil continually. But "blessed are the pure in heart, for they shall see God."

Truth is infinite and unchangeable. But the mind of man is evolving in truth, and truth is vibrating in the mind of man. Man never discovers a new truth. What is new today was old yesterday. Man lives and moves and has his being in truth. Man never escapes. Man can never rob, cheat, nor deceive the truth. However, man does often defraud himself, and the most tragic of the deceptions is that of being robbed of self-knowledge and self-reality. When the veil is lifted, truth is seen and known as having always been.

"Ye shall *know* the truth" is a command as much as it is a promise. Ignorance and superstition are no longer held in esteem, neither is blind faith considered a virtue. The command to know is directed toward the clergyman from every side. The "abiding in me" that is necessary to know the truth is not a static, limited, crystalized body or form, nor an unalterable confession, nor a completed revelation. Neither does it grow by accretion. It is a vibrant, living organism growing and evolving eternally from within to infinite.

To "abide in me" means more than walking in His steps. To merely follow the Master is insufficient. The church has walked in the steps of the Master and has followed Him so intently these last centuries that it has almost completely lost sight of Him, and thousands are crying: "They have taken away my Lord, and I know not where to find Him."

Following Him is the process of becoming like Him. Abiding in Him is a living, vital contact and attunement

with the Cosmic in which we are vitally and essentially merged with its consciousness. This consciousness does not remain definitely fixed at one place nor in one time. It comprehends and touches infinite at every and at all points. How, then, can the church abide in Him while it focuses its consciousness almost exclusively at a point, a body, an impulse, a resuscitation, or a vivification of the Cosmic two thousand years ago? That was, indeed, a glorious day. All heaven rejoiced to see it. The earth trembled with the immensity of the vibrations. Nevertheless, "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." "Why seek ye the living among the dead?"

The mind of the clergyman needs a re-focusing from the truth as it was to the truth as it is.

Addition and subtraction are fundamental and unchangeable principles of mathematics. Yet they permit many modifications and applications in arithmetic, algebra, geometry, trigonometry, and calculus. Would it not be folly to assume that anything beyond a knowledge and a constant repetition of the multiplication table would be untrue, evil, heterodoxy, and anathema? That folly has been perpetrated by the church in fearing truth in its evolving, living, modifying, and infinite totality. Prescription and circumscription are the bane of the church. Let the church, the clergyman leading the way, purge herself of these, let her cease living and worshipping exclusively in the past, let her consecrate herself to the task of being in advance of man's consciousness of the truth, and let her bring her members into a living, demonstrable contact with the truth that sets free, and she will then be the true shepherd and ruler that man needs.

The church has limited herself to one phase of man's consciousness, that called religion, and when she at times enters into other phases, she is told to keep away. This is not as it should be. The church should be the embodiment of all phases of truth—religion, science, and art, for these three are one. There is no conflict and no antagonism between these three. If "religion is the science



of knowing God, and the art of becoming like Him," then the church must become more truly religious. There can be only one church, the church of the one, living, universal Lord. It must provide that inner, secret sanctuary where Peace Profound and Love Supreme prevails, where neither outward materialism nor inward opinionism hold sway, but where the Soul of God is permitted to know and to manifest.

The whole structure of the church needs to be modified, both internally and externally, not only to meet the advanced consciousness of man but to lead in this advancement. The church needs the cleansing and purifying of a rebirth in the Christian doctrine in order that the mystical principles in their pristine purity and glory may be

revealed and vitalized for the man of today. A spiritual revival is the cry of the times. This revival is not a merging of synods and denominations into larger and more powerful groups. It is not unionism. It is not a putting of new cloth unto old garments nor a putting of new wine into old wine-skins. This revival is essentially a birth, not necessarily a new birth or a new generation, but surely a rebirth and a regeneration. The Holy Spirit in the Law creates this rebirth and regeneration through the Law, the Law of the Spirit of Life in Christ Jesus. Thus will Love, Life, and Light manifest in its ever-rising, cyclic power, and Peace Profound will prevail to the glory of God and the salvation of man.



## *Rising Above Conditions*

HOW IT MAY BE DONE AND WHY WE SHOULD TRY

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



RECENTLY I heard the Emperor make a brief statement to a member who came to consult him, and all of us who heard the statement were immediately impressed with the conciseness and greatness of the principle involved.

After considerable meditation and analysis of those principles, I feel that it contains a message that all of our members will appreciate. The Emperor has elaborated upon it in his own way in a lecture that he has prepared for some special use, but I believe that the Cosmic has enabled me to comprehend the principle in a slightly different way so I may interpret it in a practical sense for the application of every one of our members.

The statement made by the Emperor in his concise way was this: "A man cannot rise above his consciousness." Now at a first glance that may seem

like a very simple and purely philosophical expression, conveying no lesson and offering no practical help. Let me tell you, however, just what it means.

I suppose that all of our members have read or heard something about the recent trials and tribulations on the part of pilots, engineers, and aviation experts, in connection with the new problem that confronts them in an attempt to build larger and greater flying crafts. Even those of us who have little or no interest in aviation can find a thrill in reading about the adventures in the air. I suppose also that many of you saw that wonderful picture of Byrd's flight to the south pole and similar pictures wherein large dirigibles or flying planes had difficulty in rising to certain heights. Nearly every form of flying craft is limited in its ability to rise by the limit of its own power, the limit of its bulk, and the limit of its weight.

In man's attempt to rise above the conditions which surround him and

often enslave him, he is not trying to rise in a physical sense and cause his body to go up into space but he is trying to rise in a mental or intellectual sense so that he may exert a mastership over the conditions which seem to hold him earth-bound.

After all, it is true, that in each and every attempt on our part to solve some problem of either a business or social nature and in every attempt to free ourselves from some condition that is an obstacle to our progress, or a hindrance to our prosperity, health, and happiness, we really are trying to rise above these limiting things and continue our way unmolested and unlimited.

Thousands of persons today are unquestionably limited in their progress toward happiness and even health and peace because of the limitation of business or income. Others, on the other hand, are limited in their progress to success and happiness by ill health, chronic conditions, disability of some physical or mental nature, or some similar condition. Perhaps many thousands more are limited by a lack of training, a lack of understanding, or a lack of natural ability to do certain things.

We often read in our correspondence that certain of our members and many who are not members would attain the desires or dreams of their lives if they only had the ability to do this thing, or that thing, or some other thing, that is really a specialized work and for which they have neither the training nor the natural aptitude. We see, therefore, that it is perfectly true that conditions in ourselves and around us can keep us from rising to the great heights or reach the goal of our ambitions.

