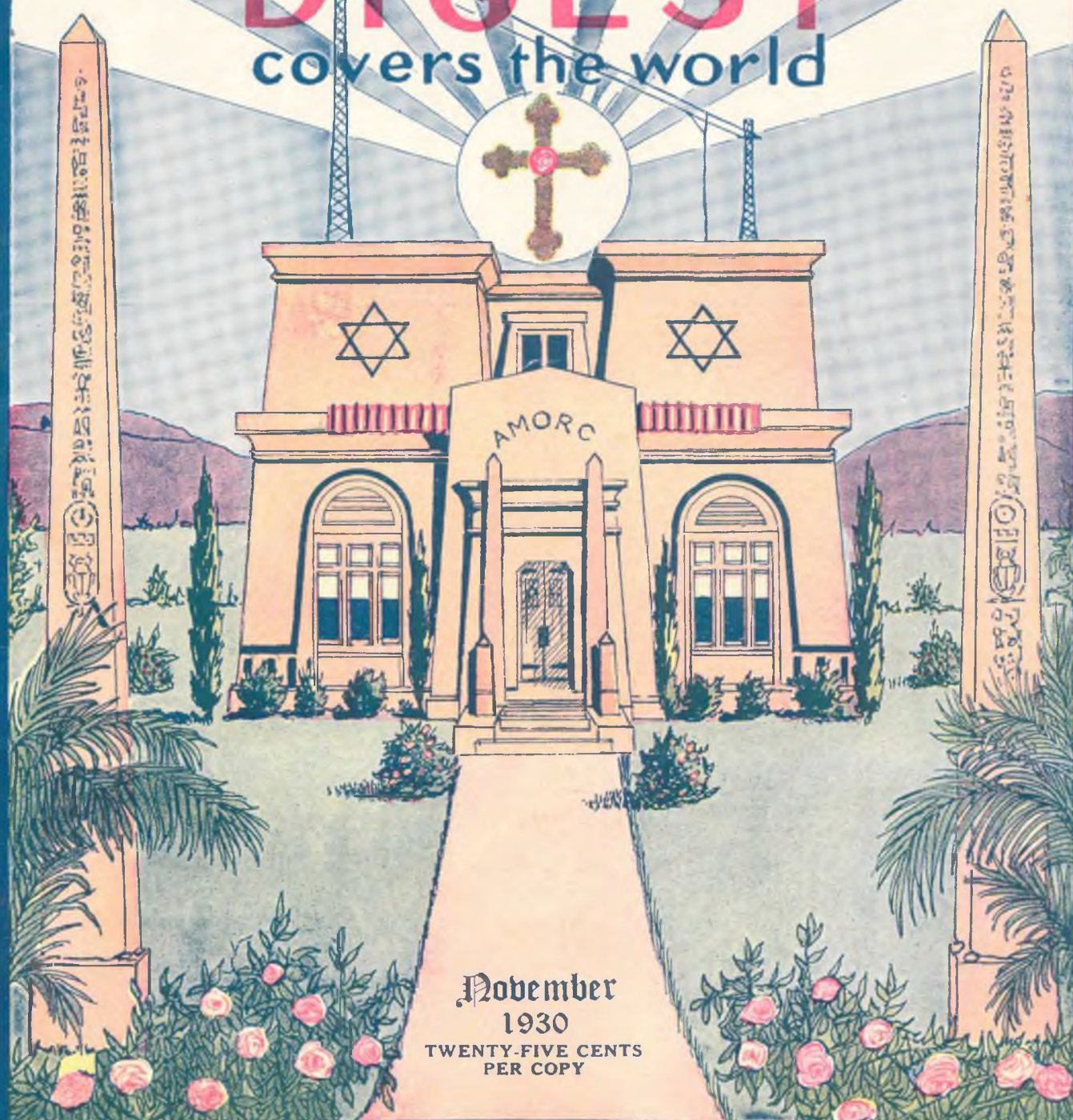


The ROSI CRUCIAN DIGEST

covers the world



November
1930

TWENTY-FIVE CENTS
PER COPY

Suggestions

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The Rosicrucian Digest

"The Mystic Triangle"



Covers the World

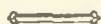
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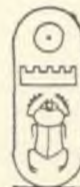
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The THOUGHT OF THE MONTH THANKSGIVING

By THE IMPERATOR



T MUST seem strange to the Cosmic host to look down upon the earth plane and see men attempting to do strange and mysterious things which should be free from any degree of strangeness whatsoever. Man certainly has made his life very complex by attempting to systematize and regulate the affairs of the spirit. If man would restrict his tendencies to regulate things to just material matters he would enjoy his life more abundantly than he now enjoys it.

Man was given tremendous creative power by God for the purpose of mastering and becoming the master over the material things of life. Man performs wonderful things when he attempts to dam the flow of rivers, or span the canyons with bridges, or to hold steam in a small container and make it propel an engine or send the energy from a dynamo out into space to spell words at distant places. In all of these things he is a master magician because God gave him the power to do it.

But when man attempts to regulate the things of the Soul and spirit as he has regulated the flow of water and the movement of the winds he goes too far and makes a sad mess out of it.

Why should man have ever conceived the idea of setting aside one day out of three hundred and sixty-five to be thankful for the things he enjoys every day in the year? It is merely another attempt to regulate all of his personal and impersonal affairs. He has taken

the good old sun calendar and tangled it up into months, weeks, and days, until it is a difficult problem to trace exact dates through antiquity, and now man is proposing again to make some more changes in that calendar. He has divided time into a peculiar arrangement so that two houses adjoining together may have a difference of one hour as their standard time. And then he creates a daylight saving time to attempt to fool himself into utilizing more of the sunlight and not so much of the star light.

Man really has so many things to be thankful for that if he took just one important item a day to meditate and give thanks to God he would need at least the three hundred and sixty-five days in a year to cover the important blessings. How man expects to reduce all of his prayful attitude and all of this thankfulness into one day or part of a day is something that we cannot understand.

We have become quite a polite nation here in the Western world despite the fact that we are still so young that we do not realize what real culture and politeness mean. But at least we have put on an outer robe of politeness and find it a regulation of the business world to say "Thank you" for the things we receive, even when we have earned them and paid for them. We say "Thank you" to the telephone operator who gives us the number, and yet our telephone bills at the end of the month really pay for her services in waiting on us. We say "Thank you" to the postman who hands us our letters, even though our taxes pay him for bringing

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the letter to us. We say "Thank you" to the grocer, butcher, baker, when they hand the little parcels to us, even though in the next instant we hand him coin to cover his services as well as his materials. We say "Thank you" to the usherette who escorts us to our seat in the theater, and we say "Thank you" to the conductor on the train or trolley car to open the door to let us step out. In fact, we say "Thank you" when we are not thankful at all and don't mean it, but say it because we do not want to appear to be too mean to say something that we should mean.

But think of the blessings, the gifts, the voluntary benedictions that are given to us daily, hourly, and every minute of our conscious existence by God and the Heavenly Hosts! Do we say "Thank you" for these? All of these are gifts for which we have paid nothing and really give nothing and, therefore, we should be more ambitious and anxious to express appreciation and say thanks for them, than we are to say thanks for the things given to us by those who are being paid for their services and their materials.

Think of the one great gift of life itself and of consciousness and of power to think and do. Only when we look upon the lifeless body of someone near and dear to us and realize that it can no longer do the things it has been accustomed to doing and no longer expresses itself as it has in the past, do we realize what a marvelous, supreme gift life is, and only when we are face to face with the possibility of losing life do we put a true valuation upon it. I have heard hundreds who in their illness or approach to transition have tearfully promised that if life and health were given to them they would ever after be thankful for these blessings and do everything they could for others and to the glory of God to express such thankfulness. It is a rather late time to think of the opportunities that life affords us when we are about to lose life itself.

The time to think of this is each morning when we arise and find upon coming out of the darkness of sleep that we are conscious not only of life itself but of our own being and of everything around us, and that we still have the power and creative ability to accomplish great things in life. Then is the moment to rise up in our spiritual expression and give profound thanks.

And throughout the day whenever a cheerful thing, an enjoyable thing, and especially a spiritual thing is realized by us we should then and there give thanks sincerely and reverently.

Make each day of life a day of thanksgiving and then you will not need to review the year's benediction on a designated holiday and try to express in some formal way the appreciation that should have been expressed informally and privately so many times in the year.

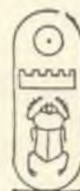
Everyone of us, no matter what our station in life may be, have many things for which to give thanks. Even our sufferings, if understood rightly, are valued lessons which many others in the world would be glad to have. I know those in foreign lands who would look upon some of our modern inconveniences and problems as valued lessons, if they could have them, whereas we look upon them as restrictions and annoyances cast in our path by the hand of fate. If we still retain the ability to think, and can still move our bodies and retain consciousness in the being of God and the spirit of Christ, we have more than we probably deserve and we should be thankful and continually appreciative of these gifts.

Start out tomorrow by making each day a day of appreciation for what you have, instead of a day of regret for what you do not have, and you will find that the gates of Heaven and the benedictions of the Cosmic will flow more freely to you than they have in the past.

Give thanks unto the Lord—give thanks every day.

VIEWS OF HEADQUARTERS

The September 1929 issue of this magazine was a souvenir issue containing beautiful photographs of the interior and exterior views of the headquarters at San Jose, including the Egyptian Temple. Copies can be secured at 30c each. Be sure and specify the September 1929 issue of the magazine. Do not send stamps. Address, AMORC Supply Bureau, Rosicrucian Park, San Jose, California.





Interesting News From Foreign Lands

EVERY MEMBER WILL BE INTERESTED IN THE
FOLLOWING FACTS

By SECRETARY, DEPARTMENT OF EXTENSION



FEEL sure that there is not a single member in our organization who does not take considerable pride in the romantic history of the Brotherhood and in the marvelous achievements it has made in the past centuries. I am sure likewise that every member is interested in knowing what the organization is doing in foreign lands and to what extent the great work is being carried on.

Hundreds of books and pamphlets and thousands of magazine and encyclopedic articles have been written regarding some of the first public Rosicrucian manifestos or proclamations, and it is doubtful if there is any other fraternal organization existing in the world today that has been the subject of so much inquiry, investigation, and analytical study as the Rosicrucian organization. Its veiled history, its beclouded traditions, its purposely concealed operations for so many centuries, the methodical nature of its founders' names, and the many denials on the part of competent persons that the organization ever existed at all have made this one Brotherhood the most fascinating and evasive study of research to be found anywhere in history.

