

The  
ROSICRUCIAN  
DIGEST

DECEMBER

1931

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# The Rosicrucian Digest



*Covers the World*

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

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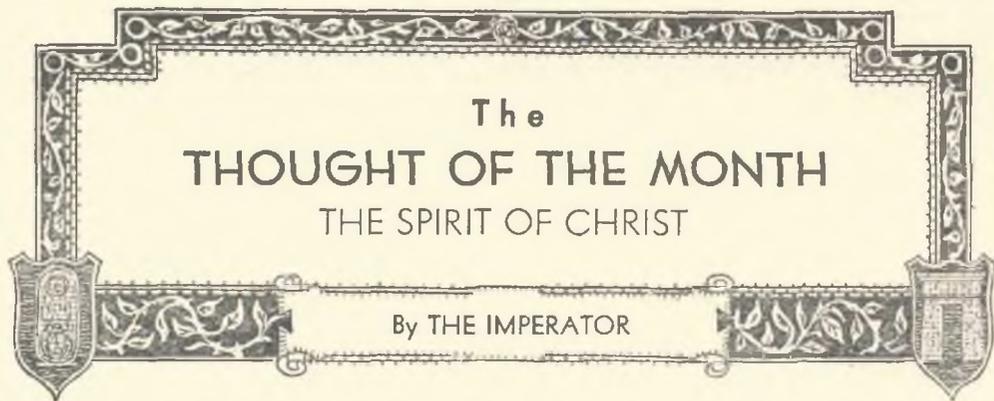
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The  
**THOUGHT OF THE MONTH**  
 THE SPIRIT OF CHRIST

By THE IMPERATOR



WE are approaching the holiday season and the special day set aside for the celebration of the anniversary of the birth of Jesus, the Christ. It is intended to be a day of rejoicing, of happiness, and of the free sharing of

our bounties and blessings.

In truth, the holiday should be a period for the celebration of the spirit of Christ and the realization of the Christ consciousness in each one of us. It is really immaterial whether the day selected is the true birthday of Jesus the man, for, after all, we may arbitrarily set any period of the year or any hour of the day for the proper realization of the Christ consciousness within us and to demonstrate some of the principles of the spirit of Christ.

Undoubtedly, the great outstanding message of Jesus was that of universal love. Critics point out to us that nearly all of His doctrines were based upon religious principles known in other religions and perhaps viewed only in a more modern form, but there was this one principle of universal love that was quite unique and which Jesus brought to the world at a time when it was needed most and it is doubtful whether the need has ever been quite met, even after all these years of Christian preaching.

Jesus said that man should strive to love his neighbor as himself. That is a big order, a big proposition. If applied

universally as it was meant, it would mean universal love, universal peace, universal harmony. After all, it is not purely a religious doctrine but a Cosmic doctrine. If man would love men in a universal sense, in a Cosmic sense, it would bring an end to all war, all strife, all disagreement, and all contentions. It would encourage us to do the right thing at the right time and to be our brother's keeper and to see things and understand things from the Cosmic point of view.

Perhaps there is no greater need in the world today than the need for the Cosmic point of view. We, as Rosicrucians, talk about broadening our vision and extending our consciousness out of the narrow limitations of self and self's environment. But how far do we really practice this principle, as well as talk about it? How far away from ourselves do we really get in each twenty-four hours of the day? It is true that the studies of Rosicrucianism do tend to broaden our vision, broaden our view-point, broaden our contact with humanity but even though that broadening may extend our consciousness from the narrow limitations of our physical immediacy it is doubtful whether we extend it at all in a universal sense.

To love our neighbors as ourselves and thereby sympathetically understand their problems, their trials and tribulations, we should be able not only to extend our consciousness and understanding a part of the way but all of the way. We should do more than

*Seven hundred six*

merely broaden our horizon and push that horizon from our own city, our own state, or our own country to another distant land, but to all distant lands. We should be able to sense the crying needs, the heart throbs, the tears, the heartaches, the trials and tribulations of each tribe and each being in the uttermost parts of the world.

We should be able to realize what it is that the oppressed in various parts of India and Africa are asking and praying for. We should be able to understand what it is that the Russians are seeking to accomplish, what the Germans hope to prevent, what the Italians desire to accomplish, what the French seek to bring about, what the Britains hold as their ideal, what the Japanese and Chinese believe is their serious problem, what the people of many smaller lands consider the outstanding obstacles to their progress in life.

To do this we would have to lay aside all bias, all prejudice, all self-interest, and all intolerance.

From the Cosmic point of view all races of men, all beings, all creatures created by God are equal in the right to work out their own evolution and attain the inevitable goal of their present existence. All trials and tribulations are but stepping stones to these human beings and what we might consider an obstacle or a trial or tribulation may be, after all, a common-place incident in life to some others. That which we would condemn as being crude or cruel, unnecessary or unimportant, fictitious or unreal, immoral or unmoral, may be classified quite differently by the Cosmic consciousness.

Christ, as a saviour, came to save mankind. His message was for all beings and the Light that He shed among men was a Light for the darkest part of every country and of every race. His life and His teachings were Cosmic symbols for all beings to interpret. Our interpretation as Christians may be greatly different from that of the Mohammedans or the Buddhists, or the Jews, or many other sects and cults, but however they interpret the symbol, there is back of it the Cosmic law of equal application and universal good.

*Seven hundred seven*

So I plead with my Brothers and Sisters at this period of the year when much of the world is thinking of the Christ and the coming of the Holy Child with all of the accompanying symbolism and prophecy, to think of Christmas season and the birth of the universality of the Christ consciousness and to remember that whatever was real, and whatever was great, was Divine and whatever was of Cosmic ordinance in the consciousness of the man, Jesus, is equally existent in the consciousness of every human being in the world today.

It is not necessary for the tribesman, the atheist, the heathen to know of Jesus and His work, or to have discovered the message of Jesus and to have been saved through the grace of His teachings, to have a realization that there is a Christ consciousness within him. God and the Cosmic laws and principles did not limit the Christ consciousness in any being to only those who could outwardly and objectively recognize in the man Jesus, the symbol of that consciousness. As we develop the Christ consciousness within us through our realization of it the man Jesus becomes to us our Saviour in a Cosmic sense and not in a sectarian sense. But first must come the realization of the Christ spirit universally diffused throughout the Divine consciousness of all beings.

Let us, therefore, be at one with this Christ consciousness at this period of the year, if not at all times. Let us indulge in the Holy Communion of Cosmic baptism and be bathed not in the water of material symbolism but in the Divine waters that flow in the Cosmic sense through all of our being, through all of earth's beings. In this way we will attune ourselves with the highest consciousness of the Cosmic and be at one with God and with each other. In this sense we will understand what is meant by the message of Jesus regarding universal love. To understand our neighbors sympathetically is to love them and to harmonize with them and this can come about so easily through attunement with Cosmic consciousness.



Rejoice, therefore, this season and let it be the beginning of a period of realization for each month, or each week, or each day of your lives. Let each hour or at least each sunrise of a new day be the birth of a Christ day for you. Let the Christ spirit be born

in you each morning and find you a babe in the manger of humbleness and innocence and thereby establish for yourself in your own lives a Christ birthday that you may celebrate everyday of your lives as the Holy Day for you.



## Is Karma Fatalism?

YOU MAY EASILY DECEIVE YOURSELF IN THIS REGARD.

By FRATER R. V. ANDES



OFTEN meet with those who do not have a correct understanding of the laws of Karma and who seem to feel that the doctrine of Karma is a sort of fatalistic doctrine. They argue that if the law of Karma has outlined for them or someone else a certain period or time of misfortune or suffering or inconvenience that no matter what we may do we cannot change this decree of Karmic law and therefore it is Fate. Some often say that it is like the law among the Turks when they say, "Kismet." The Mohammedan doctrine of Kismet seems to these people to be a law of Fate also but there again they are mistaken.

Mohammed, the prophet, and his greatest disciples taught that the doctrine of Kismet was a law much like the law that we have called Karma and that there was nothing fatalistic about it.

So many of the ancient mystical laws are misunderstood and the misunderstanding in the western world has grown into a form of popular belief that is erroneous. The Buddhist law of Nirvana is typical of the Oriental laws that have been misinterpreted and misunderstood in the western world. Simply because there is no word or group of words in the English language that

properly describes what is meant by Nirvana we find that certain writers in the years that have passed have undertaken to give their personal interpretation of it and have claimed that Nirvana was equivalent to the annihilation of the consciousness. In other words they tried to explain that when the Buddhist sought for that peaceful state called Nirvana it meant the annihilation of his earthly consciousness. Gradually the common belief in this country was that Nirvana meant an annihilation of all forms of consciousness and that the mystic in the Nirvana state simply did not exist at all. Of course, that is a ridiculous statement and the very thought is so absurd that upon analysis it becomes self evidently untrue. But this does not help one to understand what the real meaning of Nirvana is and we do not have perhaps the proper understanding of what Karma and Kismet are.

Nirvana means the momentary suspension of earthly consciousness so that one is unconscious of all earthly surroundings and is conscious only of the psychic condition or psychic state. This is not properly expressed because, as I have already intimated, there are no words in the English language that are equivalent in meaning to the word Nirvana. But it is a state of absolute peace and absolute perfect attunement with the Cosmic.

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Now Karma is the doctrine of compensation, adjustment. What would you think of a person who said that because the grocer man at the corner asked for money in exchange for his merchandise that he had made a rule that everyone of the persons living in his neighborhood had to come to his store every Saturday night and pay half of his salary to him as a matter of course; in other words, that he had decreed this to be Fate? We know, of course, that the money is to be paid only to the grocer in exchange for what he gives us, and that if we take nothing from him we shall not be required to give anything. We know that his statement about wanting money is a part of the law of compensation and that if we find ourselves in the predicament of giving him money all the rest of our lives, it will be due to the fact that we have received something and are continuing to receive something in exchange and that we are merely making compensation for what we have received.

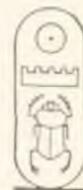
The law of Karma is not a system of punishment. The Rosicrucians plainly point out in their highly interesting and modernized instructions in regard to Karma that the law of Karma is quite satisfied with any form of compensation or adjustment that we voluntarily make or that is forced upon us so long as we learn a lesson from the adjustment. Karma would rather have us pleasantly instructed and happily advised than to have us suffer. In other words, suffering is not the end or the aim of Karma but a means to an end and the pain and suffering of life can be instantly ended by a realization of the purpose back of the suffering.

In most cases the matter of making adjustment or compensation is left entirely to ourselves and we have, as free agents, the power to decide whether we shall make compensation or not. In some cases compensation or adjustment is forced upon us simply because we have wilfully refused to understand the law or admit its power and have likewise refused to make any adjustment or compensation of any kind. If we eat some foods that are not compatible or not chemically agreeable to each other, we are sure to have physical discom-

fort. Our bodies are chemical receptacles, they are composed of chemical elements and the fire and heat of the physical vitality is formed from the chemical elements we take into our body. If we take the wrong kind we not only fail to give ourselves nourishment but we set up a chemical action that is destructive or harmful to the body and our vital existence. In protest to such a thing, pain and discomfort result. Are we to say then that Karma causes us to have pain when we eat the wrong kind of food merely for the sake of punishing us for wrong eating? Is it not more logical to say that the pain and suffering is Nature's way of showing us what we have done that is wrong and is teaching us to eat properly?

If we violate any of nature's laws there is a reaction that is unpleasant. This reaction is not the aim and the end of Karma but a means for teaching us that we have done something wrong and should not do it again. The innocent little kitten that sticks its face in the flames of the gas logs when it sees these playful flames for the first time is made to feel a certain amount of pain as its whiskers and hairs are singed not as a punishment for its innocent little act but to teach it not to go near the flames again.