Every man and woman, however, does succeed in rising above some of the conditions that surround everyone. Helen Keller, the well-known blind woman and humanitarian worker, succeeded in rising above the very great limitations that came upon her in her childhood and that might have doomed her to continuous mediocrity in the social and business world. She has succeeded so well in rising above those limitations and obstacles that she is even now, in her blindness, more happy and success-

ful than many who have their sight. Many who have been crippled, or who have suffered the loss of limbs and who seem to be enslaved by conditions that would hold them close to the earth and far from any realization of great joy and happiness, have been able to climb to great heights by rising above the conditions that tried to hold them down.

Mankind, generally, since the dawn of civilization, has risen step by step, degree by degree, above the material conditions which fettered him. Primitive man lacked the opportunity for education, instructions, and material guidance. He lacked the opportunity to travel, to possess ways and means of journeying any great distance and overcoming time and space. He lacked the comforts of home life and of the ability to study and discuss and meet with congenial minds in his spare hours. In fact, he lacked so many things that are nowadays considered absolutely essential and necessities that even those men of our modern times, who have been imprisoned and put away from society and placed in confinement, are really in possession of more fortunate conditions and in touch with greater opportunities than primitive man ever expected to enjoy with all of his freedom. But man has gradually risen above these conditions and created new and better ones for himself and for others.

Yet the Emperor said: "Man cannot rise above his consciousness." This implies that there is a very definite limit to the height that man may attain and to the degree in which he may overcome the obstacles and unfortunate circumstances in his life. This limit is, according to the Emperor, the limit of man's consciousness.

Our important study on this subject should be to determine what is meant by man's consciousness. It cannot be his intellect or his purely mental development. If this were so we would find statistics demonstrating to us that every college graduate and every university graduate would be more successful in life than those who do not have such educations. Facts and figures do not prove anything like this but clearly point out to us that in spite of a very



complete college or university education and, in fact, in spite of super-education, men and women may still find it impossible to rise above the commonplace things of life and attain success. On the other hand, we find men and women of very limited academic education or scholastic training who have become eminently successful, happy, and prosperous in this life and lack of general education has not been a serious handicap in any sense of the word. What then is meant by the consciousness of man which constitutes his limit of success in life?

Consciousness in man is the inner comprehension and understanding of his own being and his relationship to all other beings and to all of the principles of the universe. I remember in my scholastic days being taught by a professor that the only way in which man can be conscious of his own existence is through the fact that he is conscious of the existence of other beings which are not himself. Through this differentiation between the existence of others and his consciousness of himself he is conscious of the fact that he is a living being. To realize how true this is one should apply the typical Rosicrucian method of reasoning by reversing the proposition. If every problem or principle that puzzles a Rosicrucian is reversed the truth immediately becomes apparent.

Therefore, let us reverse this proposition and think of what it would mean if you or I had no way of being conscious of the existence of other beings or of anything else that exists in this world.

Would we then be able to know whether we were living or not? The answer cannot be otherwise than that we would not know that we existed at all. Therefore, we see that a comprehension of our relationship and understanding of our existence and of the principles that surround our existence constitute our real consciousness. It is this form of comprehension and understanding that really limits us in our ability to rise above conditions.

They say—meaning those who are wise and learned in reasoning—that a mystery is no longer a mystery when

once it is understood. These same wise persons say that a puzzle is no longer a puzzle after it is solved, and that it is only the unknown that torments or worries us in life and the known things are easily taken care of. This may all be true or not true, but the fact remains that we are more affected and enslaved and held down by the things we do not know, the things we do not understand and comprehend, than by the things that are easy to understand and with which we are thoroughly acquainted.

Therefore, we see that no individual can rise any higher in mastership in this life than the degree of his development of consciousness. The man living in the wild part of a primitive country, unconscious of most of the natural laws and unconscious of his own power and abilities, and unconscious of the methods which may be used to do certain things, is unable to rise any higher in his life or unable to master conditions around him to any greater extent than his consciousness permits. If he is living in a cave with the most primitive form of comforts and knows nothing about the better protection and safer and more wholesome possibilities of a wooden hut and a fire-lit hearth, he will not attempt to lift himself out of the cave into a better home. If he knows nothing about the ways and means of protecting himself from the storms and from the activities of the elements he will not make any attempt to rise above them.

The man or woman whose consciousness has not developed to a degree where they understand the creative power of the mind and the faculties for controlling conditions in their life will not be able to rise above these enslaving things. We see, therefore, that in order for man to rise to great heights his consciousness must be raised first of all and only as this rises will he be able to rise in a physical and mental sense and be master of physical and mental problems. Studying the laws and principles in an intellectual way as is done in schools and colleges, does not necessarily develop the consciousness. Comprehension of the greater and higher things of life comes not alone through study or through teachings on the part of others but through personal medita-

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tion and personal expansion of the consciousness.

The man who is in a mediocre position in life in the business world and who seems to find that he cannot get away from a small salary, while working in a position that is humble and unpleasant, must turn his thoughts inwardly and realize that he will not be able to lift himself out of this rut and above such a humble position in life until he raises first of all his consciousness through developing a greater and better understanding of the secret mysteries and principles of life and of the Cosmic forces and powers that reside within him.

A man who may be a day laborer, unable to work at any other effort than with pick and shovel, may think that he can rise above this position in life by studying a course in engineering or electricity or one of the sciences. But if, while studying these subjects, he does not raise or develop his consciousness to a higher degree than it was, his additional intellectual knowledge of the sciences or trades will not lift him out of his rut. On the other hand, the man who develops his consciousness to a higher degree may still be unlearned in any of the sciences but, nevertheless, finds himself able to lift himself out of the lowest laboring class into a higher position where he is above many of the things that held him from attaining greater peace and happiness.

It is the work of the Rosicrucian organization to develop this consciousness in man and bring him to the highest possible degree of inner comprehension whereby his consciousness

expands and rises to greater heights and carries him physically and mentally along with it to a bigger and broader aspect of life. Our correspondence here at headquarters and our records of thousands upon thousands of members plainly show that as our members have broadened and advanced their consciousness they have risen to higher and higher planes of activity and a greater enjoyment of life's blessings. Turn your thoughts inwardly and see if your weakness and your lack is not in your consciousness, rather than in your mental equipment, or your physical equipment.

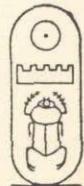
Make a new start with the beginning of this year and determine to expand your consciousness to the greatest possible degree. Begin by casting out all of your doubts, all of your pet beliefs, all of your limiting thoughts. Find out if you do not have some biased or prejudiced thoughts, beliefs, or faiths, which narrow your consciousness and keep it from reaching out to greater distances and greater heights. Remember that anything that is small in a Cosmic comprehension sense makes your consciousness small. The man or woman who thinks that only certain nationalities are worthy of consideration, or certain social standards dignify persons worthy of contact, or certain manners of dress or religious belief constitute the better kind of people, is limiting his consciousness and keeping himself from rising to the greatest heights.