Even in recent years, books have been written in Europe, especially in Germany, dealing with the Rosicrucian principles and containing in the preface the statement that the visible organization of the Rosicrucians is sufficient to find if, indeed, it exists at all; and yet

these same books will refer at times to contacts that can be made with the Rosicrucians. To the analytical reader, it is evident that these books are wilfully attempting to mislead the insincere seeker and the purely curious into thinking that there is no visible organization, while at the same time the books artfully reveal very concise methods of making material contacts with the organization. Many readers and investigators looking only for the mysterious side of the organization's history have been pleased to take at their face value the statements or intimations that the organization does not exist, and have elaborated upon them to such an extent as to lead others to think that there was any true Rosicrucian organization and, therefore, could not be any even in this period.

It is interesting to note, however, that during the last twenty-five years the organization of the Rose Cross in various lands has gradually revealed its actual and material organization and stepped out of the mist of invisibility to visibility. To those who have believed that there was no visible or tangible organization of any kind, this has seemed strange or peculiar and, in fact, has led many to believe that the existing organizations are either pretenders or entirely new and independent organization.

It is only when one becomes serious enough in his researches to read the various published bibliographies of Rosicrucian literature that discovery is made of the long existence of a tangible organization. In such bibliographies are listed, and often described, books of

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ancient periods dealing with the activities of the organization in a historical sense and revealing its various secret temples and sees and giving the true names of many of its officers and principal characters. Many of the books thus mentioned and described are located in public libraries and institutions in foreign lands, and are available to the investigator, and from these have been taken many learned articles in recent years, providing the antiquity and actual operation of the Rose Cross organization.

The one mysterious element in the history and operation of the organization is that relating to those various periods of silence or so-called public inactivity. It seems inconceivable to some minds that an organization may still be operative and actually carrying on its ideals and purposes in a very efficient manner without being publicly active or known to the general public in any way. If we stop to consider, however, that such periods of public inactivity were adopted by each jurisdiction or section of the organization only after many years of intense activity and concentrated operation, we will see that much can be done for many years in private without in any way weakening the strength or continuity of the organization's purposes.

Here in North America, we have, for instance, the present official continuation of the order's activities under a new cycle of public operation. This new cycle of public activity has lasted now for a little over twenty years. If it were decided for any good purposes whatsoever that the North American jurisdiction should retire into private activity and withdraw from all public propaganda and, in fact, admit no new members except those which were bound within the organization's present ranks, there would be no difficulty whatever in continuing the great work of the North American jurisdiction while the public would have no knowledge of this activity and would believe, in fact, that the organization had ceased to exist.

If we stop to consider that in the past twenty years, the North American jurisdiction has accepted into its membership after proper test and investigation many thousands of members who are at the

present time sincerely devoted and enthusiastic over its work, and if you take into consideration that there is an inner circle of this jurisdiction composed of thousands of members, who have pledged their entire lives and their entire possessions to the support of its activities, you will realize that with the birth of children to these members, which children would be raised as Rosicrucian students and by secret individual initiations made members of the organization, it would be possible for the AMORC of North America to continue for several generations and with an increasing number of members and an increasing power, without coming into public notice or attention in the slightest degree. If this would be possible after twenty years of public operation, think how efficiently it would be done after fifty, seventy-five, or a hundred years of public activity.

Undoubtedly, various publications and reference books, such as the American encyclopedias and the World Almanac and others, which list the existence and operation of various fraternal societies, would state that the organization had gone out of existence entirely and had ceased to operate, and would, therefore, establish in the minds of the unknowing, the belief that the Rosicrucian Order had lived for a time and then passed into oblivion for all time. Believing such statements, many persons would be deluded or deceived into making positive statements regarding the non-existence of the organization and would scarcely believe any statement regarding its revival or re-birth in the near future.

This is what we find today in America, especially. Thousands of otherwise well-informed men and women are convinced that the Rosicrucian Organization has ceased to exist in many lands and that any present day form of the organization is but a pretense. These persons have based their opinions exclusively on the misleading statements that have appeared in encyclopedias of the past twenty-five years and upon hearsay.

A very interesting point in this regard, however, is the fact that in hundreds of places of Europe there is very tangible evidence of the continued exist-



ence of the fraternity in those lands, and there is in America much evidence of the long existence of the Rosicrucian spirit. Furthermore, all of this evidence when examined conjointly reveals a similarity of operations and procedures, and an exchange of cooperation, which establishes at once the existence of an international governing body. Once this fact is appreciated, further evidence to support the existence of such a supreme controlling body is easily secured.

To think that any organization that could have had a possible origin in the pre-Christian era or that has had an undisputed origin in the twelfth and thirteenth centuries could have continued its operations and maintained a standardization of its principles, teachings, and ideals, without having established a controlling organization or a controlling council is to think of an impossibility. In the natural course of events and as a logical result of the operations of the organization in various countries, some form of advisory board and mutually cooperative council would come into existence. It would be the purpose of this committee council, or superior, to see that the organization maintained its continuity and carried on its great work regardless of its periods of public activity and periods of private activity.

It must be remembered that when the first public proclamations of the existence of the organization were made in printed form and in a form permitting of wide distribution, such literature not only proclaimed the previous existence of the organization but proclaimed the origin and originality of the name of the Brotherhood and what its symbols, teachings, formulas, processes, ideals, and general purposes were. It is quite evident from a study of these first printed proclamations, issued soon after printing became a feasible instrument in the hands of any organization, that there never had existed the Rosicrucian symbol or the name of the organization, or its purposes or ideals in any other land among any other peoples except in association with the identical organization, which issued these proclamations.

In other words, the published pamphlets and proclamations of 1614 not only established the fact that the organi-

zation was then entering one of its new cycles and had been in existence for many centuries before, but it established the fact that no other organization or group of individuals had ever used the names, symbols, principles, and teachings of the Rosicrucians, except the authentic organization, which issued the printed matter in this year.

The belief, therefore, on the part of uninformed persons that the Rosicrucian organization was the outgrowth of some other organization, and that the names, symbols, and teachings which it promulgated were modifications or copies of general public knowledge or of restricted knowledge with other movements, is absolutely erroneous and self-evidently false, when the earliest records and literature of the organization are carefully studied. Nowhere in all of history, and nowhere in the specific history of guilds, crafts, secret brotherhoods, fraternities, or private associations, do we find any individual or group of individuals using the name Rosicrucian or the Latin phrase, *Rosae Crucae*, or any similar term, or the symbols of the organization, or its distinctive phraseology, definite ideals, and purposes, and unique teachings.

Wherever we find in ancient history any reference to the Rose Cross or such words in other languages, or the symbols and principles, we find them associated with this one, distinctive organization, each branch of which is affiliated with others in the same group. To believe, therefore, that at any time in the past or present the name and term of the Rosicrucian organization or its symbols, teachings, postulations, or ideas were common property or to be found in books or teachings of other organizations is simply a mistake or the result of some wilful deception.

I have referred to the issuance of the first public proclamations in 1614. The most notable of these was called briefly, "The Fama Fraternitatis," or even more briefly, "The Fama." While this was issued in 1614 in Germany and found later in various other languages of separate editions, it really was a manuscript previously written and previously known to a great many of the select.

For instance, Adam Hazelmayer, who was Notary Public of the Arch Duke

Maxmillian, who was, himself, a member of the Rosicrucian Organization, made a statement after he had become Imperial Judge that he, personally, had seen and read "The Fama" in the year 1610, while residing at la Croix, a small village near Hal, in the Tyrol. However, it is the general public distribution of "The Fama" in 1614, which constitutes a historical date in the early centuries of the organization. It is to be noted that "The Fama" presented or introduced to the learned people of the world a plan for a world-wide universal reformation. The organization was referred to therein as the "most laudible order of the Rosy Cross." It also refers to "the most godly and highly illuminated Father, our Brother C. R.-C.," who was the "chief and original of our Fraternity." The close of "The Fama" presented the names or initials of a group of those oldest members referring to what we might consider as the Fathers of the Organization of that period.

The Organization, itself, provided for its continuance through the transfer of authority from father to son on behalf of the original founders, and this transfer had been continued throughout the centuries and is a fundamental law of the organization to this day. It has maintained the authority and controlling operation of the organization in each jurisdiction within the families of the preceding directors of the work, or to those who have received such authority by the transfusion of blood or through the inheritance of the blood in as direct a line as possible. In the case of foreign jurisdictions being re-established, the leaders for such new cycles must be either descendants of some of the ancient rulers or must have a transfusion of blood to place them in the "blood line" of authority or receive a special form of regeneration and re-birth in a spiritual sense. Each active father of the Organization in each jurisdiction prepares and qualifies his successor long before the time of his transition.

It is interesting to note, therefore, that in Germany the direct line of succession has not been broken for many centuries, and the original archives, documents, papers, secret teachings, manuscripts, and powers of authority have continued

in an unbroken line to the very present year.

What will probably interest all of our North American members more than anything else is the fact that after 316 years (which is equal to two periods of 108 years each) the original authority of the Rosicrucian organization, which expressed itself through its representative in the famous "Fama" that was published in 1614, now expresses itself again in its second "Fama," issued in Europe in August 1930, and to be published in all parts of the world before the close of the year 1930. This new "Fama," the second to be ever issued on behalf of the same high authority, is called a "Pronunziamento" to all the world, or, in other words, a message for all the world. It is divided into three parts and like unto the original "Fama" presents a plan for the reformation of the world.

If one views the conditions of Europe at the time the first "Fama" was issued and casually reviews the important changes and reformations that took place in Europe in the 108 years following the issuance of that document and, especially, during the first twenty-five years thereafter, one may appreciate what marvelous changes may follow the issuance of this second "Fama." Considering the different conditions that existed in 1614 in Europe, and considering the universal Cosmic plans for peace and the very apparent readiness on the part of the multitudes for a universal and high spirited religion of love and tolerance, we may understand how the new reformation may express itself in procedure as compared with the procedure that was necessary over three hundred years ago.

The issuance of this new "Fama" is not a surprise to us or to our members. For several years we have announced in our magazines and literature that a great revival and re-establishment of public activities of the organization would take place during the year 1930. And some months ago we called attention to the fact that we were then anticipating the public announcements that were sure to come from Europe in the present year.



It may be interesting also to our members to know that all the other jurisdictions of the Rosicrucian Organization throughout the world have anticipated a world-wide proclamation and like unto ourselves have been preparing for it. Because of the fortunate circumstances of our own organization, as compared with conditions in some foreign lands, the burden of much of this preparation has fallen upon those of our members in North America who could assist in every possible way.

Many of our members have written abroad offering their individual services and many have delved deeply into ancient records to prepare themselves for the historical references that would be made in new proclamations and official communications. Gradually, the various representatives of the Supreme Council of the Organization have come together *in correspondence or in person* to compare their plans and adjust their proposals. Copies of these transactions and the correspondence have come to us officially signed and sealed and often accompanied by governmental seals and attestations of high authority. Our own Supreme Secretary participated in a very important conclave in Germany during the early part of this year, and since then we have received many valuable manuscripts and books through the personal call of a legate for America who was appointed by the International Secretary in Europe.