Because it is true that some men never learn through such suffering, never learn through inconveniences resulting from Karmic action, it is necessary for the law of Karma to prolong and continue the inconveniences and the suffering until man finally is overwhelmed with the truth of the lesson that he cannot continue to do wrong and still be healthy and happy. But the moment he does realize that the uncomfortable conditions, the obstacles, the pains, trials and tribulations in his own life are the result of his own previous actions and that he can change the course of his life and change his Karma by doing the right things then his trials and tribulations begin to ease and his life becomes more peaceful and happy. Up to the time that man realizes the responsibility of his Karma it may seem to him like Fate but the moment he has the proper realization and adjusts himself to Cosmic law and makes



the proper compensation to Karma he finds himself changing what he called his Fate and having the power to create new and better conditions around him.

Karma is often the cause of many forms of illness or suffering of the flesh. Medications, surgery, therapeutics of all kinds and money spent for specialists and physicians will not change the physical condition so long as Karma is trying to impress the individual with the error of his ways nor can a mystic healer come along and give the patient treatments that will not only cure the physical trouble but remove the Karmic law. It is not in his power to do this and if he attempts to do it he must be ready to assume some of the Karmic law of the patient for his interference. But let the patient analyze himself and analyze his past and all that he has done and discover the real cause of his illness and he will find from that moment on there will be an effect upon his condition. If he discovers his illness or suffering is a long standing chronic condition or his incompetency or inability is due to some act of his own in the past and that he is suffering under Karmic law and decides at once to undo the wrongs he has done in the past or make compensations, then, immediately will come an easing of the conditions he has been suffering and a gradual elimination of them.

Many men find their careers seemingly blocked and their affairs at a stand still solely because of Karmic condition. The law of Karma has decreed that they shall have a certain

amount of bitter experience in life on earth in order to teach them that they have done wrong at some time and that compensation should be made.

Judging Karma properly then leads to an understanding of one of the most fundamental and benevolent laws of the universe affecting all persons equally regardless of nationality, religious belief, or social position. The best way to bring an end to your fate or career or to the suffering that comes into your life is to discover the original cause that resides somewhere within you. By changing or compensating for the original cause and eliminating this cause from your life and properly realizing the error of your ways and pledging to yourself that you will not repeat this once again you immediately bring an end to the Karmic condition and you are free to go on through your life with a clean slate so far as that particular incident is concerned.

There is no way of avoiding Karma. Man may find ways and means of breaking or violating or escaping the laws that he has made but he cannot escape from the laws of God and nature. As he sows so shall he reap. As he thinks so shall he live, and as he lives so shall he participate in the things of both the Cosmic and earthly life. Guard well your thoughts, therefore; guard well all of your actions and be sure that he is happiest who has no Karma to control and he is next happiest who adjusts the wrongs in his life, makes compensation for his errors, and changes the course of his life from sorrow, grief and tribulations to one of complete joy and happiness.



#### ROSICRUCIAN SOUTHWESTERN RADIO BROADCAST

Again we are pleased to announce additional radio broadcasting of the Rosicrucian mystical programs. Starting Thursday, November 12, the AMORC Rosicrucian program will be broadcast over Station WBAP, of Fort Worth, Texas, during the period of 7:30 to 8:00 P.M., Central Standard Time. This station is the largest in Fort Worth and one of the largest in the West.

This program will continue at this same time on each Thursday night up to and including December 10. Be sure and tune in to the meditation and silence period of this program, for you will find it helpful and inspirational.



## Thomas Edison, The Mystic



SOME INTERESTING POINTS ABOUT THE LIFE  
OF THIS GREAT MAN

By BROTHER H. H.

(Written especially for the "Rosicrucian Digest.")



HE final passing of Thomas A. Edison to spiritual life has again aroused an interest in his religious and philosophical beliefs and even before he reached the stage of transition and was resting quietly in a semi-coma state,

his beliefs and opinions regarding immortality and life after transition were being discussed in the newspapers and even in interviews between newspaper and magazine representatives, and his wife and relatives.

There is much about the philosophical and religious convictions and opinions of Thomas Edison that will be of interest to every Rosicrucian, and because of my intimate knowledge of these points, I think that it is timely now to speak of them.

While Mr. Edison was still in the flesh and sufficiently conscious to speak for himself, it was not the business of anyone else to speak for him and those who knew more about his personal religious opinions than anyone else were perfectly right in their attitude of silence. Now that he has passed on, and just before passing made one statement that opened the doorway to a revelation of what his personal, private opinions were, I think that it is perfectly proper for us to look at his opinions in a broad and kindly way, and see if we can discover still further greatness in the character and abilities of this famous inventor.

May I first call attention to the fact that like many real philosophers and especially mystics, who live more of the contemplative, meditative life than a worldly one, Mr. Edison confined all of his philosophical discussions and all of his religious expressions to just a group of persons who were like-minded and who constituted his little association of real companions. I say this was typical of the mystic, for we find that those who formed this little group of personal, confidential companions were not only like-minded, but truly mystical in their own individual expressions and ways of living.

In this group were such men as Mr. Henry Ford, who has publically and otherwise expressed himself very definitely regarding his mystical viewpoint of life, and of his firm belief in such mystical principles as Karma, reincarnation, Cosmic inspiration, intuitive knowledge, true meditation, attunement through prayer, etc.

Then, too, there was Mr. Firestone, who occasionally expressed himself more or less definitely along the same line and whose very nature is expressive of the existence of a profound philosopher underneath the outer cloak of a business man. There were others in the group, some of whom have passed beyond and who were well-known for their poetical, philosophical, and mystical writings and speeches. On the other hand, among those who were admired and respected by this group were such men as Burbank, who not only was looked upon as a great mystic, but who was condemned a heretic



in all religious matters, simply because his mystical philosophy took him beyond the orthodoxy of present day creeds and doctrines.

Looking very broadly at the life of Edison from the time that he manifested Cosmic intuition and Cosmic inspiration as a young man and was able to invent or devise ways and means of helping him solve many of life's material problems up to the present years of restricted activity, we find that his life was expressive constantly of the philosophical trend of his nature. I need not speak of his optimism, which was captivating and was tonic in its effect upon everyone, who came in contact with him, and I need not speak of his hopefulness that everything in the universe was being directed by an Intelligence that would see that everything came out right and for the good, but delving behind all of this and peeping intimately into his laboratory, and into his home, and even into his more or less secluded life in southern Florida, we find the mystic in the philosopher in all of the ear marks of his thinking and doing.

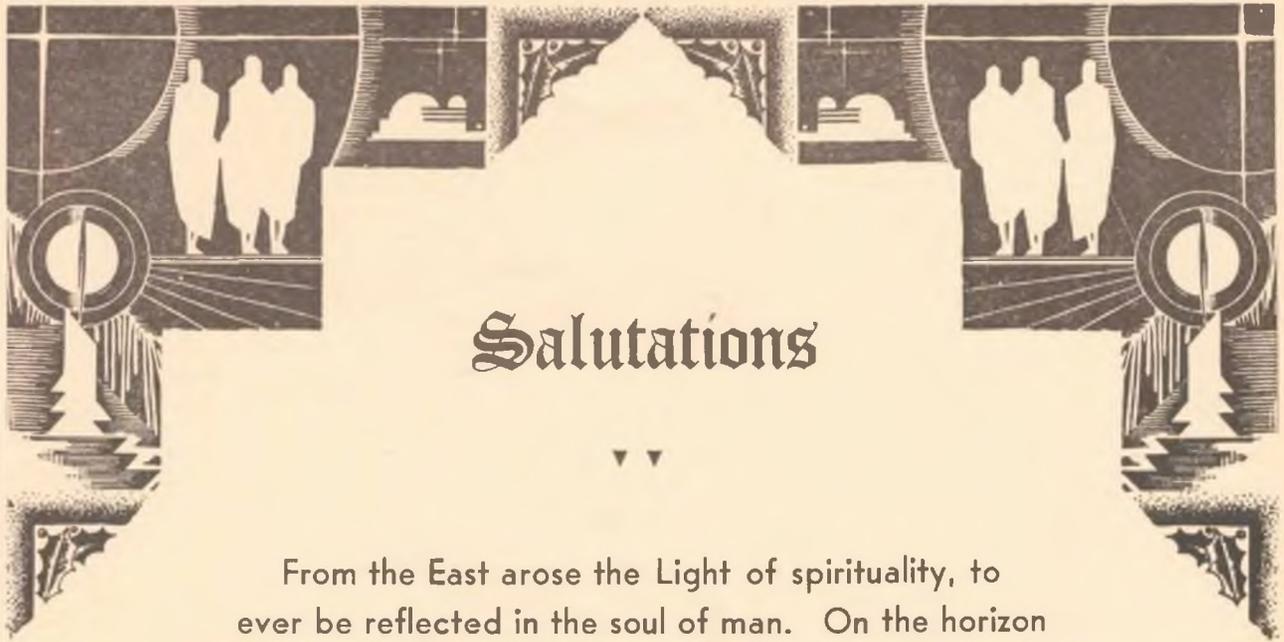
In looking at his little nook in the corner of his laboratory which he called his study den, I could not help but think of the picture made by Rembrandt of the mystical philosopher in his little nook, delving deeply into the old books of mysticism. You could not say that because an inventor had a large library adjoining his laboratory, that he must be a mystic, for there are many such libraries adjoining many such laboratories, which certainly give no such impression. But the manner in which Edison had selected one corner for the sanctum and the manner in which the desk, the chair, and other things were arranged in relation to his books, the hours he selected for his study and reading, and the subjects he read in between his search for technical data, told the story of the philosopher, rather than the inventor, to anyone who was around him sufficiently to note the manner in which he relaxed and abandoned the material things of this life to delve into the philosophical and spiritual, if not the religious.

Then again, his comments in connection with many of his discoveries and

his little side remarks in connection with some of the fundamental principles that were involved in his work revealed the philosophical trend of his thinking. Whenever an outstanding universal law made its uniform and anticipated manifestation of its immutability, Mr. Edison would be seen to have a softness coming to his eyes and a tenderness of expression come over his face, as he would remark either to himself or anyone who was near, "How beautiful the law is fulfilled!"

His constant admiration for and adoration to the fine laws of Cosmic regulation were immutable signs of the philosophical appreciation that was a part of his deeper nature. He almost revered some of these laws, and on many occasion would feel personally hurt when anyone questioned the reliability of a continuous manifestation of any principle that he knew to be firmly established. His sensitiveness in this regard was one of his strong points, and certainly a valued asset to him in his research. Once a law was revealed to him, either by accidental discovery or the evolution of an idea, the law became like an idol for worship for he knew that he could always depend upon it that it was in some way susceptible of universal application and that his business was to learn how to work with that law and harness its beneficent manifestation for the common good of all mankind.