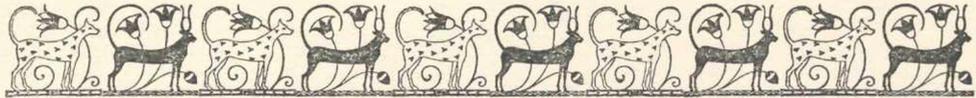
Keep this in mind and meditate upon it: You cannot rise to greater heights than the limit of your consciousness.

#### WILL YOU HELP US?

To those who desire to assist the Extension Department in the interest of the organization, we are pleased to announce that they may, during the next sixty days, take advantage of the special subscription rate to the "Rosicrucian Digest" for six months for \$1.00. You may send in as a contribution to the organization, if you wish, the name and address of one of your friends, with \$1.00, and the magazine will be sent to him for six months.

This is an excellent way to bring the principles and the work of the Rosicrucians to the attention of many persons. In addition, we offer the proposition of *two copies* of the new January, 1931, issue of the "Rosicrucian Digest" for only 25c. Order these at this special rate and give them to those whom you wish to interest in the work of the order. Address your letter to the Special Subscription Secretary, Rosicrucian Park, AMORC San Jose, Calif. (This special offer is during January and February only.)





## *For What are We Searching?*



WHAT ARE THE HIGHER PRINCIPLES AND WHERE  
WILL WE FIND THEM?

BY FRATER JOSEPH CRAVEN



WHAT is this thing called mysticism and these so-called higher principles? Are we chasing something that we think exists at the end of the rainbow, or are we after something that is practical and worth while? On all sides we see the search going on by a multitude calling themselves seekers. What is it that we are really searching for and where shall we find it?

Are we seekers a peculiar lot who have some fantasmagoric creation of our own minds which we hope to find existing in actuality? Have we been dreaming like the children who listen to the story of "Jack and the Bean Stalk," and believe that there is a wonderful kingdom at the top of the stalk which we may attain by climbing, and which we find, after we have reached the top, that there is no such fairy land at all?

If I should judge by those who scoff at the seeker in the search and smile at the search, I would certainly believe that we are wasting our time and most certainly missing all that there is of life in the commonplace things. For it is a fact that if we go on in our search for the higher things the commonplace things fall by the way-side and no longer attract us. Are we therefore losing the realities of life while seeking for an intangible something that may not exist? If that is so, then we must look upon the commonplace things with all of their sordidness and all of the monotony that

is associated with their enjoyment as being all that life has to offer.

Personally, if I must take this attitude, I am sorry, for life will be shallow indeed. I have tasted the inside of the cup, and I am sure that I have often drunk what must be the very dregs of those things of life, but it is my hope and belief that there is something better that makes life really worth while. After all, I may be deceived in my beliefs, but I would rather have such deceptions and go on fired and inspired by my beliefs in something better than to have the sudden realization that life is only of the commonplace things. But of course I am speaking only for myself. What of the multitude?

Since the dawn of civilization man has looked onward and upward and it has become this far reaching gaze of his imagining things on the horizon of the distance as being ready to come to him or as holding an attraction for him, that has led him on and upward in his development. If primitive man had conceived and believed that there was nothing more to life than his immediate environment and that he could not master any of the obstacles which threatened to overcome him, he would have made no attempt to better his condition in life and we would still be in the primitive stages of civilization.

Perhaps the one thing that makes so many seekers feel that, after all, the search is either an endless one and intangible in any number of life times, or a futile one, is the fact that the goal of our search seems to recede as we

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approach it. In all of the commonplace and material things of life the focal point of our desires is approachable, and it remains fixed in its viewpoint and its association with other things so that we may overcome and pass by it. We may look up a certain date in the future as being the day of rejoicing, celebration, achievement, accomplishment or indulgence in some great event of our life. We may set this date days or weeks ahead and look forward to it and it remains fixed, for the calendar is a material thing of man's creation and he can control it. As we live we approach that date and finally enjoy the realization of our expectations and pass by the date and it becomes something of past history.

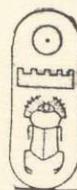
So it is with all of our material dreams and desires. They are approachable because they are of the material world and of a material nature. But when it comes to the things of the Cosmic or spiritual world, and when the things we look forward to are of the nature of divinity, we find that they are not so easily approached and attained, for they recede and draw away from us as we try to approach them and thus the goal moves onward as we struggle to close in upon it. The ideals of our lives of yesterday are modified today and made more difficult to attain or realize. The more closely we approach the great goals of our lives the more we adorn them with additional beauties and sublimity and make them still more difficult to attain. The ambitions which fired us today and are partly realized next month are modified again by our realizations, and a new goal, or higher one, or better one, is established and the space between our footsteps and the goal itself is lengthened and the journey made a little longer.

Thus we go through life never quite satisfied with what we have attained but always placing the ultimate further into the distance until it reaches out beyond this present life and into another one. But what is this goal and what constitutes the elements that clothe our ideals with such beauty and such attractiveness? It cannot be wealth of a material nature, for we find among the seekers and searchers those who have

ample supplies of this worldly quality. The search is not restricted or limited to the poor or the unfortunate but includes those who are looked upon as most fortunate in the material things of life. In fact, we find those who have attained wealth not only searching for something still more attractive and fascinating than this, but willing to share their wealth and spend it to help themselves and others to attain the great dreams of their lives.

It cannot be education, for the highly educated and the ignorant alike walk side by side along the path, keenly searching and gazing into the distance and by-ways with a restlessness that plainly indicates that neither one of them have found what they want. It is not social position, for the greatest among the searchers have found this to be a handicap in a realization of their dreams. They have voluntarily laid aside social distinctions, positions, honors, and personal aggrandizement, in order that they might become humble seekers like the least among them. It cannot be worldly power or political office, for even among those who enjoy the utmost of these things we find the indefatigable searcher for the higher things that lie beyond the material plane.

It cannot be a search for self purposes or selfish gain, for the great army of seekers is noted for the humanitarian spirit of the majority of its members and for the unselfishness with which those who are in the lead reach down and with extended hand help the others to rise up and follow. It cannot be for health alone, for among the seekers are those who have never enjoyed perfect health or those who have reached the goal of healthful living and want something even more than this. We find in the great army those who for long years have suffered from chronic conditions or who were crippled, blind, and lame. Today they are in perfect health and the miracle of healing that changed their physical condition only served to stir the ambition within their breast for the something else that made possible their cure and which constitutes one of the principles of a great goal.