I wish that we could tell our members at the present time of the many valuable books, manuscripts, and papers of rare teachings and marvelous knowledge that are now revealed to us and to the rest of the world from the archives and "tomb" of the original C. R.-C. foundations. Many of these will be immediately translated and made available to members in various parts of the world, including our members in North America, but not until many other important matters are settled beyond any dispute, for we must guard these new releases of teachings and knowledge very carefully and protect them from commercialism and misuse. Many of these manuscripts and documents of rare instruction have been preserved for over three hundred years, waiting for this particular cycle, and this very year,

and the knowledge contained in them has never been given to others than the original founders of the Organization and their successors.

Our Printing Department is busy at work in printing an English translation of the new "Fama" in beautiful form so that one copy of it, at least, can be sent to every secretary and every trusted officer or representative of our Organization. In this way, its message will reach every member in due time. Within a year, the message will have reached every possible seeker for Rosicrucian light in every part of the world. It will be followed by other important announcements and by a universal or world-wide conference of all of the present members of the International Rosicrucian Council.

All our members and everyone in every part of the world, who has participated in the general support of the activities of the Rosicrucian Order and those, especially, who have voluntarily aided the foreign jurisdictions in their unselfish efforts and stupendous tasks of preparing and releasing the new knowledge, will feel amply repaid in the great growth and development of the Rosicrucian organization throughout the world in the next few years. History is being made over again so far as our organization is concerned, and national and universal history is being written in every move that the organization makes after the first of the coming year.

In closing, may I say that the Imperator of AMORC for North America has asked me to express his appreciation and thankfulness to all of the members of the W. C. E. for the power that has emanated from their concentrated loyalty and devotion. To know that there are thousands of members ready to sacrifice not only their worldly possessions but life, itself, to maintain the integrity and continued operation of the Organization, and that there are thousands of members daily giving their prayers, their loyalty, devotion, their sincere thoughts, and their wholehearted support to the activities of the Rosicrucian Order as a special group of life members is something that has given unusual power to the Imperator

and the chief executives of our organization, and is responsible for its growth and especially for its ability to meet many supreme difficulties and problems.

Week by week we find in our correspondence a letter from someone who asks to be permitted to pledge his or her life freely and voluntarily to the continued support and protection of this organization. They constitute a militant body of men and women who have found every claim and every prin-

ciple of the organization to be sound and true, and who have tested every questionable point, and who have had positive evidence of an indisputable nature given to them regarding the real secret work and power of the organization, itself. These members heretofore only partially organized are becoming the real founders of the greater organization that is daily rising to strength and illimitable fortitude in the spirit of C. R-C.



What Does the Future Hold for You?

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



WHAT are the objectives you desire most in life? Many and varied answers may be given to this question, and as one contemplates the matter in a serious vein, some surprising facts will disclose themselves and you will be able to gain a rather accurate perspective as to what your future will be. The ideal which you hold in mind today will surely and certainly become the actuality of the future, and for this reason it is highly profitable to examine your consciousness, search out those attitudes which are preeminent today and come to a determination as to their worth, and decide whether you truly wish them for future companions in the game of life.

The most urgent problem which confronts man today is not so much the lack of knowledge, as the capacity and willingness to test its virtue. Many do not realize that they are today building and molding their future in the matrix of the mind and that each mental process of the present is drawing life and vitality from the thoughts which gave it birth and must of necessity evolve, bear fruit after its kind and thus be justly compensated.

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In some instances this compensation will appear in the form of Happiness, Peace, Good-will, Abundance and those constructive, desirable and profitable effects we so earnestly desire. In other instances the results will be less favorable, sometimes involving sickness, distress, despair and even want. We do not like to contemplate these unhappy affairs yet if we have invited them, there is no escape until such time as we come into the light of understanding and perceive that they may be exchanged for the more promising things of life by withdrawing our attention and refocusing the mind.

Cosmic Laws are unvarying in their operation, and we may use them for our advantage or otherwise, but we may ever be assured that the effects which will be produced will be in exact accordance with the nature and purpose of the actuating motive. From this it may be seen that these Laws are distinctly impersonal and cannot be moved to act with special favor to one and not another. In fact, any rule or Principle which varies even in the smallest degree cannot be called a Law at all. We are, therefore, assured of absolute justice, knowing that as we comply with the requirements of any Law, that it will and must respond and bring into being the



character of results determined upon, for the Law is no respecter of persons.

God is the essential life of every man and this life constitutes the one creative or universal life which flows into every created thing. Man does not possess a separate or distinct life, but that which manifests in him is the life of all. The functional activity of this universal life is dependent upon the state of consciousness of the individual in that the man may and can appropriate only that degree of its abundance which he can realize within himself. The degree of this realization is aptly called a state of consciousness of which there are many, yes, countless states. Through earnest study of the priceless knowledge which comes to us each week we raise the level of our consciousness step by step, providing we make use of this knowledge by applying it diligently to the various problems which daily confront us. As this application is made, we gain experience, and through experience, wisdom and understanding unfold from within, and we presently find that another rung of the ladder has yielded itself in our upward climb. One may read and re-read all of the books, manuscripts and lectures which the world contains and yet utterly fail in the quest of wisdom, understanding and demonstration.

It is true that our intellectual comprehension will be enhanced and enlarged, but this attainment is not of the slightest value to the student who aspires to the personal solution of the mysteries of life if he rejects, neglects or passes over the one important and indispensable factor, ACTION, which means the applied use of knowledge. Herein lies a profound Principle—one which our members should not overlook. The numerous experiments outlined in the weekly lessons are for the purpose of enabling you to test actively the knowledge and Laws which are presented and thus strengthen your confidence by removing doubt and uncertainty. Cosmic wisdom and power must be acquired through use and not through the expansion of the intellect alone. To translate knowledge into wisdom, understanding, and demonstration, study, meditation and application is required.

Advancement and progress is by no means just a matter of the grade in

which you find yourself at present, for we know that many who are in the lower grades make remarkable progress because of their insatiable, dominating desire for understanding, bending every effort toward its acquisition. I know of one man to whom there came that indescribable flash of Cosmic perception while in the fifth grade. Prior to that one supreme moment, he had had comparatively little success with his experiments and yet they were diligently practiced week in and week out. His progress from this point has been marvelously rapid and he is well on the highway to complete illumination, and has long since ceased to concern himself about grades or the revelations which they contain, for he now knows that by even reviewing the numerous lectures of the grades through which he has passed that more light will come than he is capable of co-ordinating. Some of the most important and profound Principles of our work are given in the early grades and yet many pass over them without discerning the sparkling gems which strangely illuminate the consciousness of those who are alert and penetrating.

As children we spend many years attaining an outer education that we may be prepared to meet the world and assume its responsibilities, yet here and there we find one who believes that the study of life itself and the mental faculties and capacities should be a simple and easy subject, and that a full comprehension should become possible in a few weeks or months. Such is not the case, and those who are of this opinion will do well to revise their views.

The study of the mind and its limitless powers is by far the most fascinating and wonderful of all subjects and from the time we gain our first insight into the marvels of its activity and attain our first success in consciously directing it into new and untried channels, we become captivated by the alluring possibilities which unfold before us. Sometimes we hear our members say that they are unable to find time to do more than read the lectures as they come each week. Often these are laid aside for days, and sometimes weeks, until the

Two hundred ninety-eight

urge comes to ascertain their contents. If the few who take this attitude could but know that the knowledge they regard so lightly has the power to lift them to untold heights and bring those beneficent rewards which they seek at the present moment, they would cast aside many of the useless and unprofitable pursuits which so greatly occupy them, and thus find ample time for the simple demands our lectures make upon the students.

You have often heard it said that mind is creative, but unless we analyze this statement with care we overlook its full significance and miss a very vital point, one which should be of the highest importance, not only at the present moment but in the days to come. Let us, therefore, change this statement around a little without losing its meaning and present it in a different form, making it somewhat more personal. **WHEN YOU ARE THINKING, YOU ARE CREATING!** When we examine the matter in this light, it begins to dawn upon us that if this is true, and it can readily be proven to be so by anyone who will make the effort, it would be a wise plan to look into the kind of thoughts we are entertaining.

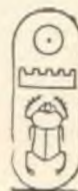
Thoughts become things, or, in other words, they become effects which agree in their polarity with that of the thought, either predominantly positive or predominantly negative and the degree of the polarity will be determined by the intensity and character of the thinking. If the results or effects are negative, such as sickness, inharmony, distress, want or lack, we may be assured that the mental process or mental cause was also negative, for the manifestation must eternally correspond with the cause. The cause being mental, the effect can be regarded as a mental creation also, no matter what form this creation may assume. What has actually occurred is that you have projected a thought into the consciousness which may be likened unto a seed-bed. There it has taken root and set about the business of producing an effect which conforms strictly to the vibratory nature and polarity of the implanted thought.

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It is quite unnecessary that you should have ever concerned yourself with any thought whatever of the actual effect which appears because that has nothing to do with the matter. When you plant a kernel of corn in the ground you know that when that seed germinates and comes to maturity that its fruit will be corn—never anything else. No thought about the nature of the product is necessary at all. The only difference in the two illustrations is that when we establish a given thought in the consciousness, we are rarely informed as to what kind of fruit that thought will bear. Many of us know that certain specific, highly negative processes of thinking will invariably produce diseases which can be forecast in advance when we are aware of the nature of these thoughts and perceive their intensity.

If you desire your future to be replete with excellence, then you must build into it now those qualities and conditions from which will spring the fulfillment of your cherished ideals. Let us endeavor to vanquish fear, worry, doubt, mistrust, hatred, selfishness and many such phases of existence which so easily beset us and devote our minds and attention to the more constructive evidences of Cosmic abundance. Let us recognize that the one creative life ever thrills down from the Divine in eternal readiness to express the fullness of its perfection in all who can realize this great truth and make of themselves worthy administrators. Fear is the underlying effect of failure to comprehend the existence of Law. If we believed completely that all effects are produced by the action of Law, we would cease to entertain fear for either the present or future but instead would urgently search out the Law to be used in overcoming the conditions which disturb us and deliberately set about the purpose of reversing the process that the manifestation be changed.

As has been stated elsewhere in this discussion, all cause is mental. This being true, we must also believe all effects to be mental as well. It should thus be clear that effects are not changed until we have changed the mental cause which may be found in our conscious-



ness. In other words, when we accept or claim any condition for ourselves through recognition, we build that very condition into our consciousness and because our consciousness is the real part of us, the effect becomes an established fact or part of us.