Where Mr. Edison drew the line, however, was in the attempt of anyone to transmute a universal Cosmic law into a purely divine law by giving it a sectarian or doctrinal nature. In his mind, God made all laws, and there were no exceptions to any of them, for they were not only immutable, but accessible and beneficent, if a beneficent mind sought to apply them for beneficent purposes. Those who claim that Mr. Edison recognized no God or Supreme Mind ruling the universe are absolutely in error, and know nothing about his own personal opinions, and undoubtedly never heard him express himself when in his philosophical meditation. He did recognize a Supreme Architect, a Supreme Mind, an Omnipotent Ruler, but could not in the light of his philosophy and his study of



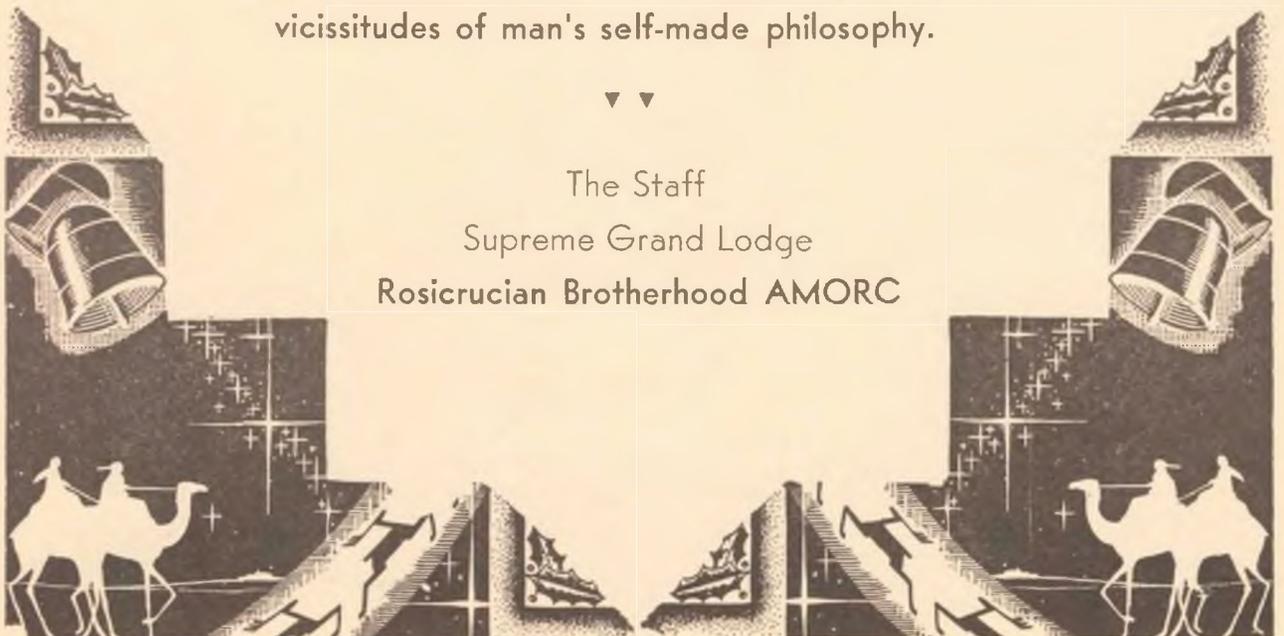
# Salutations



From the East arose the Light of spirituality, to ever be reflected in the soul of man. On the horizon of human consciousness and ascending the heavens of individual achievement have shone in splendor the heralding stars of man's future unfoldment. Each star an avatar—Zoroaster, Buddha, Confucius, Mohammed, Moses, Jesus—the glorious radiations of each transcending its predecessor, but all fusing their Cosmic Light into a beam that penetrated the shadows of superstition, hate, and ignorance. We hail the memory of the last and greatest ascension, Jesus the Christ. Let us turn Eastward in respect and contemplation, that we may bathe in a Spiritual Light which had its dawn in a Christmas centuries ago. May through each of us this Light be replenished, never to be diminished by time or the vicissitudes of man's self-made philosophy.



The Staff  
Supreme Grand Lodge  
Rosicrucian Brotherhood AMORC





#### THE SACRED GROVE

The Vestals gathered at sunset to replenish the mystical fire. This famous painting is by A. Böcklin, whose "Isle of the Dead" is also a world-famous mystical picture. *Note: Presented to you with the compliments of the "Rosicrucian Digest."*

universal laws reduce this magnificent mind and universal power to one being personified as an individual. In fact, he never attempted to visualize the God he discovered or found in his sciences for this would have seemed like a sacrilege to him. He felt that God was incomprehensible except through His laws and that man's finite mind was incapable of limiting God to size, form, character, or personality. This viewpoint naturally prevented him from accepting or having any interest in the orthodox creeds and doctrines of any of the present-day religions. In this he was truly the mystic and revealed the more advanced and profound understanding of God than the average human being of today.

Whenever he was questioned on religious subjects by those who sought to drag him into an interview on this subject, he expressed his displeasure at talking on such a serious subject and at the same time expressed his modest recognition of his incapability of giving a positive opinion by simply saying that whether there was a future life or not, he did not know. Certainly, those who have never passed through transition in a conscious state cannot say with positiveness that there is such a state. Mr. Edison was extremely careful in all of his statements, whether of a scientific or philosophical nature. Until he knew something very definite and positive and could demonstrate that he knew, he did not say yea or nay.

However, toward the close of his life, he did make this very mystical and philosophical statement in quite a positive manner. He said that if there was any part of man that lived, it could not be the flesh or the brain, but that invisible personality that constituted the real man, and which if it lived again, at all, would live and manifest on this earth plane. This opinion was repeated by him again during the last few hours of his consciousness in life when he knew that everyone else knew that transition was close at hand. In other words, his real mystical philosophy was revealed at last in a veiled way and in agreement with the opinion held by Mr. Ford and Burbank, and the others,

who were so closely associated with him as companions, and with those many other mystical philosophers in this country who were privately and secretly in touch with him in his mystical work. His last statement in this regard was clearly a revelation of his firm belief in reincarnation, for it was unthinkable to him, he said, that anything other than the personality of man should survive transition, and that this personality should have any other existence than that of an earthly life where it could be useful in evolving and perfecting itself toward some great end. In other words, Mr. Edison absolutely failed to recognize the speculative, doctrinal principle that personality would survive transition and continue to live a useless, unevolving, unconscious life for many aeons of time awaiting some ultimate judgment day.

That Mr. Edison was well-versed in the terminology and ideas of mystical philosophy is shown in the fact that he often frankly admitted that the inspiration which came to him in connection with many of his discoveries came from the Cosmic, and one of his friends in writing of Edison's prolific intuitive inspirations stated that Edison admitted to him one time that most of his creations were Cosmically inspired. The very use of the word "Cosmic" is highly significant and often led the promoters of sectarian religions to argue with him and to finally agree that Mr. Edison was outside of the pale of orthodoxy. Of course, the time is coming when the great lights of the present day religions will come to recognize the real meaning of the word "Cosmic" and that time will be when the majority of mankind has expressed itself definitely in this regard for today there are more outside of the orthodox churches who have their faith centered in the Cosmic laws and the principles of the Cosmic rule rather than in the man-made creeds and interpretations of these principles.

That Mr. Edison was Cosmically attuned many times and could easily throw himself into a state of relaxation and receive Cosmic illumination to help him solve his problems was revealed on many occasions, the results of which he



was pleased to speak about confidentially to his philosophical companions. His complete trust and confidence in the Cosmic and his continued practice of attuning himself with it gradually brought about a very close relationship between himself and the Cosmic powers, and unquestionably this had a great deal to do with the regenerative strength that came to him in the last hours and enabled him to have such a prolonged period of transition without any of the suffering that often accompanies the passage from this life into spiritual existence.

That he was more or less conscious of this Cosmic attunement is shown by the last words he uttered to his physician, who recorded them in a signed statement, which he issued to the Associated Press. In this statement his physician said that just before Mr. Edison discontinued speaking at all, he stated very definitely and clearly to him that "It is very beautiful over there." This was in answer to certain questions, and referred very definitely to the spiritual or Cosmic life, which he already sensed and toward which he was gradually progressing. Certainly, a man who had absolutely no faith in any possibility of a future existence and who would not tolerate an idea of a future existence, as some orthodox persons have tried to say of Mr. Edison, would not make such a statement that "It is very beautiful over there." He was undoubtedly on the borderline with his consciousness as clearly in contact with the spiritual state as it was in contact with the earthly state, and perhaps more so.

And, so another great mystic has passed to the beyond, leaving many valuable lessons for us who are on the Path, and who have the privilege of contacting such noble souls in the course of their lives. It is regrettable, however, that such men, who have the broad vision to see beyond and back of the doctrines of today, and above and beyond the creeds and dogmas of orthodoxy should be labeled as heretics or as atheists. But we find this true as in European history. Recalling our great Americans, who have thus suffered in repute, we can reach back and take the life of Thomas Jefferson, as an

early example. This man until a few years ago was popularly considered to be a dyed-in-the-wool atheist, and it was not until an examination of his writings, and especially of his official documents and proclamations, while he was president of the United States, reveal that he was not an atheist, that there was any change in the general opinion held of him in this regard. In many of these documents, he referred to God as Divine Providence, the Supreme Intellect, and similar terms. But he, too, being a mystic and a Rosicrucian in his active interests could not accept the idea of a personalized God, nor could he associate himself honestly and wholeheartedly with any of the religious movements, and accept any of the orthodox creeds and dogmas. For this reason, he was called an atheist.

The same was said in regard to Mr. Burbank centuries later, and for the same reason. Certainly, this is unfair and the time is coming when all thinking men and women will realize that Mr. Jefferson, Mr. Burbank, and Mr. Edison had the true and more profound and spiritual understanding of God and God's laws than those who have tried to limit this understanding by the creeds of orthodoxy. Then, we shall know how truly great these men were in their spiritual understanding, and we shall also come to learn that these men attained a greater height in spiritual unfoldment and spiritual development than many others.

Mr. Thomas Edison, the inventor, the scientist, the great humanitarian will live eternally in the minds of humankind, but Thomas Edison, the mystic, will live a greater life again, and build for himself a higher reputation than that which he now enjoys, and undoubtedly, his personality will seek to bring comfort and consolation to those of his loved ones who are still here on the earth plane, and in this manner lead them to a discovery of the greater light that lies not in the limitations of an earthly shell or which may be produced only through the mechanics of the laboratory, but which comes into the hearts and souls of all beings by Cosmic law, and turns the real darkness of life into the beauties of spiritual and eternal illumination.

*Seven hundred fourteen*



# *A Materialistic Conception of Adam and Eve and the Serpent People*



By BRO. JOHN COWAN



ROFESSOR BOUSSAC of the Institute of Egypt, after a careful study of the myths of the dim past and extensive examination of Egyptian records, says the Scriptural narrative of Adam and Eve tempted by the

Serpent in the Garden of Eden was based upon early Egyptian traditions. The important role played by the Serpent in the Book of Genesis is traced by him directly to ancient Egyptian sources. He says that Moses knew all of the mysteries of the Egyptian religion and this explains why he describes as a great serpent the tempter who induced Eve to eat the forbidden fruit to the subsequent misfortune of the human race.

In Ur, the oldest city of the Babylonian region, have been found statues of a queer snake-headed woman, said to represent Lillith, Adam's first wife.

The earliest monument dealing with the subject is a Babylonian cylinder of chlorite in the British Museum. In this is shown a tree with horizontal branches from which hang two round bunches of fruit. It is a date palm with dates. Upon either side of the trunk of the tree a man and a woman are extending their hands for the fruit. Behind the woman a SERPENT stands erect upon its tail.

Archaeological discoveries in Assyria have brought to light a creation story closely related to that of Genesis. This version, discovered at Nineveh, comes from the library of Assurbanipal, and dates from 668 to 626 before Christ.

*Seven hundred fifteen*

But it is only a copy of an earlier Babylonian record which cannot have been later than the twelfth century before Christ, according to Prof. Boussac. Assyria had been dominated by Egypt fifteen centuries before the Christian era, and Egyptian influences had therefore left important traces in the religion and customs of that country.

The interesting cave of Mas d' Azil, in southern France, one of the oldest known dwelling places of prehistoric man, contains a cleverly painted figure of a snake which archaeologists say was done some fifty thousand years ago. All over the continent of Africa snakes are held in reverence by various tribes, either as totems or tribal divinities. Prof. Boussac reasons that the great prevalence of serpent myths in Egyptian religion sprang from a *fear* of serpents entertained by primitive man long before the beginning of civilization.