No, it must be something beyond all of these things. First of all, we sense that the goal is charged with understanding. Understanding is not education, it is not intellectual comprehension but an inner appreciation and conviction of facts. Most of the seekers want to understand life. They have heard life described from the chemical point of view, the mechanical point of view, the material point of view, and the religious point of view. But now they want to understand it from the spiritual point of view. This understanding must develop from within and cannot come from any purely mental conception. The seeker also wants mastership. Money will buy control and wipe out any obstacles and overcome others and frighten away those that cannot be purchased. But it will not give mastership to overcome with that satisfaction and that pleasure that is derived from the personal victory in a contest that is of principalities. To achieve a thing through personal mastership by becoming the victor and gloriously holding the palm while the vanquished bows in humility, is a gratification that cannot come to those who buy with money or political or material power the obedience over a deterring factor. The seeker also wants growth and development that can only come through an inner process of expansion whereby the inner self outgrows the outer self and involves and makes it a servant to the All.

Those who scoff at the seeker proclaim that science has revealed all that is necessary for man to know and will yield him all the power that he needs. How little these persons know of what lies beyond the ken of science and beyond the power of earthly things! There is a fascination about the search for the unknown not because of its mystery element but because once the great riddle has been solved and the least light of a distant lamp brought into the consciousness of man there is an awakening and a quickening of the spirit within that brings re-birth and the starting of a new life. The very fact that the human mind and consciousness are limited in their ability to comprehend and understand makes the search most enjoyable. Whatever ques-

tion the human consciousness can frame can be answered to the satisfaction of the inner understanding. To the credit of thousands of men and women who have started upon the path back in the days of antiquity and fearlessly and steadily trod their way to the heights of understanding must be given our appreciation for what we enjoy today.

Man is becoming more free and less enslaved to the material conditions of life solely because of the faith his predecessors have had in the ultimate realization of our dreams. Men may look upon labor today as enslaving them in the toils of hardship for undervalued compensation but a review of the past clearly shows that man labors today in less humility and with less suffering and with greater enjoyment and blessings of life than he labored as a primitive being. The very conditions in labor today which men criticize and justly seek to change because of their obnoxious features were the dreams and desires of thousands in the past who thought that such conditions as we have today would indeed constitute a heaven on earth.

But as man approaches the present, wherein he thought his goal was sure to be found, he modified the picture of his dream and has added to it until he has receded from his full realization and he still seeks to make it a more noble and wonderful realization. The humblest home of today deemed unworthy of the name of home is, after all, the ideal picture of the dream in the hearts of millions in days gone by and could we but awaken an ancient consciousness of the past and present, the humble home of today would be proclaimed a palace indeed. The primitive man, who looked upon the speedy passage on a rapidly flowing current as unsatisfactory and dreamed of journeying on land at a tremendous speed of fifteen miles an hour, would look upon our railroad and auto travel as a grander realization of his dreams than he anticipated, and yet modern man looks upon these as mere stepping stones to the fulfillment of a dream that he has pushed far into the future when he will travel through space at a speed that will make the present rate seem childish and simple.

The primitive man dreamed of individuals or communities dwelling together

in peace and when it would be safe to walk through darkened streets unarmed and unguarded, and yet this condition, almost universally enjoyed, is looked upon not as the ultimate realization of peace as primitive man considered it, but as a stepping stone to greater peace which man has pushed into the future by his continued modification of it.

What we are truly seeking is the ultimate and that is the Absolute. Man wants to know himself better than anything else in the world, for in himself he has found a world of realization that has hardly been explored in its outermost regions and whose center has never been reached by the human understanding. He is just beginning to realize that there is a kingdom within him that is more beautiful and powerful, more alluring, and more beneficial to his need than any kingdom that man has discovered upon earth. The seeker is beginning to realize that religious truths come from within and not from without and that they do not express themselves in dogmas or creeds but in principles that must be realized by an inner consciousness instead of comprehended by a mental intellect.

But with all, the seekers are searching for that which is practical, serviceable, and utilitarian. The days are gone when theories, philosophies, and mere aphorisms or grand eloquence will suffice. The great truths of life must be unpainted and denuded of their flowery adornment so that they confirm with the simple consciousness of the real self within. The horizon of life is being rapidly extended and the mysterious seas beyond the horizon are not looked upon as abysses, as canyons of darkness and valleys of despair, but as great plateaus of brilliant light, life, and love. The adventurous nature of man, the unconquerable spirit of search and the indefatigable efforts of accomplish-

ment are combined in man's nature to attain, to lead on and on, and approach that which has been restricted and go beyond that which has been limited. This is where the search will end. This is where the goal will be found and this is where the higher principles will be revealed.

Rosicrucianism leads the way in a practical manner by ignoring all that which has not been proved to be of truth, or of service, or practical application, and constantly seeks for that which will not only inspire man but help him, not only teach him but serve him. Fantastic beliefs and fanatical faiths will no longer satisfy the cravings within. The superstitious thoughts must be demonstrated to be truth and then its principles and laws must be applied. The why and wherefore must be answered, or the manifestation must be ignored. Nothing can happen by chance, nothing must be permitted to continue in darkness. The cause for each effect must be known and its position in the category of universal principles must be established, and mastership of the cause and principles must be attained. Nothing else will do and it is in search of these things that we find the multitude upon the path and it is because of this search that we find the increasing army of seekers.

United, we journey together comparing notes, analyzing together, reasoning together, and enjoying life together. This is what constitutes the cooperation of the seeker the world over and unites with one common bond. Regardless of race or creed, position or power, all are united under the one standard and in sympathetic appreciation of our relationship, the army moves onward and onward while the scoffers stand by and smile only to find themselves passed by the army of light and dwelling in the darkness of the past.



#### MAKE YOUR PLANS NOW

Our members should not forget that the next annual Convention of the Rosicrucians will be held at the Supreme Temple in San Jose for one week during the month of next July. It is to be the largest, the greatest, and the most wonderful conclave of members ever held in this country. Make your plans now to spend a week of your summer vacation in California. Look forward to next July as the greatest event in your life.





## What Shall the Harvest Be?

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



**H**AVE YOU carefully considered your relationship to time and its effect upon you? Have you realized that the minutes, hours, days, weeks, months and years, which have passed, cannot be recalled and that they were once the present? Have you perceived that the effects, manifestations or conditions which impress themselves upon your consciousness, many of which you are at this very moment cognizant, are those you have created for yourself in these past periods of time, and that they remain with you in the now to bless or disturb, according to the nature and character of the thoughts which gave them birth? Do you realize that the future will also one day be the present and that your thoughts and acts of today will unerringly bring to you in the future as it becomes the present, the fruits of these thoughts and acts?

As you weigh the answers to the foregoing questions, you will see clearly that the present moment is the most important one of your life. We need not concern ourselves about the morrow, if right action is taken today for the future will thus be automatically formulated and bestowed upon us, fully infused with the totality of our ideals, aspirations and creations, when these days which were once beyond our vision, come marching forth and announce themselves as the symbols of the present.