It is quite useless to deny the presence of any undesired condition, for in effect such denial is an actual acknowledgment and perpetuates the life and vitality upon which it thrives. To affirm Harmony when inharmony exists is to affirm an untruth. Neither of these methods will be found profitable nor advantageous, for in each instance we are claiming for our own two distinctly opposing conditions and at best the result can hardly be more than a process of sustained equilibrium between the two polarities, one neutralizing the other.

The one proper course to take is to withdraw the attention from the condition to be changed and deliberately turn our thoughts to the new and better ideal we wish to establish, keeping the mind focused passively upon that which we now desire to claim for our own. To accomplish this is not always easy, for the opposing mental creation may have become firmly and deeply rooted to the extent of habit; but persistence will be richly rewarded and each time we turn from the undesired and let our mind rest upon the new and better condition, we find that there is less and less resistance.

We claim many things for ourselves which should never be added to our own accumulation of problems, for as we take this step we presently find that we must retrace if we would discard these unwanted chattels. This by no means suggests that we should not be ready and willing to assist others in the solution of their difficulties, but it does mean that we should not ourselves claim these difficulties for our own while endeavoring to bring about an adjustment. The fact of the matter is that we render null and void the assistance we would give if we make the mistake of accepting the other's inharmony or any part of it into

our own consciousness. The metaphysical practitioner in applying the Laws for adjustment must of necessity look away from the evidence and devote earnest effort toward establishing the favorable aspects desired.

The Rosicrucian method of treatment possesses certain distinctive processes of operation which are unlike those utilized by others and they are decidedly effective, as thousands may testify from experience. In all instances where treatment is sought, it is important that the patient be willing to release from his consciousness the mental cause which underlies the manifestation, for unless this is done, no really good purpose has been served, for the petitioner has not learned the valuable lesson which the experience is designed to teach. What is meant by this is that if the person seeking an adjustment of some physical ill which has been occasioned by liberal dealing in thoughts of intense hatred, he or she must be ready and willing to give up this pernicious practice of hating and have it replaced by unchanged good-will toward all. You cannot plant one thing and reap another.

Your predominant thoughts of today, automatically build your tomorrow. If your conceptions are high, the results will be likewise, but be assured of one thing and that is that your conceptions must not be interfered with by doubt, distrust, uncertainty, fear, worry and like qualities for these only serve to neutralize, and as is often the case, actually become the dominating processes of thought rather than those which represent the true ideal. It will be seen from this that discipline of the mind is an essential to demonstration, for this is the foundation upon which you build. Faith, Confidence, and Activity, are the materials which compose your foundation as well as the superstructure which rises therefrom. Let us choose, therefore, wisely and well, that our creations may be substantial and enduring and bring forth the abundance of infinite good.

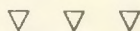


Man's Primitive Instincts



SOME ARE OF LITTLE VALUE AND OTHERS
ARE IMPORTANT

By THE EMPEROR



FEW weeks ago I spent a week-end in Yosemite National Park. I was accompanied by my wife and my children, and a few other workers of our staff. We purposely planned to go into this beautiful section of God's country and live for a few days in the closest possible contact with Nature. We wanted to be natural like Nature, itself, and attune ourselves with the most simple things of life.

This wonderful National Park has gone to great extremes to make it possible for persons to live for a few days or a few weeks in intimate communion with Nature, and yet with every facility to meet any emergency. Of course, it also affords accommodations for those who merely want to look upon Nature without making her acquaintance, and who prefer always to live in the utmost of luxury and comfort with every modern convenience of hotel life at their disposal. But we chose to live for a few days among the great tall redwoods and pines in cool and clean tents, and with our meals served in a huge redwood building. It was not the manner in which we slept or ate, however, that brought us in such close contact with Nature, as it was our manner of thinking and acting during the waking periods of those days.

From the very moment we approached the great canyon in which this marvelous park of scenic beauty and natural wonders is located, we could not

help but attune ourselves with the stupendous forces of Nature, which formed the canyon, and the sublime powers that manifest themselves in light, color, and living expressions of Nature's energy.

Here, man has never been allowed to destroy any living thing and, therefore, the very beasts and creatures of the earth wander about without fear and without any other consciousness of man's presence except that which is constructive and joyful. The bears of all sizes and kinds that wander around in the mountains of other parts of California, and are always fearful and cautious and ready to protect themselves against man's so-called sporting blood, come down into this canyon and cast aside that fear and caution and act with the primitive faith that no one will do them harm. It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the automobiles pass, and how they will come up to your car when you stop and wait for you to hand them food, or will pause for you to photograph them, even at such close range as to be in actual contact with you.

Throughout the day, birds of over forty-one species come down into the camps and fly around your shoulders, alighting on your lap or eating out of your hands with the utmost joy and perfect absence of fear. Many of them answer back to your whistles and sing songs when you sing to them. At night the trees and grass are filled with sounds of animals of all kinds and you seem to live in the center of a huge or-



chestra of primitive music. As you look up to the skies to see the beautiful stars, you feel that they are more brilliant than you have ever seen them before, and that they are vying with each other to sparkle and attract your attention. The moon seems to be more brilliant than you have ever seen it before, and you feel that its beams of silver light make more attractive pictures on the ground and cast more weird shadows than you have ever seen in your life.

Sleeping under such conditions and knowing that you are surrounded by friendly humans and friendly animals, and knowing that in the breast of all living things, from the smallest insect to the huge mountain lion standing on the pinnacle of one of the highest rocks near by and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the primitive consciousness of love and kindness, is an experience never to be forgotten.

Man can easily revert to his primitive instincts, both good and bad, and it is well for him to occasionally bring himself in closest contact with the good instincts that were the most primitive in his consciousness. Undoubtedly, the most fundamental instinct of man is a love of Nature. When you show me a man or woman who has no love for the great trees, the mighty mountains, the roaring oceans, the rushing streams, the green hills, and flowery valleys, I will show you a person whose Soul consciousness is cramped, whose psychic development is nil, whose power to imagine has never been awakened, whose attunement with the Cosmic is absolutely undeveloped, and whose appreciation of life is an unknown quantity. Those who must always find in the artificial and manufactured things of life, in the tinsel and the deceptive, in the temporal and fleeting things of the moment, their whole joy and happiness are those who are missing the greater part of life and are dishonest with themselves, dishonest with nature, and dishonest with life in its entirety.

To lie down on the green grass and sleep in close contact with the friendly, magnetic unfoldment of the earth's forces, or to wade in the streams or

bathe in the pools out in the open under the trees, is to bring into one's aura the great creative forces of the universe. This is another one of man's most primitive desires. The greatest habitations in the world have been built close to the waters of the earth and when man seeks an opportunity for meditation, consolation, and communion, he seeks the wild space of the mountain tops or the secluded parts of uncivilized valleys.

There, in the Yosemite Park, over thirty varieties of roses can be found most of the year, and hundreds of specimens of the most beautiful wild flowers. Man's primitive consciousness finds companionship amid flowers, for they talk to him, and tell him a story of beauty and grandeur that nothing else can tell. In the evening hours, we listen to the beautiful music rendered by soloists of national fame and only in such a place can the human voice do justice to the gift of God, and only in such a place can musical instruments tell of the Soul that resides in their physical forms. Around the camp fire, again exemplifying man's primitive love for another element of Nature, all sorrows and trials were forgotten, and all of the problems of civilization were cast aside while the hundreds assembled there looked into the burning embers and listened to the soft tones of musical instruments and the singing of old songs.

It may be true that among the primitive instincts of man is the desire to hunt and kill, and that this instinct rises often in man of today and dominates his actions. But it is also true that in the real primitive man, killing was only in self-protection or for the purpose of securing food. It centered entirely around the need for self-preservation, which is the most fundamental of all human and animal instincts. But when primitive man or modern man finds himself so located that there is no need to protect himself against animals, whose sole desire is to be peaceful, and when he finds himself in possession of sufficient food for his need, the desire to kill does not rise in his consciousness, but remains the most base and unawakened instinct of all. Other instincts of a primitive nature, which are usually called evil, will not rise in man, no

matter how primitive he may live or how far he may return to primitive methods of living if he will surround himself with love and kindness and express this consciousness toward all other living things, for they, in return, will express peace toward him and all will dwell together in harmony.

It is only when man gets closest to Nature that he gets closest to God. When the artificialities and self-deception are cast aside and we see Nature and all of God's manifestations in their pure, undefiled and unpainted glory, then we are close to Cosmic attunement

and highly receptive to inspirations that will move the very depths of our being. No one can go and live for a week or a day in the natural, astounding, magnificent beauty of the Yosemite, amid the redwood trees that have stood there as sentinels for thousands of years, aye, even for centuries, when this Western world was unknown or unsuspected, without coming away filled with a new glory, a new appreciation, and a new love for every living thing that God has created, and for humanity as the highest representation of God's image.



Attracting Cosmic Help

YOU CAN DO THIS IN MANY SIMPLE WAYS

By SRO. BEATRICE M. HURLEY



OT many years ago the country was flooded with literature and public lectures on the subject of developing personal magnetism and attracting friendships. It seemed to be the desire of multitudes to want to attract friends or acquaintances by the development of certain personal qualities which would guarantee life-long friends.

At nearly all of the public lectures dealing with this subject I found that the audience consisted of seventy-five per cent female and twenty-five per cent male. An author of a very popular book upon how to develop a very magnetic personality told me that fully ninety per cent of his buyers and enthusiastic readers were females.

Of course, we know that a great change has taken place in the world of mutual attractions and it is no longer the male who must adorn himself, as the peacock does, to attract the female. Today, the female must represent every-

thing that is attractive, wholesome, admirable, and fascinating, in order to sway minds and influence characters. Fortunes are being spent, therefore, not only for cosmetics and toilet requisites and for the care of the skin, hair, and other personal features, but for clothing, and the study of languages, the development of culture and personal charm, for the sole purpose of attracting friendships and building up personal influence. Incidentally, the males have resorted to considerable of this, even though only twenty-five per cent of their sex is represented. Perhaps that is because the other seventy-five per cent of them are indifferent and have not yet learned the value of personal attraction.

The point I want to make clear, however, is that while it is almost a universal practice in the civilized world, or at least in the Western world, for women and men to devote much time and thought to every method and process that will attract friendships and profitable acquaintances, so little thought is given to the more important principle of attracting Cosmic friendship.



If there is any living person in the world whom you think could help you through friendship to bring happiness, prosperity, and affluence, or social position, into your life, you should remember that all of the things that anyone of these friends or all of them together could do for you does not amount to a fraction of the good that the Cosmic could do for you through a well-developed friendship.

After all, why should we not make a friend out of the Cosmic? Is it because we have come to believe that the Cosmic is an indefinite, undefinable, widely dispersed automatic intelligence that cannot be personified or brought into personal relationship with our life? I am afraid that this is true. I know that for years the church taught me that it was almost irreverent and a sacrilegious thought to think of making a pal and friend out of God.