Before taking up the study of mysticism I also held that FEAR was the probable basis of primitive religion, but I now wish to call attention to another possible cause which seems to me even more plausible than the motive of fear. I refer to a probability that a race known as Serpent People antedated Adam and Eve. Fear is a destructive process of thought, whereas, these myths, which play so important a part in the early development of mankind, are evidently a result of constructive thinking even tho very primitive. In the first place, the traditions of savages and barbarians are based upon actual events. We shall endeavor therefore to reconstruct the event upon which this tradition is based and remove it from



the field of allegory to which it has been relegated by many who cannot conceive of any other explanation. Savages and barbarians have not yet reached the allegorical stage of development. That comes with later civilization.

According to Professor Winchell in his "Pre-Adamites," the name ADAM in its original form did not refer to a particular individual, but to a collection of people. It is a Semitic name meaning MANKIND. Likewise the name Eve, and the names of all of the patriarchs mentioned in the Book of Genesis, were used each in its collective sense instead of the singular. In other words, Adam was the name of a predominant tribe or race of people instead of one person. Eve was the name of another people. Likewise, Cain, Abel, Seth and so on, were names of other peoples who may have been offshoots from the amalgamation of the Adam and Eve peoples.

Professor Sigmund Freud in "Totemism and Taboo," says, "Totemism is a system which takes the place of religion among certain primitive races in Australia, America and Africa, and furnishes the basis of social organization."

Totemism was based upon the deification of a female ancestor. The most primitive peoples usually adopted animal names. Consequently the totem name was usually the name of an animal. It was associated with animism and magic. Descent was traced in the female line to the deified ancestress, and all those who inherited the totem name were prohibited from intermarrying.

In Lewis H. Morgan's "Ancient Society," three distinct stages of development are traced in the evolution of mankind—Savagery, Barbarism, and Civilization. In the earliest stages of development savage man was primarily a hunter. Animals were not domesticated nor were crops cultivated until man rose out of Savagery into Barbarism. But the domestication of animals for food was not in itself a voluntary act. It was forced upon a people somewhere by a growing scarcity of game. It was a result of the *greatest economic revolution* the world has ever

seen. It upset the whole totemic system. It overthrew the animistic worship of a deified ancestress. It brought about the tracing of descent in the male line instead of in the female line. It substituted religion for totemic animism.

Gardens were not cultivated until after animals were domesticated, for the roaming life of a hunter precluded a residence in one locality long enough for the cultivation of a garden. With the domestication of animals came a more permanent place of abode and gardens were cultivated as an auxiliary means of subsistence.

W. Wunt says, "It is a general law in mythology that a preceding stage, just because it has been overcome and pushed back by a higher stage, maintains itself next to it in a debased form so that the objects of its veneration become objects of aversion."

Now the Serpent was co-existent with Adam and Eve, and is presented as an object of aversion. According to Wunt's law therefore the Serpent represents a preceding stage which was at one time an object of veneration, but which has been overcome and pushed back by the higher stage of Adam and Eve. Hence, in all probability, the Serpent was the *totem of a people* who preceded the Adam and Eve amalgamation but were overcome and pushed back by them when religion took the place of totemism. Anthropologists have learned that the Totem of the Serpent was indeed a great people. It is perhaps the most widespread of any of the totems of aboriginal peoples. It became a symbol of cunning, sagacity and wisdom amongst all other people who came into contact with them.

Had Adam and Eve been the progenitors of the human race an account of them should have described their hunting grounds rather than a "Garden of Delight." Their descendants should have been traced in the female line rather than in the male line. A TOTEM should have been mentioned instead of a God.

Tradition tells us that Lillith was Adam's first wife. She was said to have been a snake-headed woman who became a demon and went about in the air.

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Since Adam was a race of people rather than an individual the Lilliths must also have been a people with whom the Adamites were closely associated. That Lillith was snake-headed indicates that they were connected with the Serpent People. And that she became a demon and went about in the air signifies that the Lilliths met with death, either at the hands of the Adamites or otherwise, for the adherents of the animistic system believed that all souls became demons at death.

Eve was said to be the "mother of all living." That she was formed from a rib of Adam indicates that the Evites were a branch of the same body of mankind as Adam, in contradistinction to the Serpent People. According to some authorities the Hebrew word which has been corrupted and condemned into the name Eve is Chavvath, which means silent and passive. The Jewish Encyclopedia, however, gives her the name Ishshah, which, it says, is of Babylonian derivation, and it remarks, "Noldeke explains the name as meaning 'serpent,' preserving thus the belief that all life sprang from a primeval serpent." Another explanation says that "Ish" means man. I am impressed, however, with the resemblance of the name to Ishatar, a Babylonian goddess, who, like Eve, was said to be the mother of all living.

The belief "that all life sprang from a primeval serpent," comes, I am convinced, from the fact that its adherents

were descendants of the people of the SERPENT TOTEM, who in turn traced their descent to a deified ancestress whose name signified Serpent. After the overthrow of the totemic system and the substitution of the male line of descent for the female line the origin of their belief was forgotten, and only a lingering hazy idea remained that somehow they had sprung from a serpent.

The date palm was a staple food very early in the history of mankind. And primitive man learned of the exhilarating and intoxicating effects of its fermented juice long before they undertook its cultivation. In animals magic intoxication was often resorted to in order to induce visions. Therefore, the date palm became the tree of knowledge, because in his visions savage man attained his wisdom.

After the great economic revolution in which the animistic system was overthrown everything pertaining to animism became taboo. Hence the prohibition in regard to the tree of knowledge. The Adamites religiously observed that taboo, but the Evites, who were a more passive and impressionable people, yielded to the temptations of the Serpent People and finally prevailed upon the Adamites to partake also of the forbidden fruit.

This, I believe, is the correct materialistic interpretation of the story of Adam and Eve.

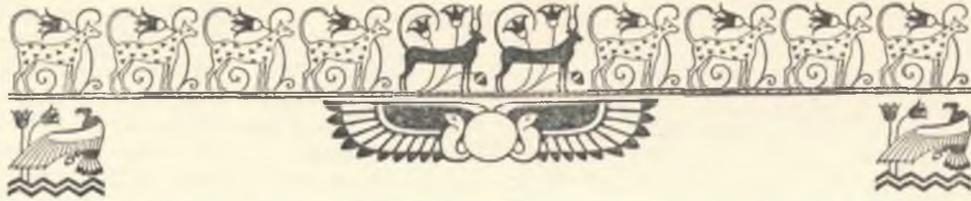


#### A SYMBOLICAL GIFT

A letter opener is always a practical gift and one that remains in use for a long period of time and is appreciated by the recipient.

We have had prepared a beautifully made letter opener of solid brass, highly burnished and hand-art hammered. It is in the shape of the Egyptian Crux Ansata (the looped cross) with a beautiful red rose located in the center of the cross. It is an example of fine metal workmanship. It is made by one of the Brothers of the organization who is a craftsman. We are pleased to announce this attractive gift as being available post-paid to you for only \$1.00. We feel sure you will consider this an unusual value when you see this attractive little article which not only conveys the spirit of the gift but an emblem representing the organization. They may be secured from the Rosicrucian Supply Bureau, San Jose, California.





## Giving God A Chance

A TALK ON HEALING GIVEN AT A PUBLIC SERVICE IN THE  
FRANCIS BACON AUDITORIUM IN SAN JOSE

By THE IMPERATOR



HERE is a little news from a report that I think will be very encouraging to all of you, and I hope you will pass it along to all who are sick and ailing.

In the "Medical Record" of September 25, 1920, there was a statement by Dr. Joseph Byrne, professor of neurology at the Fordham University medical school in New York. In this report, this recognized author said:

"At a conservative estimate, it may be admitted that of all the ailments for which relief is sought, 90% or over are self-limited and tend to get well. It may also be admitted that in over 90% of all human ailments the psychic is the dominant factor."

Now, Brothers and Sisters, think of what that statement means. I think that if any of us wanted to preach a sermon or give a lecture on the value of psychic study and the value of metaphysical and drugless healing, we could do nothing better than take this paragraph as the text, and from some public lectures that I have heard in years gone by, by men who did not thoroughly understand the subject of real psychology, it would be a good thing if they started with this text and then closed the lecture at the end of the text before they said anything more.

The first part of this statement by the professor says that 90% of the ailments for which people go to doctors, clinics, hospitals, or specialists for

treatment are self-limited and tend to get well. In other words, 90% of these ailments are those which nature would cure through God's own healing processes in our own bodies if we would remove the limitations and stop interfering with the processes of nature. I do not think there is a truer statement that has ever been made regarding human ailments than this. In most of the healing work done by every metaphysician the greatest problem he has to deal with is not the problem of giving the right treatment to the patient for the healing of any ailment nor diagnosing what is wrong, nor recommending anything to the patient in the way of a constructive practice, but to get the ideas out of the mind of the patient that limit the healing processes and at the same time remove all of the obstacles to nature's own work. The hardest thing in nearly all these cases is to get the patient to stop taking a lot of medicine or to stop analyzing his condition and trying to give fancy and fictitious names to his condition, and to stop thinking that he is going to get worse and may need two or three more doctors and possibly a hospital operation and several other things.

How often we find persons suffering from some little discomfort in the chest or upper part of the body, and who have analyzed it as being a weak heart or an abnormal condition of the heart of some kind, and who cannot help referring to it as heart trouble. Every time they feel a little cramp or pain, or congestion or strain, or something

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else in breathing or moving, they instantly say to themselves or anyone who is near them, "My heart hurts me!" Every time they become conscious of an unusual sensation in the chest, they think of the heart, and talk of the heart, and picture the heart as being affected. Such persons act and talk as though the only organ, the only inner thing within the chest is the heart. You would never think that they had any lungs or any muscles, or nerves, tissues, or anything else in the upper part of the body. On the other hand, there are those who credit all such peculiar sensations, pains, or aches to the lungs. They seem to think that the lungs are the only thing that exist in the upper part of the body, and could be responsible for any sensation. They are sure that they are going to have tuberculosis or that they are going to have some other fatal and long-standing illness connected with the lungs.

Then there are those women who feel sure that every little ache and pain in the upper part of their bodies is due to the oncoming of cancer. They have read about it, heard about it, talked over the fatal cancer cases that have been brought to their attention, and they simply concentrate on that one idea. Every time a nerve in the upper part of their bodies gives a little twinge or there is a little cramp of some kind, they immediately say to themselves or someone else, "I feel that I have the beginning of cancer." Then there are those who think that every little ache they have is a sure indication that they have gall stones or appendicitis, or liver trouble, or kidney trouble, or something else. Usually these persons get such ideas by comparing their own vague symptoms with the vague description of symptoms that some other person has had who suffered from such a disease as they are now picturing for themselves.

Every time that someone in a family passes away from heart trouble, there are sure to be a number of relatives of that person who will interpret every ache and pain they have as an indication that they also have heart trouble. Every operation for gall stones in any family or community of friends leads to

the suspicion of gall stones in connection with every ache. These are the limitations to natural healing and to nature's processes that interfere with the metaphysician's work. Such limiting thoughts are generally accompanied by many forms of drugging and unusual treatment. These persons will try every remedy that anybody recommends to them; they will take hot baths and will sweat themselves in electric blankets; they will make foolish regulations in their diet; change their general habits of living, walking, sleeping, and exercise, and will try more concoctions in the form of specialized remedies than any normal person would ever think of putting into the normal body.

Then when they go to get some treatment for their condition, they will discount anything that is said to them by a physician who does not agree with their point of view. If they find a physician who tells them that they are mistaken in thinking that they have heart trouble, and that their trouble is merely a nervous condition of the muscles in the chest, they will feel sure that the physician is incompetent and will seek another and still another until they find one who agrees with their own diagnosis.