Good thoughts and deeds require no correction nor need we have concern about them, but what of those which by reason of their particular nature, affect us adversely? Shall we regard

the conditions so produced as just so many bits of karma which we eventually hope to outlive and thus pay our debt, or shall we now, at this very moment, determine to balance the accounts in the present, though it may be necessary to take up each condition and deal separately with it until mastered, thus gaining wisdom through the right understanding of experience?

When we come to understand that the seed of punishment is within each wrong, we begin to apprehend the relationship of the unhappy conditions which come to us as karma. Karma is but the continued expression of the effect of our wrong thinking for be it known that the decisions which impel us to act, become a part of our consciousness of the purpose of existence. If our conceptions are at variance with the true Cosmic plan, karma will ultimately teach us through experience the error of our ways. Karma is not something which cannot be forgiven and it is not reasonable to believe that it must run an indefinite or indeterminate course in an arbitrary manner. It may be ended or atoned for but only through a relentless effort to eliminate and change the mistaken mental concepts responsible for its appearance. Its natural order of operation is corrective, using the Law of compensation in a most impressive manner. It is very often true that karmic conditions remain with us over an extended period of time but only because it is necessary to evolve the right setting to bring to us a clear and permanent appreciation of our misdirected energies.

Many believe that karma is the result of wrongs indulged in a previous existence and that it may not be dissipated or changed until the penalty represented

is paid in full. This is but a half truth for karma may be readily developed in the present life and remain indefinitely until the proper understanding compensates. It is a further fact that through careful and painstaking examination, we will be able to uncover the cause of such karma as may appear to effect us for we will invariably find that the same mistake committed heretofore is even today a vital element of our consciousness, displaying itself frequently in our dealings with those about us and manifesting as a habit of thought and act.

One of the most vital errors we so easily fall into is the thought or thoughts of a wholly personal life which contend that we are individual units having a separate existence from all others! a separate life, mind, and all other attributes of being. We read in our lectures that there is but one Soul, one Mind, and one God and that all are a part of the ONE. Intellectually we accept this statement as true and file it away as such in the archives of the mind, but if we will look carefully into the many attitudes we assume from day to day and week to week, we will see that our faith in this Principle is by no means carried out in practice. This is equivalent to having no understanding of the matter at all for unless our faith is declared by works, it is of no possible value. Let us see what some of the beliefs are that carry us beyond our better knowledge without detection.

First, there is that pernicious habit of criticism. Sometimes it is of people, often our friends or relatives, or, it may be of some policy, plan or condition established by others, of which we do not approve. If the latter, we are, in reality, condemning the makers of the conditions and become self-appointed judges, ready to render a verdict with little or no evidence before us concerning the existing facts. The true motive involved is self-importance, jealousy, envy, or some special shade of vanity, for the critic rarely has any constructive alternative to offer for that which he so glibly tears down. Further analysis of the matter shows that an attempt is being made to belittle or discredit those who are criticised and in the process,

the self-importance and superiority of the critic is generously spread before us.

Here we have an illustration of vanity in its finest and most subtle form. The whole procedure disallows and disregards that one great and outstanding truth that all partake of the one Soul, one Life, and one Mind. If these factors had actually been accepted and realized, no attempt could possibly be made to injure our brethren for we would know that any effort to do so, would seriously affect the one attempting it. In other words, when we aim and fire our vicious, poisonous darts at another, we wound the Infinite self within ourselves, for that self is the self of all. If we express or feel hatred, bitterness, resentment or malice toward another, we are subjecting the Infinite self within to the totality of our maliciousness. Each unkind or inconsiderate thought or act directed toward another, has already found its mark within ourselves.

What shall we say and to whom shall we appeal when the ugly wound appears? Who shall we blame and what about our faith in the oneness and unity of God with His creation? Are we truly striving to be better men and women while we wallow in the mire of deceit, hatred, unkindness, self-righteousness, fear, ignorance and self-imposed guilt? Is it enough to merely have an intellectual comprehension of the Divine attributes of God who is eternally one with all? Shall we forever utterly neglect our own evolution by opposing every requirement of the immutable and changeless Cosmic plan which endlessly strives to bless and purify that we may partake more generously of the abundance of life?

When we learn and truly realize that the God of our heart, whose love is depthless, fathomless and immeasurable, has known us and seen us within Himself from Eternity; has loved us with the fulness of His Grace and Mercy; has created us in His Own Image and Likeness and has patiently cared for and directed us ever upward toward Himself, we shall become humble as the dust. For then, we shall perceive how small a thing we are and how the idea of personal separateness has led us into many pitfalls wherein we have found much distress and unhappiness.



Let us not continue to think of ourselves as personifying individual greatness, removed and apart from the one life, the very source of our being. Pause and think before you regard life and its expression as a wholly personal manifestation to be used for the purpose of gratifying the senses without consideration of the rights and privileges of others or even of the responsibilities which attach to us. It is a dangerous procedure to disregard the knowledge and evidence which constantly shows that we are quite unable to direct our lives into uninterrupted channels of Peace, Happiness, and Harmony. Let us look carefully within and discern *wherein we fail, standing aside* for a few moments that the Infinite self may not be eternally silenced by the faithless personal conceptions which say, "See how great I am. Follow me and you shall attain the kingdoms of the world." The Infinite self works to and for the advantage and advancement of all and is no respecter of persons.

The present, this very moment, is the only period of time about which we should be concerned for it is in the now that we both sow and reap. The past leaves with us the fruits of those days which were once the present, and the future will bring to us yet other harvests which will correspond to our plantings of today. Drop into the fertile soil of the mind today only good seeds, for from them shall spring the beauty, peace, happiness, and abundance for which we all yearn.

When man awakens to an understanding of his true nature and purpose and sees himself purged and purified of all erroneous material conceptions, then will he realize his infinite, imperishable selfhood whose final mission is conscious, eternal unity with God. This pure and perfected state of consciousness is not unattainable, yet it may not be had for the mere asking as many of you are aware. The Divine spark resides within the heart of each, but it may not be aroused without a supreme effort on the part of the conscious mind. Knowledge provides the conditions and materials but unless these materials are utilized in application to the gaining of experience, knowledge serves no purpose for realiz-

ation can hardly be gained in any other way. Realization, is wisdom, the outgrowth of experience rightly charted and classified. Wisdom represents the awakening of the Soul to its Divine Estate but the process is not made complete until the erring beliefs in material preeminence are unmasked and consumed by the fires of spirit into which they must ultimately fall.