When I taught this sort of intimate relationship to my little girl before she was old enough to go to Sunday school it seemed to her to be logical and reasonable. She had heard a few of our servants in the home speak of God in a very undignified way when they stubbed their toe or broke a dish, and it seemed to her that if they could be intimate and personal with God and speak so freely of Him at times that there was nothing wrong in her speaking of God and to God in her playful way.

I realized this very strongly when one day I overheard her say to two of her dolls, which she was placing in a chair to remain there during her absence, "Now don't be lonesome, because I will soon be back, and God is sitting there with you and you can talk to Him."

Many times when she had some little fairy story to tell or something to talk about, instead of talking to the doll or to herself she would talk to God. But after she was old enough to go to Sunday school and she ventured to speak familiarly of God in this manner she was promptly instructed to keep in mind that God was such a pious and serious person that we should not even laugh when we thought of Him, or smile, or dance, or sing, except to sing the old-fashioned songs of adoration to tunes

that sounded more like funeral dirges than anything else.

I am getting far away from my subject, but, nevertheless, the principle is appropriate. Too many of us unquestionably think of the Cosmic as though it were some old, severe, strict judge, who never smiles and who has never known any joy in his life, sitting on a judgment throne with records and a pair of balancing scales in front of him and meting out justice, or blessings, and suffering, with as little personal interest and indifference to human conditions as a piece of machinery. That is not the way I have learned to think of the Cosmic, and to all of those to whom I have given the more personal key there has come a greater joy through a greater understanding, and naturally there have been many blessings in their lives which they would not have had otherwise.

I first thought of this relationship between man and the Cosmic through an interesting incident. A friend of mine, who was an attorney, had a very important case that was to come before a certain well-known judge in an eastern city in the fall of the year. When I heard of the incident it was the beginning of summer and court had just closed. The attorney had the whole summer to prepare his case. He told me that it was the general opinion in the east that the judge before whom the case was to come was known as one of the most severe and inhuman persons sitting on any bench in any court. I had heard the same story.

It was generally believed that no being could make this judge smile or make him sense in any way the human elements in any case that came before him for consideration. The attorney told me that he was going to make it his business to live at the same summer resort throughout the summer where the judge and his family would live, and that without speaking of his case or touching upon legal matters in any way he was going to hobnob with the judge, play golf with him, or at least be close enough in his summer associations to discover how human the judge really was and get acquainted with his various moods and processes of thinking.

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In other words, he was going to become acquainted with that judge so that he would know him. He was surprised to find that the judge was the most human, lovable, considerate man that one would care to meet, but that he had certain legal convictions in his mind and certain ethical standards which he adhered to strictly. The attorney learned also that if he prepared his case in such a manner as to clearly bring out the human elements and the human equation in the proper light, the judge would clearly understand the very involved situations.

This incident caused me to realize that if we could be better acquainted with the Cosmic and try to cultivate a friendship with it we might benefit through such a friendship. I realized, of course, that the difference between the Cosmic and the judge was that the Cosmic already knew us, and it was only we humans who did not know the Cosmic.

In trying to decide what I should do to build up a personal acquaintance with the Cosmic and attract its friendship, I realized at once that I would have to abandon foolish earthly methods that are used to attract earthly friendships. Certainly the Cosmic would not be influenced or attracted by the personal outward appearance of our bodies. It would make no difference to the Cosmic whether we had our hair marcelled, our finger nails polished, or a beautiful complexion. The style of our clothes, the charm of our voice, the distinctiveness of our mannerisms of speech and action, would have no influence nor make any impression upon the Cosmic. All of those crude things which the psychology lecturers like to call "subtle influences" would be of no avail at all with the Cosmic. That great mind would be more interested in the cleanliness and purity of our inner selves than the glow and shine of the outer self. I realized, therefore, that the building up of an attractiveness would have its beginning from the inside rather than the outside.

Secondly, we could not resort to such crude methods as bringing gifts to gain attention and friendship. Buying candy and sending flowers and giving someone a new powder puff in a fancy con-

tainer may bring back kind thoughts from human beings but I couldn't think of anything of a personal nature that I could offer to the Cosmic. Imagine, if you can, attempting to give a gift to a person who had everything in the world and had also the power to create anything that he didn't have.

Since the Cosmic is the source of the eternal and unlimited abundant supply, I could not think of anything to give it that it did not have, so that little trick of human relationships had to be cast aside. What then was left for me to do, to make a friend out of the Cosmic or to attract its friendships? Careful analysis for many days and weeks brought the ultimate conclusions: I must co-operate with the Cosmic in what it is doing and become a part of its developing plan. This forced me to study the Cosmic ways of working and to discover what the Cosmic was doing and in what way I could help.

I need not go into all of the details regarding the work of the Cosmic for the members of our organization who will read this and those strangers who will be attracted to it are probably acquainted with the ideals and purposes of the Cosmic. But I learned this much: The Cosmic is the administrator of justice and the dispensator of spiritual and earthly blessings. Therefore, if I was to cooperate with the Cosmic I must do such things in my life as would aid in seeing that justice was done and that those who needed something from the Cosmic would be helped in securing it.

In other words, I pledged my life as a channel for the expression and actions of the Cosmic. I talked to the Cosmic and told it frankly that I wanted to help carry out its plans and do its work and that daily and hourly I would speak to the Cosmic and listen for its answers and try to cooperate with every urge and impulse that the Cosmic inspired in my consciousness. My first great work was to clean my own home and make myself a proper channel. I ceased to do the things that I knew the Cosmic would disapprove of and I enlarged upon the things in my life that I was sure that were approved of by the Cosmic. I stopped at once asking for any personal help, for I realized that the



quickest way to lose to friendship is to be constantly watching out for personal benefits.

I came to the conclusion that the Cosmic knew what I wanted and what I needed, and that if it was ready or prepared to give me the things I wanted I would not have to ask for them. This also made me realize that probably the reason why I had not received from the Cosmic that which it knew I needed was because I had not deserved them. Therefore, if I helped the Cosmic and kept my own desires in the background and thought more of others and their needs I would be earning all I needed and the Cosmic in due time would take care of me as it did anyone else who deserved its help.

Ever since I came to these conclusions I have devoted a greater part of my life to watching for and even seeking opportunities to help the Cosmic. If a little child on the street is crying, or an adult in my neighborhood is in sorrow, grief, or perplexity, I make it my business to say or do something that will at least cheer them on the way, comfort them or inspire them with the right thoughts or actions. Whenever there is a problem or a serious situation in my neighborhood or in the lives of my friends, or any place where I may happen to be down-town or up-town, east, west, north or south, I talk to the Cosmic and try to find out what it wants to do and desires to do in the situation in order to untangle it, or help those who are concerned. Immediately I receive an impression. I know what to say to those who are puzzled or what to advise them to do. I even help them to carry out these suggestions.

I have the pleasure and extreme happiness of watching the results manifest in marvelous ways, and all the while I am asking the Cosmic for nothing for myself. I notice, however, that my health is good, that my income remains what

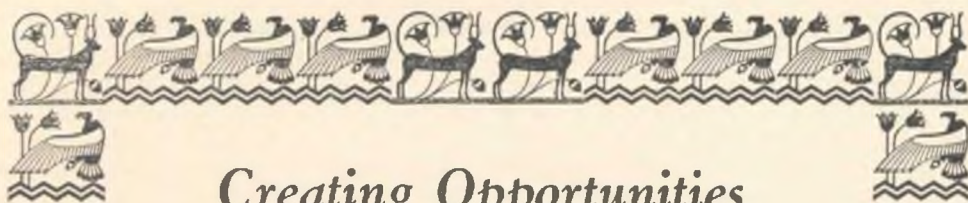
it should be to allow me sufficient to use for others, and that in emergencies or special causes, additional income has been surprisingly provided; and that I notice that all things in my life are being cared for by the Cosmic without any petitions or pleas on my part. About the only thing I ask the Cosmic to give me when I talk with it is for strength and greater understanding to carry on my work.

But I have made a friend out of the Cosmic. When I see a very sad incident that pains me because someone has disobeyed a natural law or a spiritual principle I speak to the Cosmic about it and sympathize with the Cosmic as though it were a personal friend of mine who was suffering also because of what others do in their ignorance and wilfulness, and when I hear of something good or learn of some joyful incident or some beautiful story I tell it to the Cosmic as though I were telling it to a personal friend and rejoice with my Heavenly friend in the goodness that persists in this world, despite the comments of the pessimist.

Have you ever thought of making a friend out of the Cosmic in this way? Give thanks to the Cosmic daily for every blessing you have and say it in a personal, friendly way, and not with awe and false piousness. Rejoice with the Cosmic in the good things of life and sympathize with it in the sorrows. Then when the time comes for you to make a definite request of the Cosmic or to appeal to it for any purpose, you can talk to it as you would to an old, trusting, understanding, and dependable friend and in a familiar, friendly, cheerful way ask for what you want, knowing that if you have really deserved it through what you have done for the Cosmic you will receive it, and if you have not earned it you cannot expect it.

THIS MAY INTEREST OUR MEMBERS

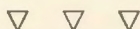
If you are thinking of giving to some friend or acquaintance a very appropriate and yet unique holiday gift, remember there is nothing as pleasing as a useful article or novelty from the Orient, and, especially, from Egypt or the Holy Land. Brother Arthur Bell is an Oriental importer, and has many very beautiful things at very reasonable prices in his catalogue. Last year, so many of our members regretted that their attention was not called to this fact in time for the holiday season. We are happy, therefore, to remind you to write to Arthur B. Bell, 11 South 10th Street, San Jose, California, for his free catalogue.



Creating Opportunities

THE BEST OPPORTUNITIES ARE THOSE
WHICH YOU MAKE

By FRATER FRANK WOLTON



THESE are the days when everyone who finds himself in undesirable positions or without any position of merit seeks for opportunities to do something truly worthwhile.

What I am about to say does not apply exclusively to those who may have no real position at all, but to all who are not in such lines of effort as afford them the best opportunities to serve themselves and serve mankind.

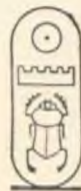
The mystic and the efficiency expert, or the vocational expert, certainly agree in one thing. The mystic says that every living being has a more or less definite mission in life, and that each of us should find what that mission is some time during our life and devote some of our conscious hours, and God given powers to the fulfilment of that mission.

The vocational expert says that it is a fact that each one of us is qualified by talents, instincts, tendencies, abilities, and general characteristics of nature to perform some certain duties better than others. Both the mystic and the vocational expert also say that if you can find it possible to devote your natural abilities and personal characteristics to the one field of effort for which you are best qualified, you will not only be more happy and more contented and derive a better income in every sense, but you will do your work much better and serve humanity much better.