These persons generally end their search by placing themselves in the hands of so-called specialists. The one who is sure that he has heart trouble will not feel satisfied until he has eventually placed himself in the hands of a heart specialist. The one who thinks he has lung trouble will never be satisfied until he has placed himself in the hands of a lung specialist. And so it goes.

It is not until such a person either becomes tired of the useless treatment which does not seem to affect his condition one way or the other, or until he has become convinced by some sane arguments and demonstrations that he goes to a metaphysician or drugless healer and gets some unbiased information.

When the metaphysician or drugless healer receives such a patient, his first big problem is to treat the mind of the patient rather than the body. All of the limitations have to be removed, and all of the obstacles cleared out, and all



of the obstacles purged and cleansed and negated. It is just as though the physician went up into the garret of the brain of the patient and started with brooms and vacuum cleaner, shovels and pickax, and began to not only take down cobwebs and dust, but all kinds of refuse in the way of boxes, crates, barrels, old cans, and what not, before being able to set the garret into order. All this time the patient may think that he is being given little benefit, and probably wonders why some more obstacles and refuse in the way of pills and medicine and other things are not being given to him. If his patience lasts, and he is rational and sane enough to give the physician an opportunity to get through with the house cleaning, he will begin to receive some benefit through the constructive work that the physician makes possible by giving nature a chance.

Every drugless physician, like every metaphysician, will frankly admit that it is not his system, not his work, not his peculiar methods that bring about the cure, but nature through God's own laws. He will frankly tell any honest patient that his work is not the healing of the body as it is the healing of the mind through getting rid of the limitations. It is absolutely true that in 90% of such cases, God and natural laws will take care of the healing without any physician of any kind, if the patient would only give God a chance. But just as we often find our homes, our offices, our back yards, and our front yards so covered with dust or grime, and littered with undesirable things that we send for an expert to come and do the cleaning, so it is necessary sometimes for patients to call in an expert to do some house cleaning that we really could do ourselves, if we only knew how to go about it.

Now, note that in the second part of the professor's statement he says that in 90% of all human ailments the psychic is the dominant factor. Do you realize fully what this means? It means that in a majority of the human, physical ailments, the real cause, the real condition, the real seat and source of the trouble is not in the flesh or in the material part of the body, but in the psychic part of the body. What a

wonderful truth that is! It is the most important, as well as the most astonishing, factor ever discovered in the fields of therapeutic research. Tracing back the art of therapy to the most primitive tribes in the most ancient of times, we find that there has always been a realization on the part of those who are mystically inclined that some psychic element entered into most of the human ailments. The ancient forms of incantations and mystical ceremonies around an ailing person, and even the practices of the American Indian medicine man, which were a highly evolved state of the ancient mystical practices, took into consideration the fact that the psychic part of man had a great connection with his physical condition.

During the past hundred years, or more, we have advanced from the speculative, mystical state to the scientific understanding of the psychic nature of disease and we no longer work in the dark through the use of incantations and vowel sounds, magical prayers, and formulas, which were little understood in their real nature, but we worked with highly evolved and well-understood psychic laws that are more reliable, more dependable, and more absolute in their action than any of the processes of the drug system of medication.

In other words, there can be no ailment in the physical body unless there is first of all an ailment in the psychic body or the psychic part of our beings. The foolish objectors to this idea, who are generally avowed medical practitioners, say that if the psychic part of man is divine and godly, there can be no illness in the psychic part, and that it is only in the human, earthly, flesh part of the body that illness can reside. That argument seems logical to a great many persons, and they often say to us that they cannot believe that disease can start in the psychic part of our beings. This misunderstanding is due to the wrong premise at the very beginning of the argument. These arguments begin with the assumption that the psychic part of man is 100% divine, pure, and undefilable. The psychic part of man is not the soul. It is his mental, psychological, neurological constitution. It is associated with a soul;

it is associated with the divine part of man, but it is not the soul, itself.

Therefore, the psychic part of man can become obsessed with wrong ideas or abnormal with wrong conditions. Our emotions will affect our psychic natures. Anxiety, hatred, envy, jealousy, deceit, injustice, intolerance, and similar destructive emotions, will shatter the harmony of the psychic part of ourselves and spread in its very being a poison and toxic condition that is as disastrous as poison of a material nature is to the physical body. In the same manner, the emotional part of ourselves may help to purge and purify the psychic nature within each one of us. Thoughts of love, kindness, mercy, justice, toleration, good will, universal brotherhood, peace, harmony, and similar emotions will act as a stimulant, as a perfume to the inner self, and make the psychic part of our bodies pleasant, happy, strong, pure in every sense.

Every metaphysician knows that in diagnosing any illness, or Cosmic condition surrounding our lives, the cause will be found in the psychic nature of ourselves and in a preliminary condition of the human body that seems to be breaking it down or tearing it asunder, or keeping the blood impure, and causing all kinds of physical aches and abnormalities can be traced to a poisonous condition of the psychic part of ourselves, and this psychic poisoning can be traced to some silent or secret, or deep-rooted emotion that is destructive such as anger, hatred, jealousy, or some similar attitude toward a person, or a group of persons, or toward conditions generally.

The problem, therefore, is simple to the metaphysician and to the drugless healer, but difficult indeed to the patient and to those healers who attempt to cure through purely material means. To attempt to remove or affect the cause and conditions of ailments in the human body by medication directed toward a chemical change in the physical body alone is merely attempting to change the outer manifestation of the

trouble without affecting the cause whatsoever. Any attempt to change the chemical nature of the blood and purify it and bring it to a normal standard through medication or diet, or exercise, while the emotional, psychic part of the nature of the body is being poisoned and continuing to poison the blood, is simply to waste one's efforts and to make no progress whatever in the cure of disease.

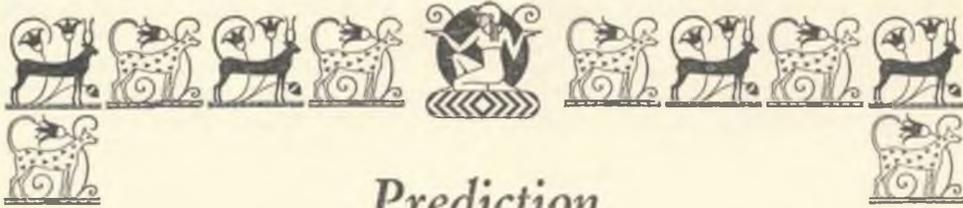
Those of your friends, and especially those who are in various fields of medical healing who decry or deny the efficacy of metaphysical healing should be shown this statement by Dr. Joseph Byrne. But whether this scientist's statement is accepted or not, or whether some physician will believe in metaphysical healing or not, the fact remains that the metaphysician is able to demonstrate the truthfulness of this principle and to bring about cures and changes in the human existence that no other method or system can effect.

Man is truly fearfully and wonderfully made, but all the wonder and all the marvelousness of it does not rest in the purely chemical composition and chemical actions and reactions of the physical part of the body. The greatest wonder, the greatest marvel, the greatest magic, and miracle of man's whole existence is the psychic, soul part of his being. Herein lies all the mystery of health and disease, power and strength, fortitude, and self-mastery. It is this part of man that is the real part and it is this part that is the thinking, doing, mastering part of man's existence. The Rosicrucian, the mystic generally, the metaphysician, are giving the greater part of their thought to this greater part of man, while the other systems of helping man concentrate their efforts exclusively on the lesser, material, negative, changeable, mortal part of man, which is of little consequence, and which has no power of its own, no processes, and no methods within its own capabilities of re-creating, re-constructing, re-building and healing the real body of man.

**DO YOU APPROVE OUR PICTORIAL SECTION?**

We solicit comments from our readers as to whether they approve our innovation of a pictorial section in the Rosicrucian Digest. May we have your comments?—*Editor.*





## Prediction

A FALSE OR TRUE ART ?

By RALPH M. LEWIS, F.R.C.



HE human emotions with their associated mental processes are the keyboard of man upon which he can ever be played. Time may change the rhythm but the notes are ever on the same scale. There are certain inherent characteristics which go to comprise the mental and psychic make-up of man, and change is noticed not in their nature but in their outlet only. Since their manifestation is ever material, physical, it is not difficult to trace.

Early in the event of man, as early perhaps as the time when he became a self-conscious entity, certain conceptions so gratified his emotions and intrigued his imagination as to leave an indelible impression on his mental and psychic self. These characteristics he transmitted from tribe to tribe, race to race, and age to age, until they are deeply embedded in the sacred works of all religions and social customs of every period. Of outstanding importance is the subtle influence of prediction, prognostication, or more commonly termed, fortune-telling, the ridicule of the learned, the logic and persuasive facts of the scientists, notwithstanding.

The persistent attempt to relegate systems of divination to the category of superstition upon the part of the learned have merely obliged the devotees to entrench themselves more firmly. Thus they have resorted to pseudo religious, moral, ethical and scientific methods for a justification of their beliefs. No period has seen a

lesser interest than another in prediction, that is, as concerns the interest of the mass as a whole. Some periods of high civilization have witnessed state sanction of the practices, such as the oracular systems of Greece and Rome; but even under religious condemnation and persecution, the mass have clung tenaciously to prediction. The question naturally arises, *why?* It is not sufficient alone to say that the tradition of the practices are accepted without question. As any custom which is not in accord with the inner feelings of the individual is soon cast aside. The emotional urge, therefore, may be either love, fear, hatred or self-preservation. To understand the reason why even in modern times the custom of prediction persists, we must study the notes of the human keyboard, namely, the emotions. Through ascertaining the probable cause of the desire of the individual to foretell the future, we can come to understand its uselessness to mankind.

Let us analyze from the view of the sense of satisfaction to be derived from the knowledge of forthcoming events. The past is an experience and one that is personally and directly acquired. The instances are classified in our memory unconsciously as those of a pleasurable or disagreeable nature. The past, undoubtedly, affords knowledge of ways and means to comfort varied conditions when they arise. But the question is, when will the need arise? Will certain occurrences of the past reoccur? Again will the individual have a future comparable to the past, more favorable or unfavorable? The present is but momentary, if it is that. The present

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is like Heraclitus said about matter; that is, it is a state of becoming—becoming the past.

Unlike either the past or the present, the future is unlimited. It holds possibilities; it may be the reward for the endurance of ordeals of both the past and the present. Is the inclination to determine the future due to the second greatest force of human nature, curiosity? Is it merely an overwhelming desire to fathom the unknown? Superficially, it would appear to be. In many instances those most interested in systems of prediction emphatically proclaim their disbelief in the authenticity of divinations or predictions. But their continued recourse to different methods becomes ipso facto, a disprover of their proclamations.

The interest in prognostication is deeper and more vital than mere fascination. It goes beyond the desire to learn the completion of a series of events, the closing of a tale. The subtle force that impels one to determine what lies ahead is not like the inclination one has to turn to the forward chapters of a book to learn the conclusion of a novel. The future to the modern highly civilized man and to the aboriginal alike seems like a black abyss. Man may color it with his imagination. He may adorn it with dreams of golden possibilities. He may speak of it as a virgin field for his endeavors. Yet, in reality, the future lies behind a veil which his objective senses cannot pierce, and man is inwardly conscious of this fact. The future hangs like a pall above him. Not in the sense that the future will be oppressive or disagreeable but there is no definite assurance that it will not be.

In that lack of assurance lies the fundamental answer to man's interest in prediction. The fear of an impending course of events which inevitably will occur and whose results are not known brings terror. If but a rend could be torn in the veil between the present and that to come, it would afford an insight into the future which, whether favorable or not, would at least give an assurance. It would permit certainty of what was impending and permit peace of mind and time for preparation. Fortified with the experience of the past, one would have a possible chance of averting misfortune.