Often when a major crisis appears in our lives and we at last turn in utter despair and confusion to the Father within, we are even then tempted to believe that our mistakes must be representative of some very great and complex activity of the mind, thus passing lightly over many so-called small and apparently inconsequential habits of thought and act without due consideration. In many instances, these presumed minute infractions, have grown to be quite serious, leading us into positions and situations which are indefensible and dangerous beyond casual contemplation. Many of our relationships in life are based upon deception which at the outset appear quite nominal. These, in time, we come to easily justify without troubling to subject them to close scrutiny lest we perceive and comprehend our own unrighteousness, and the hapless web of self-created misery into which we are plunging and from which escape will be difficult if not impossible without such pain and sorrow as is beyond ordinary understanding. Half truths and motives which are but partly right, are more dangerous than the most powerfully destructive explosive. You are, therefore, admonished to look well and with all diligence into each and every course of action you would follow, realizing how great a tree may grow from the tiny acorn. We frequently find that many of our most cherished motives will not bear microscopic examination and that in reality we are but gratifying the selfish aspirations of the senses for personal attainment and questionable achievement.

Let us give more time to our affairs and decisions in the present and thus build the foundation of life upon firm ground that it may endure and serve us well.

*Three hundred seventy-four*



## Bible Miracles

WHAT WERE THEY AND WHY WERE THEY PERFORMED?

By THE EMPEROR



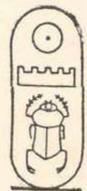
HE generally accepted definition of a miracle is that it is a Divine intervention in the course of natural events, or at least a supernatural manifestation of some kind not coming within the category of expected and dependable occurrences. It is man who must determine whether a manifestation is the result of a miracle or not, and therefore the term "miracle" has often been misapplied. It is trite to say that many of our natural manifestations today would have been considered miracles in the past. That we could have heard a person speaking over long distance, or along thin wires, or that we could have seen through television what was occurring at a distant point, would undoubtedly have been classified as a miracle by the average mind some centuries ago.

When Nero of Alexandria, long before the Christian period, built a temple with a large wall about it and arranged the gates in this wall so that they would open only when a holy fire was built on an altar outside of the wall, he probably caused all the people to cry, "A miracle!" when the huge gates automatically opened after the holy fire had burned a while. This was but one of the many scientific applications of natural laws which he used to astonish the mass of people. Today, the average young man in high school, familiar with the principles of physics, could understand how the fire opened the gates and would never think of attributing the manifestation to any demonstration of a miracle.

Three hundred seventy-five

However, we may analyze the so-called miracles of the past in the light of modern discoveries and attribute most of them to advanced knowledge beyond the ken of the multitude, there nevertheless were many miracles performed, as described in the Christian Bible, which will forever remain as a demonstration of Divine intervention. Two forms of such miracles come to our mind instantly; instantaneous healing and the raising of the dead.

No matter how we may view the instantaneous healing of those who were lame, or blind, or very sick, and no matter how we may view the raising of the dead, we cannot say that in every instance these manifest powers were the result of the application of natural laws and were not miracles. A few of the marvelous healings may have been the result of the proper application of some principle which we use today and do not look upon as a miracle. But there are other cases which, when analyzed from our present enlightened point of view, cannot be taken out of the classification of miracles. Likewise, we may question the power of observation on the part of those who reported these manifestations, and we may discount the enthusiastic description of them and make all due allowances for self-deception or misunderstanding, but we still have the fact that everyone who witnessed these miracles could not have been deceived at each instance and that all testimony of them is to be discredited or incompetent. That being the case, we must admit that there were healings and, in many instances, the raising of the dead which we cannot duplicate today.



The question then arises as to why these miracles were performed and how. One of the most commonplace expressions among those who suffer or who are sickly or deformed is that Jesus performed miracles and His disciples performed miracles and they claimed that man would be able to do the same thing and even greater things and, therefore, we are lacking in our spiritual attainment or development today or we would be able to perform the miracles which Jesus and His disciples performed.

A careful analysis of all the unusual miracles performed in the past not only in the Christian period but before it and since then, indicates that more than mere desire on the part of the lame, the blind, or the sickly, is necessary in order to have a demonstration of some miraculous intervention on the part of God. Even Jesus Himself seemed to regret that when His time came for persecution and suffering there was no intervention and He had to bear His cross despite His plea for mercy.

Millions today are praying and pleading with God for the performance of a miracle. It is heart-rending sometimes to see with what sincerity and honesty persons appeal to God for the restoration of life to one who has passed to the Beyond suddenly, or for the relief of suffering and pain on the part of those who are victims of physical conditions. It appears that in most cases such pleas and prayers are unanswered despite the fact that on the surface we are inclined to believe there is just as much reason for the performance of a miracle in these cases as in the cases described in the Christian Bible.

This leads us to analyze the nature of these miracles and the reason for them. Why were some selected by Jesus to be raised from the dead or cured of their physical conditions, while others were allowed to suffer and remain unchanged? As we read the Bible records we see that Jesus cured and helped only a fraction of those who were suffering during His lifetime and in His own country, and since the passing of Jesus from this earth there have been millions who have appealed to God to be helped in the same way as Jesus helped others in His lifetime. Why

were those mentioned in the Christian Bible more worthy of Divine intervention than those of today?

It is well enough for us to ask these questions from our modern point of view. We ask such questions only because our limited finite knowledge does not enable us to see everything as God sees it and who understands everything from the Divine point of view. As we read the story of how Jesus stopped before the gates of a city and raised a dead man from his sleep of death to an awakened consciousness of life, we search in vain for any explanation as to why this particular man was selected for the demonstration of a miracle, and why the evident working of the laws of nature were set aside. From our human point of view we cannot think that there was any difference between this man who was being carried to his grave and who was brought back to life and the millions of men and women who pass out of life unexpectedly today and whose passing brings great sorrow, grief, suffering, and anguish into the lives of many others. We are apt to think that if a humble character of the everyday position in life was brought back from death by Jesus in His time, certainly a great man like a president of a nation or the head of a great church should be saved in the same manner and brought back to life after transition had occurred.

We seem to forget, however, that because neither the disciples nor Jesus Himself tells us why the miracle was performed in some cases, there may have been a good reason which we do not comprehend. The man who was raised from the dead may have been commonplace from our point of view and even from the point of view of his associates. He may have appeared to be a mere man like unto thousands of others in his community. We may think that it was purely coincidence that brought Jesus near him at the time of the funeral. On the other hand, we must not forget that from the mystical point of view, he who has benefited from such a miracle must have deserved it, or some great law of God was being demonstrated by the performance of a miracle. How are we to be able to decide whether the miracle was justified

or not? What do we know of the man's real past or what he deserved in a previous incarnation or even in the life just preceding transition and from which he was brought back to life again?

Jesus was teaching and demonstrating and representing God in the awakening of a new faith and a new hope in the mind of the masses and it was necessary for Him to select certain persons to be the recipients of Divine intervention in order that He might prove the existence of God and the power of God. Therefore, certain miracles had to be performed and certain persons had to be chosen to be the recipients of these miraculous benefits. By what process these persons were selected we do not know, but we may rest assured that each of these persons thus helped were worthy of such help or they would not have received it.