Following out the idea embodied in the foregoing statements, we notice that with those persons who have been successful, happy, and prosperous in life, that sooner or later, they find ways and means of devoting some of their spare time or the latter years of their lives to doing the very things for which they are best qualified and which gives them great happiness. For instance, a man may have devoted the better part of his life to the banking business and may have been successful in that, and finally retired with a sufficient income to live upon. But he does not remain in idleness or just sleep away the remainder of his life in day dreams, but devotes himself to doing those things for which he is qualified in some inner way, and which gives him great joy and which always results in benefit to humanity.

Thus we find that most of the humanitarian work, most of the civic improvement work, most of the educational foundations are established or maintained by men or women, who having attained some degree of success and prosperity in other lines of effort devote part of their time to such things as appeal to them, and for which they are inwardly qualified.

This goes to prove that all of us have within our inner nature some special qualifications, some strong tendencies, and abilities which make us uniquely or differently qualified to do things of a specific nature. The mystic has an explanation for this and the vocational expert has no explanation at all, for he is not concerned as to why some persons have artistic abilities, others musical



abilities, others mechanical or literary abilities. He is only concerned with analyzing human beings and discovering what their best qualifications are, and helping them to find an opportunity in which to express these abilities.

Therefore, we see that the real work of the vocational expert is to help men and women to find the right opportunity in which to express the right group of abilities, talents, and tendencies. He thoroughly believes and proves by his work that a man or woman and even a young man or young girl, will more efficiently do these things which they like to do, and for which they have natural tendencies than they will do some things which they do not like to do, or for which they are not qualified. And, when you find joy in the things you are doing, and your work becomes an enthusiastic hobby with you, you not only work more efficiently but the results are better, the effort is less fatiguing, and the results for humanity in general are greater. Naturally, if there is any financial income resulting from such efforts, such income will be greater than from work not so well done and not so satisfactory.

Reducing the entire problem, then, to two simple points, we may say that a man or woman's success in the business world depends upon first analyzing one's self and discovering what it is that one can do better than anything else, or what one likes to do more than anything else; and, secondly, discovering the opportunity or position in the business world where these qualifications can be used. It seems like a simple problem, after all, does it not? I dare say, however, that the average reader of my statements will say that of the two points, the most difficult one is the latter. I have found this true in hundreds of cases where I have added others. Invariably, the man or woman states that it is easy enough to know what one would like to do and what one is best qualified to do, but finding the opportunity to do it with an income attached to the work is the difficult problem, indeed. I venture to disagree with these statements and it is my purpose at this time to tell why I disagree and how to prove this to yourself.

I am going to show you briefly that instead of waiting for and trying to find the right opportunity for your special qualifications, you should create the opportunity and make it for yourself and then simply take hold of it and possess it. Far more difficult, however, than locating the opportunity for special abilities is discovering what your special abilities are. You may never have thought that you were a real puzzle unto yourself, and that you were a complex being difficult to analyze, but based upon the law of averages, you are probably just as difficult to analyze as anyone else, and it is more than likely that you do not understand your own qualifications, abilities, and tendencies nearly as well as many of your friends and acquaintances understand them. They have had an opportunity to watch you and observe you at a long distance, and know your strengths and your weaknesses, but it is like the famous advertisement in the popular magazine, "Even your best friend won't tell you."

Even if you have had no academic or trade training, you still have inherited or original tendencies and talents of your own. The young man that was born in a family of poverty with no more opportunity for schooling than the public school, and with no culture or refinement, no trade or business training, has at least some natural tendencies and abilities of his own, which can serve him efficiently. And, certainly every man and woman who has had some education and some contact with the world and its work has some special talents or abilities which are being sought for or which are absolutely necessary in some work or some scheme of things in this world. It has been proved by thousands of examples that there are just as many individuals, groups of individuals, firms, organizations, and institutions seeking for persons of special qualifications as there are persons of such qualifications seeking for such opportunities. They do not meet, however, because each one believes that the other is difficult to locate.

I cannot tell you how to proceed to analyze your own abilities. I can only suggest that you should take a list of

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the various trades, occupations, professions, and businesses, as they are listed in the business telephone directories or some similar list, and as you read each one of these occupations or lines of work, write down on a sheet of paper which of those you are qualified to work in, or serve with some knowledge or experience. This will give you a list of possibly twenty or more occupations, which represent those that you can serve in with some degree of ability or liking.

Then, on another sheet of paper, put down a list of those talents or abilities that you have found are yours, and which you seem to have inherited or derived from the Cosmic. In such a list would be the ability to draw with pen or pencil either faces, figures, caricatures, or mechanical illustrations such as diagrams, plans for homes, or outlines of machinery, etc., being sure to distinguish between ordinary pictorial art and mechanical art. Or, on this second list, you may place the desire to paint and distinguish between the desire of the liking for painting of buildings and walls, or the painting of small pictures with water colors or oils.

You may also list the liking for the handling of small tools and the making of small objects, either in wood or metal, or you may list the liking for music or for research work, or for systematizing office routine, or for electrical work in experimentation. Such a list may include five or six very definite talents or abilities of your inner nature.

Then on a third sheet, you should list those activities in life which you look upon as rendering the greatest service to humanity. If you think that public hospitals with free clinics and an ambulance constitute one of the greatest services to humanity, you should put that on the list. If you think that public libraries and reading rooms serve humanity more than anything else, you should put that on the list. If you think that the churches, private schools, public schools, night schools, night classes for adults, newspapers, radio, merchandising of department stores, the growing and selling of flowers, dentistry, or any one of a thousand other activities in this world are the best contributors to the happiness,

uplift, and advancement of civilization, you should put these on your third list. You probably will not put more than two or three on this list.

On a fourth list, you should put down an answer to this question: If I had all the money that I needed and all the time at my disposal that I wanted, what would I enter into as a hobby in order to keep myself occupied and yet do some good for others? You probably will put one or two things on this list.

Then on a fifth sheet of paper, answer this question: In my past experience, what things have I done that were easiest to do because I seemed to understand well how to do them and, therefore, succeeded in doing them, and what things seemed repulsive, difficult, or unpleasant for me to do?

With these five lists before you, you should proceed to make a picture of yourself in words by combining the principal answers from each list. This would give you a fairly good picture of what things you can do best of all, what things you like to do, what things you have found you can do, and what things you would do if you had the opportunity. You may be surprised in studying your list to find that some of these things are more related to each other than you suspected.

I remember one young man who had been working in a photographic studio for a number of years but did not succeed well because he did not seem to have the artistic ability for posing his subjects properly. Artistic composition was one of his weaknesses, but his fascination for photography was one of his strengths, and, in fact, he could work at it longer and better in its purely chemical and material form than at anything else. A position of purely mechanical work in a photographic studio, however, does not pay a good income.

He also discovered that he had a great liking for the manufacturing of little trinkets in the form of small articles of jewelry, but had never worked at this except in spare time at home with a limited amount of material. He seemed to have a deep-rooted liking for the manufacture of unique or unusual pieces of jewelry. Personally, I believe that the young man carried this over from



a previous incarnation, for some of the pieces he showed to me looked like some of the hand-made jewelry of many centuries ago. But whether this was true or not had no bearing upon the analysis.

After reducing all of his talents, abilities, aptitudes, and likings to the very minimum point, we found that there were two that were the outstanding ones—the making of jewelry and photography. I was rather a young man myself at the time this analysis was made of my friend and I remember well how puzzled I was at the possibility of these two peculiar aptitudes being united into one business that would bring the young man a good income. It was easily determined that there was no opening or opportunity known in the business world for the combination of these two talents, and it looked as though the young man would have to hunt for some other combination. Under the guidance of the expert, however, the young man proceeded to create an opportunity for himself and for his peculiar combination of abilities. I feel sure now that this young man would have looked many years for such an opportunity, if he had not created it himself. This is where the value of creating opportunity comes in.

In trying to create some business or some form of business where jewelry and photography could be combined profitably and logically, he created in his mind all kinds of business plans and schemes. Finally, he hit upon the creation of a new kind of jewelry, which, in fact, was merely a modification of an ancient form. He recalled how the wearing of cameo had at one time been very popular. Therefore, he created the idea of small brooches or breast pins of a gold or silver frame and with a photographic portrait in the center. Thus he mentally created in his mind a business which later became known as the photograph jewelry business.

After having created it in his mind, he made by hand a few specimens, and with these specimens and some sketches of other forms of similar jewelry, he called upon various persons who might be interested in such a new business and in a few weeks capital, material, and cooperation came to him enthusiastically. One year from the time of his mental creation, this man had one of the largest

novelty businesses in the city of New York and his jewelry was being sold in every part of the country, and he had a factory with sixty employees and a number of salesmen on the road.

This is only one example of creating an opportunity. Of course, while the business started as a personal one with the young man making the jewelry frames by hand and making the photographs by copying other pictures in his spare time, it soon grew to where he could do nothing more than originate new pieces of jewelry by drawing them with pencil and simply supervising the photographic work. Nevertheless, he was indulging in the two talents that he enjoyed and was at the same time making a very fine income.

The way to create your opportunity is to discover from your sheets of questions and answers what combination of talents and abilities you are best fitted for, then try to unite some of them into a new line of effort or a modification of some other line of effort. Visualize this combination as a new business and then having created it in your mind, set about to bring it into realization. Talk it over with those who may be interested. Go to those who may be in similar lines or related lines, and offer them your plan with the provision that you are employed to carry it out. Seek persons who will help you to materialize your creation instead of seeking a position with persons who have already materialized their own creation. In other words, create a niche in life for yourself into which you will fit nicely. Then proceed to get yourself into that niche. You may require the help of others, but it is far more simple and easy to secure help in fitting yourself into a new and original niche, than it is to seek help in adjusting yourself into the niche created by somebody else.

I regret that I cannot attempt to give individual advice to any of our brothers or sisters through correspondence, for I am so occupied that I cannot undertake this work for others. The fundamental principles are stated in this article of mine, and I am sure that hundreds can benefit by it, for I have seen hundreds of others in the past take these facts and apply them successfully in their own lives.

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A Straight Line—Fact or Fancy?

By THOMAS B. YEAGER



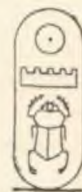
PROBABLY one of the original sources of mis-conceived ideas existent in the minds of men, is the tendency to grasp one angle or point of a subject and disregard many others. We too often neglect to take into consideration the fact that our objective faculties are extremely limited in their scope. This condition seems to prevail not only in our investigation of the scientific realms, but seemingly in all phases of our activities.