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These seem to be the distinctive advantages of foretelling the future. Perhaps at this time there arises in the mind of the reader the thought of the disadvantages of prediction of events. We are, however, at this time only discussing the sense of satisfaction to be derived from foretelling the future. One who is convinced that the events of the future are about to be revealed to him can never be dissuaded. It is only after he is possessed of the prediction can he be reasoned with.

Thus the object of this article is to help the adherent to systems of prognostication to weigh the prima facie facts already before him. Further substantiation of the contention that self-assurance is the primary motive for interesting prediction is the individualized interest shown. The questions directed to the oracle at Delhi or to the modern vaudeville entertainer compare in similarity very favorably. The questions invariably are involved around the personal welfare of the interrogator, such questions as to whether the financial, physical, and domestic status will remain the same, whether impending favorable or unfavorable affairs will be changed. Above all, paramount issues of the moment are considered in their future light.

It is a rare instance when a devotee of prediction seeks light on the future outcome of the race of man, on the advancement of society, or the probable outcome of the universe. Prediction is bound to the self-interests of man. A future in which man cannot visualize himself as an important actor, or at least part of the setting, is empty and meaningless to him. This is perhaps to be expected, after all. The mass of men dwelling in the NOW, the present, concern themselves with the present only, as it relates to their needs. They entertain little thought that the results of the present are preparations for a future generation. One must not think that man's individualized outlook on the future is of a selfish impulse. It really is an instinctive attempt to fortify against the loss of possessions.

The California orange grower who consults the meteorological expert on the weather conditions and when



warned of an impending frost, immediately uses smudge fires to prevent injury to his crops, is not primarily selfish in his actions and his interests. It is an attempt to preserve what he has or is responsible for. The weather prediction to him is not a means whereby he alone can have a crop by obtaining advance information of danger and thereby safeguard against it; it is an instinctive desire to be cautious to prevent anything from disturbing the present status of his well-being. In the sense, therefore, of assurance of safety, the attempt to preserve one's well being instead of selfishness is their individualized interest in prediction.

The origin of divination or prediction affords a student opportunity for extensive research. It permits an insight into the innermost workings of the mental processes of man. Prominent academic psychologists declare the birth of prediction as a practice to have been associated with magic, the predecessor of early forms of religion. Even today, among primitive people still practicing sympathetic magic, may we find prediction as we would expect to find it practiced by our earliest ancestors.

That phase of sympathetic magic known as homeopathic or imitative magic serves well to illustrate our point on the origin of prediction—to quote Sir J. G. Fraser, "The principle of imitative magic is, that like produces like, or that an effect resembles its cause. It may be also called the law of similarity. It must be remembered magic is a spurious system of natural law as well as a fallacious guide of conduct; it is a false science as well as an abortive art."

As an example of imitative magic we find sorcerers and shaman of African tribes modeling miniatures of their enemies from limbs of trees which they place upright in the ground and proceed to skillfully pierce with a sharp metal weapon in the region of the heart. This is, of course, accompanied with the usual embellishments of chanting and the ritual. The intention was to suggest to nature, the natural forces, that like misfortune should befall the hated enemy when engaged in combat. The miniature being a resemblance to the enemy, the enemy would, therefore,

suffer the misfortune of the carved figure.

Other examples of this type of imitative magic are the piercing of miniature figures in the regions of the heart, stomach, and eyes, the belief being that the sympathetic bond between the one in mind and the effigy would result in severe pain in the particular organ pierced. Further developments resulted in the evolution of imitative magic into the systems of prediction. The natural formation of rocks and limbs of trees resembling grotesque faces or malformed limbs of humans was accepted as a prediction of a physical misfortune to befall the finder.

In this early beginning we see prediction being evolved into the direct meaning of divination, that is, a divine revelation. The forecast was not received through a third party, namely, a medium of any sort, but the apparent message of divinity was given directly through some sign or omen to the receiver. Eventually, omens became well established. Cloud formations, eclipses of the sun, comets and rainbows—these signs were believed to be omnipotent demonstrations of impending events. Many of which, we will see, have carried down to this day. More and more man became solicitous of nature for certain signs of what the future would reveal. Among the mass certain ones became skilled in the interpretation of the meaning of peculiar cries of birds, the movement and position of animals, the designs cast by shadows, and whatever appealed to the fantasy of their imagination.

These interpreters of omens were secluded from the mass as being all-wise, as having natural communication with the God or gods. Priesthoods were established and they were consulted for their impressions of strange conditions. Oftimes the interpretation of a phenomenon was different at every consultation; at other times a singular aptitude for reasoning out the probable conclusion of circumstances indicated a keen appreciation of human behaviorism. Eventually, however, there came about a standardization of interpretation of omens, so much so that we can trace the migration of races by the study of similarity of their ritualistic practices.

It is interesting to review some of the most common forms of divination as practiced by the ancient primitive people. We find divination or prediction by bodily action, that is, the involuntary action of the body—sneezing, for instance. Sneezing was considered ominous, as the sudden convulsion was thought to disturb the soul, perhaps, dislodge it. Immediately after sneezing a prayer or blessing for the welfare of the sneezer was offered. We find this custom well practiced in old Prussia and even prevalent in Germany today. (*Gesundheit!*). The crackling of joints was taken as a spirit's answer to a wish; the particular joint indicated the answer. Divinations by mechanical means were numerous. A wild lemon for example, was pierced by a long slender fishbone so that the bone with the lemon firmly lodged at one end resembled the pendulum of a clock. It was so suspended that it could move freely; whichever side it swung to implied a supernatural answer to a question.

Investigators of the practice among primitive people today report an uncanny accuracy in the decisions of this form of mechanical divination. Their explanation is that the shaman, or medicine man, or oracle, is very close to the pendulum and his involuntary muscular action causes the propulsion of the pendulum to either side. This answer, however, seems to be very incomplete and evasive of a better explanation, or it is an admittance that none is known. Mechanical divination of our present day is seen in such practices as the ouija board, automatic slate, and mirror reading. We find ancient prediction also in the form of hepatoscopy. The liver of a freshly killed bullock was taken by the ancient Assyrians and Babylonians to their seer. He read the signs from the right and left lower lobes, the maze of cross ducts and subsidiary veins were interpreted in omens of good or bad intent. Even the gall bladder contributed to prediction. A swollen gall bladder meant an increase of power to the regime or an increase of power to the enemy.

We also find rhabdomancy, that is, divination by the staff, rod and arrow, as for example, "Jacobs peeled rods."

*Seven hundred twenty-five*

(Gen. 30,37.) A limb of a tree was formed into a slender rod, was peeled on one side and thrown into the air. The side it landed upon determined the future. Arrows were shot straight upward; whichever side of a selected object it fell upon indicated the foretelling of coming events. Our wishing bone originated from the practices of early Christian festivities. Tea leaf reading and cup reading was contributed by the Jewish oracles who cupped their hands and read the signs therein. This also is the predecessor of our present-day palmistry. The persistence of these practices is seen on all sides today.

Of essential interest is the answer to the question, are the practices to be relied upon and are they dangerous to the adherent? Obviously, when we go deductively back in the tracing of the origin of the forms of prediction, we find them to be based upon the wildest superstition. Any rational person can logically prove this to be so.

If we believe the events of the future are to be revealed to us as complete pictures of subsequent conditions, we must of necessity, therefore, accept fatalism as our philosophy. We must be convinced of predestination. One must, therefore, have faith in the belief that some intelligence has carefully, in advance, ordained what every act of his future is to be. If one places reliance on predestination, then one becomes a slave chained to a course of events that no effort, intelligence, or will on his part can alter or even modify. Man may as well then admit that the freedom of will, individually, the power of mental creation, are mere meaningless terms because fate would not permit them to intercede for the slightest modification of her plans. Man could never hope to overcome the inequality of his birth.

If one is not a fatalist, then he cannot be a slave to a system of prediction. If one is to place reliance upon prediction, he first must have the fundamental belief that the revelations are established, definite and actually to occur. Is it not logical to say that no one can be sincerely interested in prediction who doubts that the events of his future are not of his own making? If one holds the conception that he is master



of his own destiny and can exercise his own will and intelligence and may thereby alter impending conditions, he cannot reconcile these thoughts to a fixed fate, no matter how impressive its relating may sound. Fatalism and prediction must of necessity go hand in hand. To the one who believes that his path in life has been layed down in advance and that he can never deviate from it, prediction naturally is the next step he must take because, logically, one who believes that way wishes to have revealed to him what the path is so he may trudge it as a horse would a treadmill.

It is not the purpose of this article to discuss the fallacies of fatalism. If one is a converted fatalist, he cannot be discouraged from dependency in prediction until he is first convinced to the contrary of fatalism; but to those rational persons who readily deny the doctrine of fatalism, one can say, why, then, allay yourselves with its accessory prediction?

There is considerable danger in prediction when one considers the psychological effect on the mind of the many who practice it. The direct suggestions as to conditions that are to occur and will occur according to the oracle or medium, as the case may be, are apt to compel one to fall into a state of fatalism without a realization that he is doing so or without an appreciation of what fatalism means. For an example, if a certain seer, fortune teller, or a certain type of astrologer predicts a period of ill health, which, according to them, one absolutely must expect, the subject resigns himself to the prediction; he relegates his consciousness to the mental picture given him; he accepts the suggestion as final. Many persons when told by so-called fortune tellers that a certain year was to be extremely bad for business ventures of any nature, no matter what they did to prevent it, have regulated their affairs accordingly. They immediately entrenched in business enterprise when that period came about. They would not consider any attempt to oppose the prediction, accepting the prediction as absolute, and, of course, the prediction was fulfilled, their business did fail—*but they, themselves, were responsible for its failure.*

Just recently a woman in Australia wrote to me stating that she must be in receipt of materials from me by a certain time, as she had only till March, 1932, to live. An astrologer told her, so she alleges, that in March, 1932, she was to enter transition. She so accepted this negative fatalistic suggestion as to actually prepare for transition as though she had in reality received a death warrant from the Almighty, as though He had set her execution for that time.

These persons who put utter faith in prediction as conditions that are to come about and which are unconquerable assign their God-given privilege of free agency to the monster of superstition. From then on fear lashes them and their inhibited minds drive them into the pit which they have let others dig for them. Man is the builder of his own future. If you think not, then why believe in a God, virtue, goodness, morals, even prayer? Why recourse to the solicitation of the Almighty for understanding, help, mercy, if we are by our very birth placed in a rut from which we can never expect to be lifted? Why even hope to conquer, to achieve, attain enlightenment, to expect progress or self-development, if the way prepared for us does not permit such accomplishments? These two concepts cannot be reconciled. If we believe man is possessed of a soul, regardless of our religious convictions, and that this soul is part of an Infinite intelligence and capable of Cosmic consciousness, then we must believe man capable of climbing to the highest pinnacle of his ideals. We must think of him each day, yes, each minute, as building a foundation upon which a mighty, noble structure can arise in the future.

Man makes his own environment; not the environment man, if he exerts himself. If man casts aside his blessing of rational reasoning and permits himself to be swept by circumstances, either actual or suggested, then environment molds man, molding him to whatever pattern it has. Reliance may be placed upon a system of prediction only when that system is composed of a law in accordance with the established, intelligent creative laws of the universe. Whenever a system of pre-

*Seven hundred twenty-six*

diction purports to reveal a future as immutable, limited, not subject to the transmutation of man's mind, then it defies the very first law of God. That first law is the freedom of personal expression, of spiritual unfoldment, of progression. It also denies the creative power of the Cosmic which every man and woman may employ for his self-

improvement through supplication. A system of prognostication, which even though based on sound, natural law, and which does not admit that its predictions are mere inclinations and disposed to transmutation is false. Divinity has created the multifarious elements of our destiny, but man may direct their assembly.