Can we look into our own life and determine whether we have earned or deserved in the past any intervention on the part of God, or any special attention because of our attitude and our way of living?

Miracles of one kind or another are being performed by God for our benefit constantly. We may never know how many serious situations have been swept from our path or from our life by Divine intervention. It may be a great miracle that anyone of us is living today in the face of conditions that have existed. Many a young man who has returned from the great World War safe and sound may be a living demonstration of

a miracle performed by God. He may attribute his fortunate position in life today to chance or luck, and he may even deny the existence of miracles and be seeking for a sign or symbol that such things are possible. The only way in which we can be sure that a miracle will ever be performed for us when needed is to so live and conduct ourselves that we have earned and are worthy of such Divine intervention when it is necessary. We must not judge by what has occurred in the past in our lives nor by our failure to secure certain results through prayer and plea at the present time. We may be asking for what we do not deserve and yet blaming the absence of miracles for our handicaps and our suffering.

It is most certainly true that a miracle can come into life only when nothing else will serve so well and when there is some great purpose to be gained other than a purely selfish benefit to our present worldly existence.

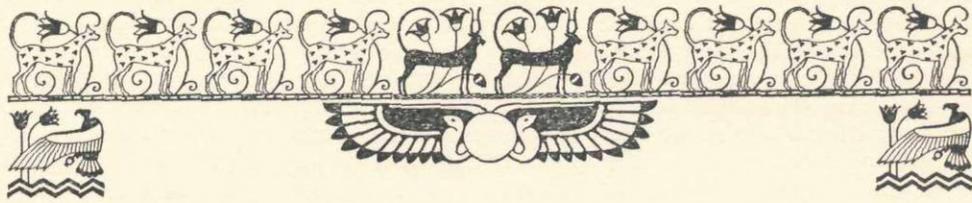
We find, therefore, that miracles are not the strange and mysterious things they are pictured to be but the logical operations of God's mercy and love. To question them or even to attempt to analyze them is to attempt to reach beyond the finite understanding and into the infinite, and while we may find joy in doing this, man should never forget that he is trying to put his mind in attunement with the Divine mind so completely that it can and will understand God's mind in all of its ramifications.



#### TRY TO BE PRESENT

On Sunday, February 8, at 7:00 P. M., in the Egyptian Temple at the Supreme Headquarters in San Jose, there will be a special session conducted by the Imperator and the Supreme officers in commemoration of the anniversary of the first convocation held in the North American jurisdiction by the present Imperator. If it is convenient and possible for you to attend, do try to be present. It will be well worth your while. All members are welcome.





## Developing the Intuition

SOME CALL IT "HUNCH" AND SOME CALL IT  
"INSPIRATION"

BY FRATER ELWOOD WARRING



HERE is no psychic faculty that is called upon for so frequent use, and which can profit us as greatly, as intuition.

It is surprising how many names are used for this faculty when it is an inherited or Cosmic possession, and used more or less unconsciously and without training. About one person out of every twenty-five seems to have this faculty just slightly awakened and operative, and such persons usually call this faculty of intuition by some name, such as "hunch," "inspiration," "urge," or "impulse." Very few, indeed, recognize it as a Cosmic gift, and only one in a thousand seems to realize that it is a faculty which is a part of his inner self, either awakened or unawakened, and which can be developed in all of us.

It is said that women have this faculty more greatly developed than men. This is a mistake, however. First of all, it is probably true that more women than men have the faculty partially awakened without any training, but it is a more important fact that women have a greater tendency to rely upon it and listen to it than do men. If we go into the history of the cause of this we will find that in the primitive times women were denied the privileges enjoyed by men and did not have the facilities nor ability to contact with cities and people and learn of things in the same manner in which men did.

As civilization progressed men developed certain educational facilities whereby they were trained to use their objective faculties, and women, denied this attention, had to depend upon intuition or some inner faculty as a still, small voice to advise them. It is due to this fact that women were thus forced to rely upon inner impressions, that has brought about the greater tendency on the part of women to be sensitive to the intuitive voice.

It is unquestionably true, however, that the reason that the faculty of intuition is not more developed in all of us, and especially in men, is because men have created and bowed down to their idol of physical comprehension. It is not so long ago that men, brave and strong, attempted to demonstrate the prowess of their mentality and the strength of their resistance to gullibility by proclaiming that "Seeing is believing," and that only what they could feel, hear, see, smell, or taste, could create any affect upon their thinking or reasoning.

In this sense every man liked to claim that he was from Missouri, so to speak, and resented the idea that he might be influenced by any subtleties. Yet every woman was aware and is still conscious of the fact that the masculine sex is more susceptible to subtle influences and carefully planned suggestions than the feminine sex. It was often noticed that the most boastful of the males who challenged any other male to influence his mind with immaterial or subtle things often became a slave to some other in-

*The  
Rosicrucian  
Digest  
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1931*

*Three hundred seventy-eight*

fluences of which he had no knowledge whatsoever. Perhaps woman's realization of the dangers of invisible influences and the magic of certain charms and soft words taught her to be wary of these things and made her become a student of them.

However all this may be, the fact that man became boastful of his ability to protect himself against any evidence or any impression that was not of a materialistic nature, caused him to constantly keep tightly closed the little door, shutting apart from himself the temple of the self within. Added to this was the vanity of man's belief in the superiority of his own thinking and reasoning.

It was common, some years ago, for the so-called educated and uneducated man alike to boast of the fact that if he carefully analyzed the propositions in his own mind and came to a conclusion, that the conclusion reached was quite infallible. It required the revelations of new scientific discoveries and the realization of things considered impossible that caused man to gradually begin to understand that his reasoning may be faulty, and that there may be things existing in this universe of which he could not take physical cognizance and, therefore, could not reason about or accept through the results of his logical conclusions.

It is a fact, also, that until man does reach this stage and admit privately and to himself the possibility of the existence of things that are not made manifest through his physical and objective senses, he is not ready to listen to the still, small voice and be guided by intuition.

In the first place, everyone is apt to look upon the voice of intuition as being an opposing voice, challenging the correctness of the objective mind's reasoning and conclusions. When the intuitive voice agrees with the conclusion of the mind the effect of intuition is entirely lost, since it is confounded with the decision on the part of the outer self.

It is only when the outer self has reached one conclusion or entertains one thought, and the intuitive voice expresses an opposing thought, that the individual becomes aware of the functioning of the intuitive faculties. But immediately

there rises in the individual, the thought that some weakness on his part or some tendency toward hesitancy or fear is trying to urge him to abandon the very excellent conclusion or thought that his majestic outer self has created.

In other words, he is sure to think that the soft voice from within is a very inferior intellect, attempting to overrule the superior intellect of the outer self. Such a thought is bound to give the palm to the outer self and intuition receives another setback.