For example, consider for a moment one feature of Newton's Three Laws of Motion. Briefly stated, this is: that a force will act in a straight line indefinitely until acted upon by some other force. This law has been proved and is absolutely true. However, it gives many people the impression that there is a straight line form of action. Such an impression is, of course, a false one, because there are no singular forces evident in nature. Also there are no known forces that act strictly independent of each other. All are dual in nature, triangular in manifestation, and inextricably interrelated. The very instant that any one force builds up by law an energy or potentiality to a point bordering on mobile activity or manifestation, there are other forces working which alter the impulse and modify its activity to a systematic compliance with all Cosmic Laws. It is the realization of this paramount mandate that the mystic refers to when he declares that there are no straight line methods known in the Cosmos.

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Careful investigation and observation proves that this law holds true in all things, from the evolution of the slimes on the ocean's floor to the separation of man's Soul from his physical body. If we gaze across an open stretch of ground on a hot day, we can see heat waves being radiated from the earth's surface. Their path will be observed to possess a wavey motion. We also note that the emission of carbon dioxide, monoxide, sulphur gas, and other fumes called smoke, from chimneys and stacks where combustion is in progress, never takes a straight line course; which tends to indicate that air currents obey the same law. If live steam is allowed to escape from a container or boiler, these minute particles of moisture certainly do not follow a straight line.

Sound does not travel through the air in a straight line, nor in fact, does it travel at all. All of our objective sense perceptions utilize three primary variable factors in order to function properly, these being called conduction, induction or convection, and radiation. Any movement or disturbance capable of producing vibrations that will affect our auditory nerves is called sound. At the source these sound vibrations induce upon the surrounding media of molecules and atoms, a similar oscillating moment or frequency which is induced into others, and so on, until our ear drums are reached, when the sound vibrations are transformed into nerve frequencies and we sense sound. I wonder how many people realize how close they come to the truth when they say, in speaking of a harsh, undesirable noise, "That sound grates on my nerves." Certainly this is not a straight line method.



In the realm of that objective sense we call sight or vision, we surely do not see by means of any straight line system. There is a point between the eye and the object being viewed called a focal point. From that point to the height and breadth of the object, the impression, emanated vibrations are induced along a triangular path, the vortex of the triangle being the focal point; and from this point to the eye is another triangular manifestation which is multiplied or amplified by the convex lense of the eye, before being impinged upon the retina. Another fact is that from the focal point to the object, the impression or vibratory oscillations maintain a correct position, while from the focal point to the eye the object is inverted. The wave length always tends to remain unchanged, but the volume changes according to the values of the conducting medium and the distance, thus weakening the picture. Hence space is only one factor that causes the impression to fade. Then, too, it is possible for heat waves and other similar waves having harmonious vibrations to alter the frequency and wave lengths slightly, thus causing a distorted picture. In the case of the eye the focal point is taken care of automatically, but in a camera or kodak we have to adjust the instrument for the proper focal point.

To prove these statements, ask any photographer to permit you to view an object on the rear ground glass of any focusing camera, and the object will be found to be pictured down or inverted. It will be indistinct until the instrument is properly focused or adjusted; also the amount of light vibrations entering the camera must be correctly governed, or otherwise a blurred picture will be in evidence. In the cast of our eyes this feature is automatically operated by the pupil. This point can be easily noticed in the eyes of animals of the feline species, which are more sensitive than ours, and visibly contract and expand with changing light values.

Land surveyors use in their work expensive delicate instruments called transits or levels. In certain level desert areas it becomes impossible for these engineers to survey a perfectly straight line. Evidence of this is noticed where

section lines fail to intersect, and frequently this variation or overlapping is as much as ten feet in a mile, making it necessary for a correction factor to be resorted to. Some persons attribute this phenomena to what they call a refraction of light. However, the truth is that vibrations other than those emanating from the surveyor's monument being sighted on, are responsible for this apparent error in that they prevent an actual straight line from being drawn.

In so far as the earth is concerned, many so-called straight lines we may draw are merely segmental arcs of a circle, and not perfect tangents. The practical and proven laws against any straight line arrangement, undermine the illogical and antiquated theory that a new Soul is created at birth and ends its journey at the grave, or at a place in the hereafter; for such a plan would signify an unjust, unfair, unsound system, devoid of a counterpart anywhere within the region of science, experience or knowledge. Hence the so-named death and its companion a distant "Judgment Day" idea, is a straight-line method that has no actual support either on the mundane or worldly plane, or on the Cosmic or astral plane.

The wisdom of the ancient, the knowledge, practice, and experience of the centuries, coupled with the precision instruments of modern-day laboratories, confirm these truths beyond all question of a doubt. The material or physical viewpoints when considered alone are apt to be responsible for many erroneous opinions. When we investigate behind the scenes in order to learn the causes and laws and forces that either produce, or cause to be produced, or bring into being, *certain results and manifestations*, then we become impressed with the correlativity of all things animate and inanimate.

For instance, if a highly trained and proficient musician analyzes the song of a meadow lark from the standpoint of a music critic, he would be sadly disappointed at the lack of timbre, cadence, and technique portrayed by the little animal. But when this artist recognizes in that small bird's theme, the heart's appeal to its mate and the joyful happy

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mood, he becomes enraptured with the melodious notes of love and life; and the subconscious mind bends the straight line of cold unemotional materialism, into a symmetrical curve of harmonized grace and beauty, such as is always compatible to the assembled workings of several great Cosmic Laws of unison.

We frequently catalogue our neighbors with a straight line method; that is, we detail their flaws and weaknesses and totally disregard their virtues, thereby losing sight of their immutable relativity to ourselves and to the Cosmic. A careful analysis of mental behavior will reveal the fact that undesirable conditions are generally the product of our own thoughts, and quite often these iniquities are brought about by our mistaken attempts either to consciously or unconsciously adopt straight line methods. Whenever and wherever we endeavor to deviate from Cosmic Laws and Principles, the results are absolutely sure to be biased, narrow, and incapable of exhibiting truth.

If we examine the supposed straight edge of a razor blade under a low-power microscope, it will remind us of a relief map of the Rocky Mountains. Draw a fine straight line with the aid of a ruler and observe its wavy undulation under the microscope.

Blood cells, bacteria, infinitesimal plant organisms, and all forms of microscopic life are equally devoid of straight line formation. In all the ramifications of the botanical and biological kingdoms the straight line is conspicuous for its absence. For example, inspect the veins of all leaves, the fibrovascular bundles of all plant stems, or the grain of every known wood. Not to be overlooked are the curved antlers, tusks, horns, teeth, and nails, also the nervous systems, blood circulations, bony structures, outline of functionary organs and plan of their arrangement, etc., of the entire animal kingdom of natural history. The honey-comb and brood cells made by all varieties of bees is another example. All forms and kinds of animals, regardless of whether they thrive in aerial, marine, or land environment, are designed in stream-line fashion and not straight line style.

Navigation of sailing vessels is ac-

complished by a triangular system called tacking.

It is impossible to stretch a wire or cable in a straight line, because there is always a curved sag in the center of the span.

The millions of geometrical designs in snow, ice, frost or any form of crystallization, are by no means straight lines.

If we fracture a bone, or any piece of metal, wood, glass or rock, the break certainly never follows a straight line.

No form of beauty or art is made up exclusively of straight line features.

A story plot in fictional literature would be totally devoid of interest if the hero and heroine followed a straight line course and, in fact, such a course could not be correctly called a plot.

All optical lenses are either convex or concave and would be useless otherwise.

The man-hole and hand-hole plates on all boilers and other pressure tanks are dished; for it has been found that such a shape economizes material and is less liable to give way or rupture. Tanks are generally made circular for the same reason, that is, internal pressure is less against a curved surface than against a flat one. If any ordinary square five-gallon tin can has air pressure applied to it, inside, the shape of the can will tend to become spherical. However, if it is desired to try this experiment, one should be very cautious, for the can may explode and cause serious injury if the applied air pressure is high.

In the wearing away of matter by friction, the abrasion always follows a circular path and never a straight sharp line.

The expansion and contraction of the steel rails on our railroads causes constant buckling, which keeps large crews of men engaged at all times trying to preserve a moderately straight line.

From the solving of mathematical problems we learn, regardless of whether the examples involve Arithmetic, Algebra, Geometry, Trigonometry, etc., that the operations to be performed are, by law, a series of repetitions, the cycles enlarging as the work progresses; as, for instance, multiplication and division, factoring an equation, computing the area of irregular surfaces, or triangular measurements of distant ob-



jects. These systems most certainly do not emanate from any straight line source.

Man's genius in mechanical fields is abundantly garnished with circular embellishments, such as gears, wheels, pinions, valves, eccentrics, cams, shafting, pulleys, spindles, etc. Just a glance at some of the marvelous machines of our day, like the cotton-gin, the lino-type machine, or a common watch, will satisfy the inquiring mind that straight line embodiments are few and far between.

Since no man-made devices are perfect, a few tangent lines will be found in them, but as time goes on the straight reciprocating parts become less and less, and if the science of mechanics ever does reach a point bordering on perfection, we can rest assured that there will be no straight lines.

Particularly noticeable is the lack of tangent or straight line achievements within the dignified and complex science we have called Chemistry. When we realize today how chemical engineering laboratories are closely interwoven and allied with all the great manufacturing institutions and development industries and enterprises, we understand the futility of the straight line course. Chemistry has triangularly developed the broad fields of human endeavor that reach from the innermost recesses of our understanding to the more gross simplicity of common-place physical acceptances, from the self-winding wrist watch to the Oliver multi-disc chilled steel plow, from the endurance abilities of aeroplane engines to the releasing of crude ores from their bonds, from the manufacture of Rayon silk of the spun metallic shreds to the production of synthesized precious gems.

No wonder we bow in recognition to the great life work of men like Dr. John Dalton and Antoine Laurent Lavoisier, who had small means to do with, yet they propounded the theories and laws that laid the foundation stones of what was destined to be one of the world's greatest sciences—a seemingly impossible task during their life-times. When the exceptionally difficult physical and mental straight line attitude adhered to by the human family, during the period in which these chemists

worked, is contemplated, we can realize the unbounded tireless energy and indomitable spirit that characterizes all the great Masters. True, it is, that no body or group of men have rendered a more valuable or faithful service to humanity than have the great chemists and alchemists of the days gone by.

Time, that invisible factor of curved planetary evolution that marks the marching tread of the celestial orbs in their journey through space, is a measure of the periodic manifestation and the sequence of occurrence of all events that re-occur to the realization of our consciousness. The very thought of repetition, even though the cycle be enlarged, dispels any semblance of a straight line.

As we glance backward through the ages and note the indelible proofs of how history repeats itself, we immediately tend to lose confidence in any straight line doctrine or prediction.

We find that religions, philosophies, and all movements that have for their tenure the upliftment or improvement of the races, are inclined to turn back the pages of time in their search for greater light and substantiation of virtuous arcane truths.