## Contacting The Spiritual World

### ARE SEANCES AND AUTOMATIC WRITING DEPENDABLE?

By THE EMPEROR



IT SEEMS to me that every so often, approximately every year or two, I find it necessary to speak to our members on the subject of Spiritualism and ways and means of contacting the spiritual world. New members who are admitted to the organization and many of their friends, who have read any of the old issues of our magazines and other publications, feel that they do not thoroughly understand what the attitude of the Rosicrucian Brotherhood is in regard to this subject. Therefore, as the correspondence on this point increases in volume, I find it necessary every year or two to speak about it through the pages of our monthly magazine.

Many of those who write to me in these days seem to feel that the Spiritualistic movement, or rather the claims and propaganda of Spiritualism, are more intense and more wide-spread today than they have ever been in the past. My writers argue that this indicates that the Spiritualistic movement and the belief in seances and other forms of Spiritualistic experimentation are becoming more popular and more acceptable to the public.

Seven hundred twenty-seven

As a matter of fact, my intimate knowledge of and contact with the Spiritualistic movement twenty or thirty-five years ago convinces me that there was far more popular interest, and certainly far more individual experimentation and investigation along Spiritualistic lines in those years than there is at the present time. It may be that many thousands who should be experimenting now or investigating are freely accepting the claims of Spiritualism without investigating and, therefore, the movement and the beliefs of Spiritualism has more followers today than it ever had, despite the fact that there are not as many seances being held in upper rooms in various parts of each city, as was quite common several decades ago.

Within recent months, however, several movements have been inaugurated, tending to utilize the un-awakened or dormant interest in Spiritualistic communication, and to direct this interest along new lines and into new channels. I must admit, however, that this new propaganda is not of the unselfish and purely religious type that animated thousands of Spiritualistic centers in the United States many years ago and still animates them. I even feel that some of the new propaganda in this line is of a commercial nature, and



while it is very intelligently conducted in order to appeal to thinking minds, there is an unmistakable note of selfishness and personal interest back of these new, popular movements.

The idea that through public meetings and study classes, and through a few books and magazines, individuals can be easily taught to successfully contact the spiritual world and receive reliable and intimate personal information of a practical nature makes a strong appeal to those who are in a quandary and to those who love anything of a weird and mystical nature; but the methods used are associated with commercial features, and there is lacking the high religious motive that has really been the most sincere element in all previous Spiritualistic movements.

A great many of our members believe that the Rosicrucian organization condemns widely, broadly, and intolerantly all *investigation* of the possibility of spiritual communication, and that it condemns all investigators, all seekers for truth in this connection, as either mentally incompetent or wilfully fraudulent. This is not the true attitude of our fraternity, and I would regret any act or word on our part that would really indicate such an attitude.

It is true that in the past, and at the present, and undoubtedly the same will be true of the future, we disapprove of unscientific, haphazard investigation and experiments, dealing with unknown laws and principles of the Cosmic or the spiritual world. We likewise disapprove of those practices, systems or methods, which are promulgated as simple and harmless ways of contacting the spiritual world, and which we know to be not only misleading and futile in the results obtained but often dangerous to the psychic development and mental status of the experimenter.

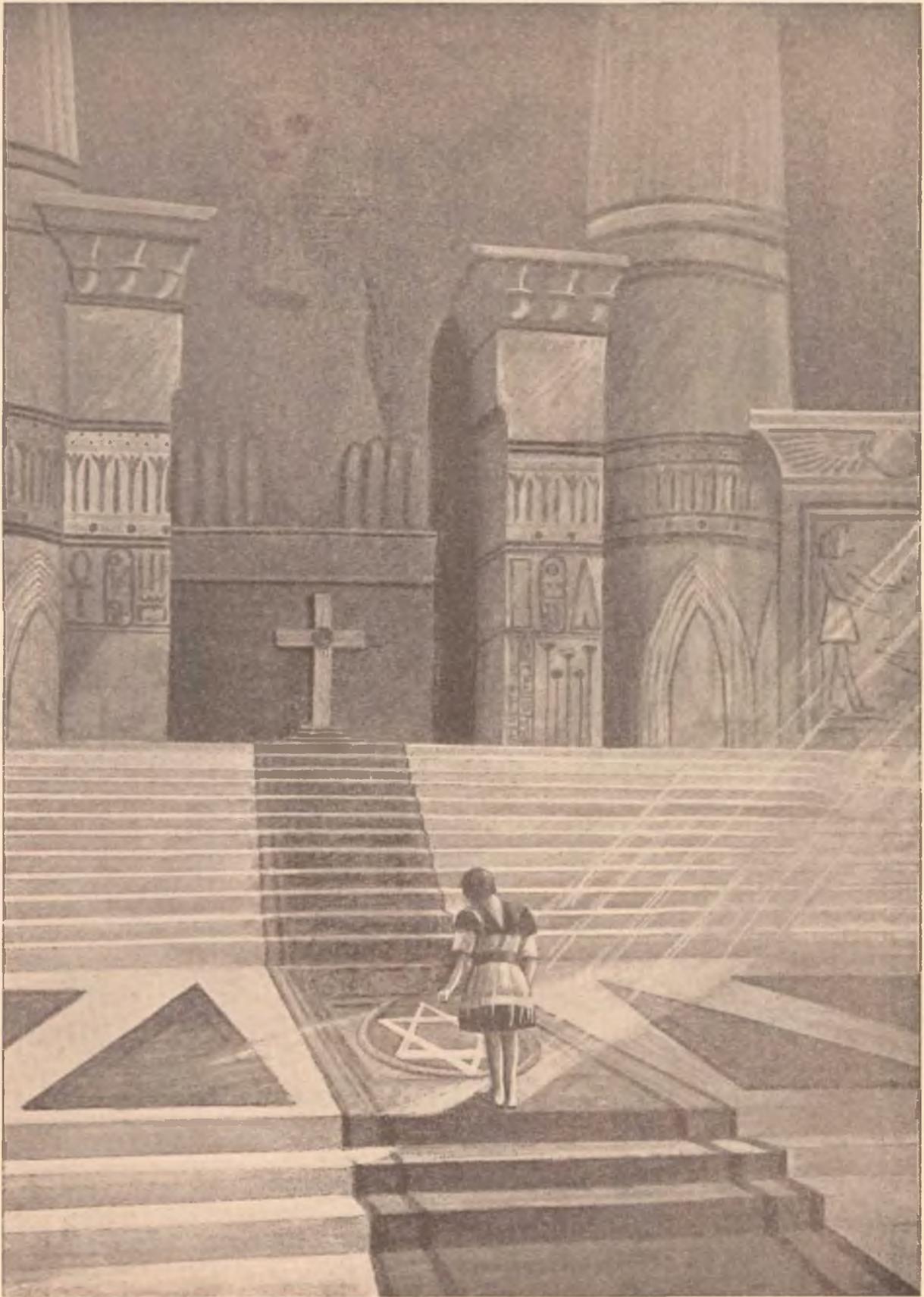
I do not mean to say that in attempting to test the Spiritualistic claims, there is grave danger of coming in contact with some mighty force or power that may destroy the experimenter before he has an opportunity to protect himself. Whatever forces, powers, laws, and principles the experimenter may contact in his experimenting are generally good and constructive, and can do him or her no harm. But, some

of the *methods* advocated and some of the *principles* used by a few modern movements are harmful, inasmuch as they are unnatural and are a strain upon certain faculties and functionings of the psychic self, and lead to indulgences of a mental or psychic nature, which are dangerous.

In any method of proper attunement with the spiritual world, or with the psychic personality of any being, there should be such a preponderance of peace, health-giving vibrations, and supreme illumination, that the wise investigator will find himself being greatly benefited spiritually, mentally, and physically, through his contacts with the higher realm. There is probably no more beautiful, no more supremely beneficial practice in life than that of attunement with the spiritual world in meditation, prayer, contemplation, or even experimentation. I know from experience and from the testimony of thousands of men and women that every moment spent in the attempt to properly and truly attune with the spiritual world brings a rich spiritual reward that is as necessary to a life of glorious living as any benefit that is granted to humans here on earth.

I am not going to take time or space to argue whether many of the communications or so-called messages received by eminent persons, or by experimenters, have actually come from departed personalities living in the spiritual world or not. I think all such discussion is beside the question. I think it is generally admitted that if there is a spiritual world in which the soul or personality of the departed ones continue to live that such personalities will attempt to impress their mind upon others on the earth plane here, and that this impression will translate itself into what might be called messages or visions, communications, or inspirations. I do not believe, from my own experience of over thirty years' investigation of such communications and such processes for bringing communications about, that the foolish, unimportant, unreliable, and nonsensical "messages" that some persons claim to receive from the spiritual world ever emanated from any spiritual kingdom. Cosmic realm, or highly spiritualized personality.

Seven hundred twenty-eight



THE NEOPHYTE BEFORE THE ALTAR

The humble Neophyte in an attitude of supplication in the initiatory chamber of the ancient Temple of Karnak, Egypt. *Note: Presented to you with the compliments of the "Rosicrucian Digest."*

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I know also that all who depart from this life at the time of transition do not depart to such an extent that their personalities are immediately transferred to a higher realm where every evil thought, every evil idea, and every earthly passion and impulse are instantaneously eliminated. In other words, I know that the mere transition or separation of personality and body does not result in an automatic purging of the mind and personality of the person to such an extent that they are immediately free of all of the erroneous ideas and tendencies, as well as evil beliefs and habits, which they possessed while still in the body. We should realize that in attempting to make contact with the spiritual personalities of those who have gone from active life here, we are opening the doorway widely and broadly to unrestrained contact with any and all personalities that may be able to contact us.

Therefore, in *attempting* to contact the spiritual realm of the Cosmic realm, we should keep in mind that we may not be necessarily contacting those who are pure of thought and truly spiritualized in the highest sense. Most certainly, one would be foolish to think that because Berkeley, California, is the seat of great learning and many schools and systems of ethical culture, that by merely going to Berkeley and contacting anyone passing on the street, one would come in contact with a highly evolved, highly educated, and extremely ethical personality. To believe that by making such a casual contact with anyone in the city of Berkeley would result in a noble inspiration, a beautiful idea, or a trustworthy communication would be to open our minds to many forms of deceit and bitter disappointment.

Since the spiritual world is peopled by those who have evolved to and attained the highest degree of spiritual development and understanding, as well as by those who are a little better than what they were here on the earth plane, it should be apparent to every sane and rational investigator that extreme care must be taken in making spiritual contacts at any time, especially if one is going to place any dependence, reliability, or faith in the results

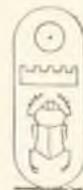
*Seven hundred twenty-nine*

of the contact, or if one is going to be influenced by the impressions that result from such contacts.

The Rosicrucians know also that the highest types existing in the spiritual world are not waiting momentarily, hourly, and daily for contacts from anyone with any kind of a motive and for any purpose. If contact with these highly evolved spiritual beings is possible at all, it is possible only because of a high motive and because the person seeking the contact is able to spiritualize himself or inwardly attune himself to the same noble, beautiful, spiritual standard possessed by the one being sought.

We cannot conceive of a spiritual realm in which the most noble and beautifully evolved beings of all times, devoted to a great and noble work, place themselves in such a position as to be available to any person who calls for them through any professional medium, or through any simple process of concentration. We do not find the noble persons of this earth plane or the highly evolved, intellectual, spiritual beings of our earthly surroundings constantly available to everyone who seeks their words of advice or help, nor do we find these wonderful characters ready to answer foolish and nonsensical questions relating to the most idiotic incidents of life.