Criminals and persons of the lowest type, mentally and morally, have heard and have even been annoyed by the intuitive faculty, often in times and circumstances most suggestive and impressive. Many of these with whom I have spoken have admitted that they have been tortured and tormented at times by some inner impression urging them and trying to make them refrain from something. They have cursed at this urge and looked upon it as an indication of mental or physical weakness, or a sure sign of the development of fear and the so-called "yellow streak." Yet hardly one of this class fails to state after they have had many bitter experiences and are at last confined to imprisonment for a long time that they did not regret the failure to listen to the voice that tried to speak to them.

There is only one dependable way to develop the faculty of intuition and that is to make a daily practice of listening to it. I have spoken about the faculty being wakened and unawakened. This does not mean that it is not alive and active in all of us, for we are all born with this faculty practically one hundred per cent ready in its efficiency to serve us.

The exact principle is that of awakening our own outer selves to listen to it, for while we are in the inhibited state of vain aggrandizement, thinking that only our outer self and its factitious mind is dependable, we are asleep to the entire situation and unawakened to the possibilities of intuitive guidance. It is just as though a man was carrying around with him a very dependable time-piece or watch and yet hated to consult it, but would rather take chances with the guess of his mind in regard to what



time it is. He certainly is asleep to the possibilities of accurate knowledge and until he awakens to the value of his watch and turns to it for guidance he will not know the pleasure of obtaining accurate knowledge about time when he wants it.

Of course, there is this little difference, that turning the mind inwardly to listen to the intuitive voice and looking at a watch are two different processes, for with the watch we have only one thing to look at and our method of observation has been trained, whereas, in listening to the inner self, we may become confused at first as to what is the voice of intuition and what is the satirical, living voice of the mental tempter. Only practice will enable any person to determine what is the voice of intuition and what is not. Most certainly, however, the best practice for the development of the reliance upon intuition is to give intuition every possible opportunity to prove its efficiency and service. In other words, in every occasion or circumstance where there seems to be from within an impulse or urge to refrain from doing that which we have decided, or to alter our opinion, it would be well to reverse our plans to the very opposite thing to that which we had planned to do.

I remember an interesting incident in regard to reversing opinions that impressed me as being a rule which many might use in connection with intuition. It was in the days when many of us were experimenting nightly with different radio "hook-ups." Perhaps many of you will recall how greedily we purchased every new copy of radio magazines that was issued, and rushed to our little radio workrooms to examine the new "hook-up" diagram and test out the marvelous theories and ideas of persons who probably knew less about the whole thing than we did.

Night after night we would add new tuning coils or stick in different kinds of fixed condensers here and there, or put less turns on some primary coils, or added a few more, or did something or other of the kind. We were always winding coils, taking them apart and then listening in to try and hear the squeak or squawk of some distant sta-

tion whose only definite information would occasionally be the station letters.

During those days we had considerable fun with the so-called "tickler" coil for regeneration. There were always two wires leading from that coil which had to go to two special binding-posts somewhere. One of these connections was very important or the coil would not work. By all of our reasoning we could figure out which one of the leads went to a certain binding-post. Our former experience, logic, and reasonable conclusions, always told us which one to use, but in so many cases it turned out to be the wrong one that finally a clever writer invented this phrase: "When it comes to attaching the first wire to the binding-post carefully figure out which wire is to go to that post and arrive at a definite conclusion, and then when you are ready to solder it reverse it and use the other wire on the basis that you are always wrong the first time."

I think that if the average human being who reaches a definite conclusion through his own logical reasoning in regard to some important matters would reverse his opinion just at the last moment, he would generally find he was wrong the first time. This should be done whenever there seems to be a conflict of opinion between the inner self and the outer self.

A good exercise is to pause every time we are attempting to decide something and sit down and relax for a moment and turn our thoughts inwardly to see if we can receive some inner impression. This requires an unbiased and open mind. The conclusion, reached by the outer self, must be set aside as though no conclusion had been reached at all.

All of our personal desires and ambitions to do the thing according to the idea of the outer self must also be set aside. We must be as ready and willing to change our opinions and desires as though we were going to flip a coin and do precisely as the coin indicated. If we have any bias, prejudice, or favoritism one way or the other we are going to find it difficult to let the voice of intuition come through the closed door and reach our consciousness.

Therefore, every opportunity should be used to relax and allow the inner self four

or five minutes to manifest its expression. If no definite answers comes and there seems to be no urge to do differently than what we planned to do, we may safely assume that intuition approves the conclusion reached by the outer self. If there is the slightest degree of opposition or slight suggestion of change, however, we should give full credence to the inner impression gladly and enthusiastically do as it suggests.

The more we obey intuition and freely give into its authority the more we will strengthen the intuition's functioning and become accustomed to its voice. In this way we will soon find that whenever we are contemplating the doing of something that requires judgment we can close our eyes for a few minutes and turn our thoughts inwardly and

quickly receive an impression from the inner self, as well as one from the outer self.

We need never try to balance the one opinion against the other to attempt to judge which of the two are right, for we will find that the intuition impression is infallible and correct in one hundred per cent of the occasions. It is only the outer judgment that can ever be wrong. If our outer judgment insists that what we want to do will give us pleasure and bring us certain results, regardless of the price we may have to pay, and we still feel that we want these results, we may ignore intuition and do as the outer self suggests. The continuation of this practice, however, will soon close the door again to any further functioning of the faculty of intuition.



## Cathedral Notes



The Cathedral of the Soul continues to be the one great relief for our members who seek spiritual and material blessings.

Members, and those who are not members of our organization, join together in these periods of reaching the Cosmic sanctum and being blessed with the benedictions which the Cosmic freely grants to those who come to it in sincerity and appreciation.

Throughout the months of January and February the regular schedule for the daily periods of contact with the Cathedral will be observed, and there will be no special periods of any kind. The appeal for help on the part of the Welfare League of the Cathedral is so great that the Emperor and highest officers of the organization are holding fast to their contacts with all members in

each of the Cathedral periods, thereby making it unnecessary to select any special ones for such personal contact. Persons desiring to contact the officers may therefore do so at any of the regular periods, and we cannot too greatly urge everyone requiring some help or benefit to make their appeals during the Cathedral periods.

The help given by those who have been benefited through the Cathedral contacts is greatly appreciated. The Welfare League is continuing to help many in various parts of the country, and your donations, prayers, good thoughts, and blessings, are profoundly appreciated by many.

Do not miss any of the periods during the next few months, for your cooperation is greatly needed in making these contacts as universal as possible.



SPECIAL ANNOUNCEMENT

# The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA

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

*The  
Rosicrucian  
Digest  
January  
1931*

*Three hundred eighty-two*

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

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

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

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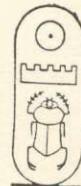
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