Thus are the original facts stripped of the mask of superstition, fear, bias and ignorance, which are temporary raiment woven by selfishness, egotism and gross materialistic creeds. Such a return to the simple, natural fountains of embryonic Light, Life and Love, in order to quench the thirst for higher knowledge, can scarcely be announced as a straight line effort.

Electrical energies and phenomena are never found in any straight line demonstration. For instance, every one has seen forked lightning, wavy aurora and corona discharges. Electricity always follows the path of least resistance, but Cosmic Law has ordained that this shall not be a straight line.

In our scientific comprehension of the Electron Theory we find that when any conductor or conducting medium of electricity is placed under the influence of opposite polarities of electrical energy, the journey or path chosen by the free negative electrons is not a straight line but is a zig-zag route, the general direction, of course, leading to-

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wards the positive polarity, but impeded by circular molecules and atoms. This procedure might be likened to a pack of wolves traveling through a forest, in that these animals would have to dodge around stumps, logs, mud-holes, etc., in an irregular fashion.

We must realize that any mass or body is made up of molecules and atoms. Now, since these are circular in form, it follows that a basket filled with peaches, with of course, air spaces between each fruit, gives us a fair example of the atomic construction of a mass or body. So that even what appears to our eyes as a flat, smooth, straight piece of steel, is in reality a porous collection of globular molecules and atoms piled together and vibrating at a terrific speed. Hence we find no straight line features there.

The radio-compass proves that radio frequency is not acting along a straight course. The Heaviside Theory named after Professor Heaviside, its discoverer, which accounts for the fading of radio frequency signals, indicates that a constantly changing, waving layer or strata of magnetic influence, exists above the earth, like a prodigious, massive, moving mountain range. This strata deflects the radio frequency signals back to the earth at an obtuse angle, or rather it deflects the carrier wave vibrations upon which the signal vibrations are superimposed. Hence, because of this strata, no signals can ever leave the earth's influence. We can thus see the futility of trying to signal the planet Mars, which some unthinking persons have tried to do in the past; for man can not conceive of nor inaugurate any straight line methods in defiance of Cosmic Laws.

The dip of our compass needle proves that the magnetic lines of force traversing the earth's surrounding atmosphere, are curved lines, not straight ones. This feature is entirely in keeping with what we have already learned in our lectures concerning an ordinary magnet and iron filings, which affords us a practical demonstration of the magnetic flux of a magnet, in so far as its existence and curved laws are a realized actuality.

Examine some artillery charts and figures and it will at once become apparent even to a casual observer, that bullets

and projectiles do not follow straight lines over any great distance.

Once a force is set in motion, it goes on forever, for nothing can be destroyed; but the laws of transition, transformation, transposition, evolution, re-creation and co-relativity that govern all things and forces, see to it that there shall be no straight line formulas.

In our youth reformers attempted to impress us with a story of the "straight and narrow way"; but after a little traveling and investigation we came to the conclusion that the saying, "All roads lead to Rome," is a more truthful axiom in an allegorical sense. While it is true that some routes may be devious and others wind in and out along the mountain side, they will all eventually centralize and curve into the sublime heights of the Great Omniscient Source, The Parent Supreme, The Matrix and Mater of all that is and was.

If we examine cautiously the charts of storms, the Gulf Stream, the Japan Current, the Geodetical Surveys of coast lines, the subterranean water channels, the contours of continents, the routes of rivers, the recession of glaciers, the birth of mountain ranges, the fissures and faults of the earth's crust, the innumerable angles at which the stratas and various formations of the earth are tilted, and in fact all natural phenomena, we are nonplused by the absence of any straight line procedure.

The three sides of all triangular embodiments are evidence of momentary sutures that eventually return to the source. Thus does the triangle exemplify a psychic law as well as a physical one, in that a force may start out in a straight line, but other forces soon angulate its journey to the features of the cyclic law.

Some students may argue that "a straight line is the shortest distance between two points," and that inasmuch as nature is conservative, why the cyclic features? The answer is that any straight line must have a beginning; therefore, it is equally certain that it must have an ending, regardless of how long or how short it may be. Such a plan would mean a path leading further and further away from the source, and eventually annihilation, finish, loss,



chaos, and destruction, would ensue. It would also indicate a system that implies no re-habitation, no return, no improvement and no transformation. Hence such a scheme would mean the hopeless defeat of all Cosmic principles. The very fact of spiraled cycles spells conservation by means of transformation and evolution, disassociation and re-creation, transition and reincarnation, such as we see going on around us every minute of the day.

The periodic return of the comets, the orbits of the planets, and their satellites, the ever oscillating wavy vibratory lines of spectrum analysis, all testify to a cycle life devoid of any straight lines.

This beautiful planet we inhabit was at one time a gaseous mass of spiral formation, and it surely will return to that state in some far distant day millions of years from now. Then and not until then will its seventh cyclic period be completed. Then a rest, then out of the nebulous gases will come the new terra firma, more evolved, more beautiful and more serene than ever before. Could we call such a re-birth a straight line?

This is not a wild unsupported guess or a speculative idea, but it is a logical, practical theory based upon great truths written and propounded in the ancient documents of the "Thrice Blessed Hermes," and numerous other great writings, also revealed by facts and proven data in the fields of astronomical science, emphasized thereby beyond the last vestige of a doubt.

Any scientific astronomical observer can point out to us the so-called graveyard of the stars, as well as new planets in the process of formation. These learned men have tabulated eighty-nine major constellations, and that only covers the celestial realm to the sixth magnitude. These same astronomers can and do prove that many planets are older and many younger than our own abode. They also know full well that many terrestrial spheres have all the requirements necessary to support a physical life wave similar to ours, namely, an atmosphere, moisture, gravitational effort, temperature ranges, etc. Surely such an evolutionary majestic plan could not be maintained by any

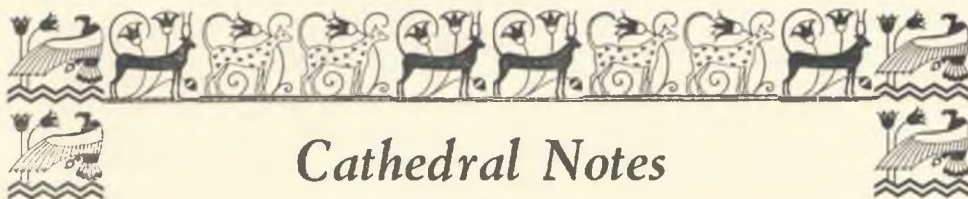
sort of a straight line which we might imagine.

By means of the spectroscope, even the nebulous gases have been analyzed and have been found to contain all the metals and substances similar to those found on our planet, but, of course, at the prevailing high temperature which must be in evidence in those gases, chemical affinity cannot assert itself as we know it here, and therefore the elements exist only in a primordial state of vibration, and have not as yet cooled off sufficiently to become associated as compounds and alloys. Therefore, we might say that these vibrations are exact notes and periods operating in rhythm with the Cosmic Key Board, by sequential steps, since no sharps and flats are to be found. It is impossible that such activities are working along a straight line tangent.

If we take the time and trouble to ferret out this stupendous procedure from the Electron Theory view-point, which by the way we have shown to be anything except a straight line hypothesis, we will early begin to realize that since all the elements are made up of the same essence, the only difference being the vibratory rates, we can understand to some degree how the Cosmic Forces are working together harmoniously, in obedience to Cosmic Laws, forming new worlds, new constellations, and new manifestations, along curved routes of evolutionary progression; and in no instances do we find revolutionary upheavals or stagnated straight lines.

Our meager consciousness of this magnanimous universal system is but a grain of sand upon the real shores of actuality. To substantiate this thought, try to realize those other greater distant suns, the prodigious enormity of which is many times larger than our entire solar system. An idea of their almost unbelievable distance from us can be partially gleaned from the fact that many thousands of years are required for a ray of light to travel the enormous distance between us and these bodies, regardless of the fact that light is said to have a velocity that approaches 186,000 miles per second. The astronomer obtains such data, not by a straight line measurement, but by triangulation.

Three hundred sixteen



Cathedral Notes



THOSE of our members who are strangers to this department, we would say that the Cathedral of the Soul is a Cosmic meeting place of the minds of all of our advanced members. Here certain manifestations of healing power and blessings of a material and spiritual nature are dispensed or directed at certain periods of each day of the week. Thousands of members in all parts of North America and in various parts of the world are using the daily periods of Cathedral contact with extraordinary benefits.

If you are a very new member of the Organization, you will receive full instructions about this Cathedral when you receive your fifth and sixth weekly lesson. If you have been in the Organization longer than five or six weeks and have not received such instructions about the Cathedral, you should write to the Supreme Secretary, c/o AMORC Temple, San Jose, California, and ask for a copy of Liber 777. It will be sent to you gladly and without any cost, so that you, too, may share in these wonderful benefits.

And, what wonderful reports we are receiving every day from those who are making contacts with the Cathedral. Cures of all kinds, even in cases of mental unsoundness, reliefs from conditions of a physical nature that have existed for many years, have been sudden and complete. The advice, suggestions, and helps, in regard to business matters and personal affairs have simply astounded our members, and yet we are not surprised but happy and delighted that so much good is being accomplished through this unique spiritual institution.

To those who have not been able to make the contacts as readily as they have wanted to, let us say again that they should not be discouraged, for each

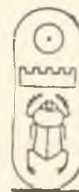
day brings us reports from those who have failed to make the contact the first few days or few weeks, and who then suddenly made it, and have had no trouble any longer in enjoying full and beautiful contacts with this sacred place. Try at each period to make the contact, and when all conditions are ready for you to do so, it will be done.

So much has been said lately regarding the wonderful music that is heard in the Cathedral and, especially, the beautiful chanting that they have heard directed by Masters, who have appeared in the Cathedral in beautiful illumination.

The only special periods to be mentioned here for Cathedral contacts during the next sixty days will be a special ceremony at the last period on the twenty-fourth day of December, and at the second period on the twenty-fifth day of December. All the other periods throughout November and December will be very elaborate because of the holiday season and very beautiful and beneficial in all of their effects.

And all of you who receive blessings and benedictions from the Cathedral, or who have received them in the past should not be unmindful of the fact that according to the laws of AMRA, they should seek some opportunity of giving some gift or blessing to one who may need it or who will appreciate it, or who can use it to help others who need it. Therefore, do not forget that Christmas day, as well as Thanksgiving day, are special occasions for the expression of your gratitude and the giving of joy and happiness to someone else. Either directly or through the Welfare League you should do something for others in compensation for what the Cathedral has done for you.

May the Peace of the Heavenly Hosts be with you to give you joy, health, strength, and prosperity throughout the holiday season.



SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA

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

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

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

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

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

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

*The
Rosicrucian
Digest
November
1930*

Three hundred eighteen

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

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