Without being too personal, I might say that in my own case, I feel that I would be in any spiritual realm of consciousness in the future, much like I am today. Since my present position affords me the opportunity of giving advice and help to those who have really serious problems and who are devoting their time and their efforts to helping others in the higher and more noble things of life, I find it necessary, because of the lack of time and conditions, to limit my services, my interviews, my correspondence, and my personal contacts, to those who have only the serious things of life, the more important things of this earth, and the highest motives as the urges for their contact with me. Since time and many other conditions necessitate the limitation of the number of contacts that can be made with me in twenty-four hours, and since I must keep my mind attuned



with the higher and better things of life, rather than with the sordid and purely selfish, I naturally refrain from such contacts, interviews or calls upon my time as are outside of the standard I have set. Most certainly, when my soul is freed of this body and I find myself conscious in a higher realm with the ability to do in a larger scale what I have been trying to do here on earth for thirty or more years, and with my own evolution and development to keep in mind also, I will not reverse my present methods and place myself in such a position that I will be available to everyone who calls upon me in a mental way, or everyone who rings a psychic bell and asks that I appear in their presence and talk with them on any subject, or help them in any personal, selfish, or nonsensical plan or scheme that they may have.

There are those who think that while it would be presumptuous to call at my office and interrupt my work, merely to ask me if I can help them find a lost pocketbook or tell them whether two sweethearts will eventually marry or not, it would not be presumptuous to call upon me in a psychic state after my transition and demand that I give of my more important spiritual time a half hour or more to the consideration of such unimportant problems.

When persons approach the spiritual world with such unspiritual questions in their minds and with purely earthly, mundane problems to be solved, they are very apt to come in contact with those who are on a level of development or on a plane of consciousness agreeable to the nature of the problems being presented, or perhaps in contact with those who are still so earthly in their consciousness and forms of thinking that they will give any kind of an answer, any form of advice, and laugh at the gullibility of the inquirer.

What are we to think, therefore, of some of the modern systems which promulgate the idea of using the ouija board, or using automatic writing, or writing in a mirror, as simple and easy ways of contacting the spiritual world? Certainly, this is belittling the high standard of true spiritual doctrines and it is placing the inquirer, the investigator, in a serious position. From a

long and careful study made of so-called spiritual practices in the past, I am fully convinced of two things regarding so-called automatic writing. In the first place, most of such writing is useless, unreliable, deceiving, and nonsensical. Secondly, a persistence in the practice of relaxing and submitting one's nervous and psychic self to the impulses of automatic writing generally results in regretted and sorrowful conditions of mind and consciousness. In fact, I do not know of anything of a mental or psychic nature that has so unbalanced so many minds and left so many rational and clear thinking brains in a muddle of irrationality, bordering upon insanity, as has the continued practice of automatic writing.

I think that we receive each month in our offices at least one hundred manuscripts from one hundred different persons asking us to judge the value of something that has been written automatically, and each month brings a new batch of manuscripts from an entirely new group of writers. In every case, these writings are of little value, for the statements in them are unreliable and usually uninteresting except to the person who receives them. Secondly, a majority of them show that the mind of the writer is wandering in its sanity and ability to logically reason, otherwise he would not permit the pencil in his hands to write such matter as even a child would recognize as being silly, uninteresting, unprofitable, and usually wholly ungrammatical and illogical. Certainly, if the same matter was written under normal conditions and sent by one person to another by mail as a normal communication, it would be considered a sure indication of a subnormal mental condition.

The very best authorities in the study of spiritualism today have long since reached the conclusion that the only dependable and reliable information to be secured from the spiritual world is that which comes silently, unpretentiously, and generally unexpectedly to some worthy person in the hour of real need, and when there is real spiritual attunement. I have talked much with some of the leaders of the more scientific schools of spiritual philosophy, and find that they agree with

me that the organized systems or the plans for organized and group contact with spiritual beings is not the true and dependable way of discovering any real evidence regarding the facts of a future life.

### *A Word of Warning*

Therefore, I feel that I am justified in issuing this word of warning and urging others to think twice before they allow themselves to be drawn into any new movement that has for its motive, or for its objective, the attunement with the spiritual world, for the purpose of receiving messages through automatic writing or similar methods. Nor, are the popular movements, designed to enable individuals to reach the psychic world for personal experiences, to be depended upon, while they are operated as a nation-wide movement associated with some form of commercialism. I am not criticizing the many beautiful and wonderful Spiritualistic churches to be found in thousands of our American cities and in other lands where sacred services are held, and where the thoughts and vibrations of those in the congregation are gradually lifted to a higher realm where they may contact some inspirational communication, which they will feel inwardly in a moment of divine attunement. Nor do I mean to criticize those who are devoting their lives to the work of acting as a spiritualized medium in assisting others to attune themselves properly. But I do mean to criticize some of the popular movements, which are attempting to promote organized classes for the study of automatic writing, Spiritualistic communication, and other forms of weird, spiritual practices, solely for the sake of making the little mystery that surrounds Spiritualism of popular appeal and thereby rob the entire practice of its sacredness, solemnity, and dignity.

As fast as we find any of our members associated with any such movements as these, we are advising them that they must discontinue such work or discontinue their membership with our organization.

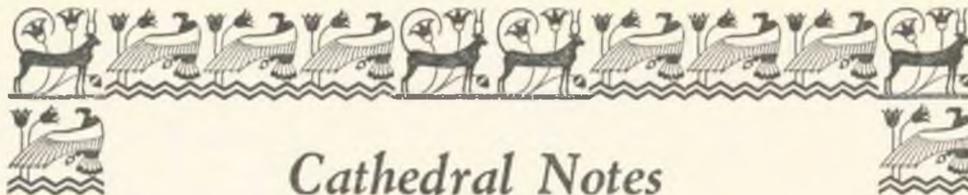
*Seven hundred thirty-one*

We have said over and over again in our lectures and in all of our teachings that the true way of contacting any possible spiritual realm in which there may be any spiritual personalities worthy of contact is to develop one's own inner, sacred, psychic self to such a high degree of spiritual attunement that contact will be easy and simple in the privacy of one's own life and without any of the mechanics, without any of the claptrap, and without any of the dangers of fantastic practices. In other words, it is not necessary that another disembodied personality should take possession of you and of your hand, and of your muscles, and automatically write what you, yourself, would not think of writing. Nor is it necessary or helpful for you to allow yourself to be enveloped by the personality of some earth-bound character that has not yet evolved to a high spiritual state, and thereby become a slave to this character, and to chatter or talk, or do things that this invisible personality may force you to do through taking possession of your nervous system and your mind power.

The only reliable, dependable, and ennobling contacts of a spiritual nature are those which are made by you in all of your goodness and psychic evolution reaching up to the highest characters that can be contacted, and thereby making sure that the contact takes place in the highest realms rather than down here in the lowest.

We greatly regret the present popular movements in this regard for they are tending to hold the spiritual contacts upon the lowest level and will unquestionably result in many sad experiences for the thousands who are now abandoning all of their sane and rational thinking for the sake of following something that appears to be new, but which, after all, is as old as many of the so-called forms of black magic and witchcraft. To assist in such movements, to promote them, and to delve into their practices is regrettable, and I trust that none of our honored and respected members will be tempted to take part in any such propaganda, no matter by whom originated, nor how ethically and intellectually the propaganda may be presented.





## Cathedral Notes

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiates vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps.



**D**URING the holiday season there should be no interference with the Cathedral contacts and, in fact, there should be more incentive for the keeping of these contacts at the regular periods.

The increasing interest in all of the Cathedral periods and the fact that each month adds several thousand persons to those who are making the contacts should encourage all of us to get the utmost out of this opportunity.

Throughout December the regular periods will be adhered to, except that at 7:00, Pacific Standard Time, on the evening of Thursday, December 24, there will be a special period conducted by the Imperator as a Christmas eve period. This will last for ten minutes beginning at 7:00, Pacific Standard Time, and this is equal to 10:00 Eastern Standard Time, other hours according to the distance from the Pacific coast. Be sure to refer to the table of time periods in the book "Liber 777" in figuring the difference in time between your location and San Jose.

Then again at precisely midnight on Thursday evening, December 24, Pacific Standard Time, there will be another period conducted by the Imperator for ten minutes. This will be equivalent to 3:00 to 3:10 A.M., Friday morning, Eastern Standard Time. Those who can stay awake or who may be awakened by the vibrations of the period are invited to participate in this ten minute mystical period in celebration of the coming to the earth of the Christ consciousness. Midnight of December 24-25 has always been a mystical period and was celebrated as such long before the birth of Jesus the Christ, and a very mystical ceremony will be carried on in the Cathedral of the Soul on this occasion.

Excellent reports are coming to us from all parts of the world regarding the benefits derived from contact with the Cathedral and even from those who have not consciously made the contact. We receive reports that sitting in silence or relaxation during these periods brings not only peace and health, but anything asked of the Cosmic during such periods seems to reach to greater distances or greater heights with more

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abundant response than at any other time. In other words, it is an excellent period for Cosmic attunement whether you are consciously aware of your Cathedral contact or not.

These Cathedral contacts are being augmented by the special spiritual ceremony held every Tuesday night in the Supreme Lodge in San Jose by Grand Master Dean. At precisely 8:00, Pacific Standard Time, every Tuesday night the members and highest officers associated with Grand Master Dean in his spiritual ceremony will sit in silence and send forth to all members everywhere special healing and strengthening vibrations for ten minutes. If you enjoy the inspiration and uplift of the contact with thousands of Brothers and Sisters everywhere, sending to you and receiving in exchange vibrations of love, peace, health, and happiness, then do not miss this Tuesday night period of each week beginning at 8:00, Pacific Standard Time, and if you are ever anywhere near San Jose and can reach this city and temple in time for such ceremony, remember that you are very heartily welcome to come and participate personally in this highly ritualistic spiritual period of unfoldment which is for members exclusively.

The radio announcements to be found elsewhere in this magazine will tell you when you may attune with our radio programs and with the healing periods conducted during these programs. Tell your friends about these radio programs

and have them tune in to the music and attune with us and receive benefits from them each week.

The same healing vibrations with the wonderful mystical music are conducted every Sunday night in the special public meeting held in the great Francis Bacon Auditorium at Rosicrucian Park, San Jose. Those living near enough to be present personally are invited to come to these meetings, beginning at 7:30 each Sunday evening, and you may bring your friends. We must warn our members and friends, however, that a thousand persons tried to get into these meetings each Sunday night and some were turned away because they came too late to get seats. The doors are open at 7:00, and unless you are present by a quarter past seven it is doubtful if you will find a seat in the large auditorium or its lobby.

In many other cities such as Minneapolis, New York, Boston, San Francisco, Los Angeles and other places of the United States and Canada, public meetings are being held on Sunday for the benefit of members and their friends. Get in touch with the local Secretary or district representative and find out when and where these meetings are being held and bring your friends to them. The coming year is going to see the greatest revival of Rosicrucianism in this country that the world has ever experienced and we are now only beginning to announce a few of the first plans for this great year of activity.



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If you would be interested in seeing some of the various volumes of the Rosicrucian Library, such as are advertised in this magazine and elsewhere by the Rosicrucian Supply Bureau, go to your local book dealer, one of the established dealers of your community, and state what book, or books, of the Rosicrucian Library you are interested in seeing before purchasing. Have the dealers write us and we will arrange to send books to the dealer so that you may secure them from him after examining same. The dealer may merely write to us directly and we will arrange it with him. Of course, you may always secure the books directly from the Rosicrucian Supply Bureau, San Jose, California.



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*(Those who are Rosicrucian students are now receiving these instructions)*

*The  
Rosicrucian  
Digest  
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1931*

Seven hundred thirty-four



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*Seven hundred thirty-six*

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