

The ROSIKRUUCIAN DIGEST



JULY 1932
15c Per Copy

Suggestions

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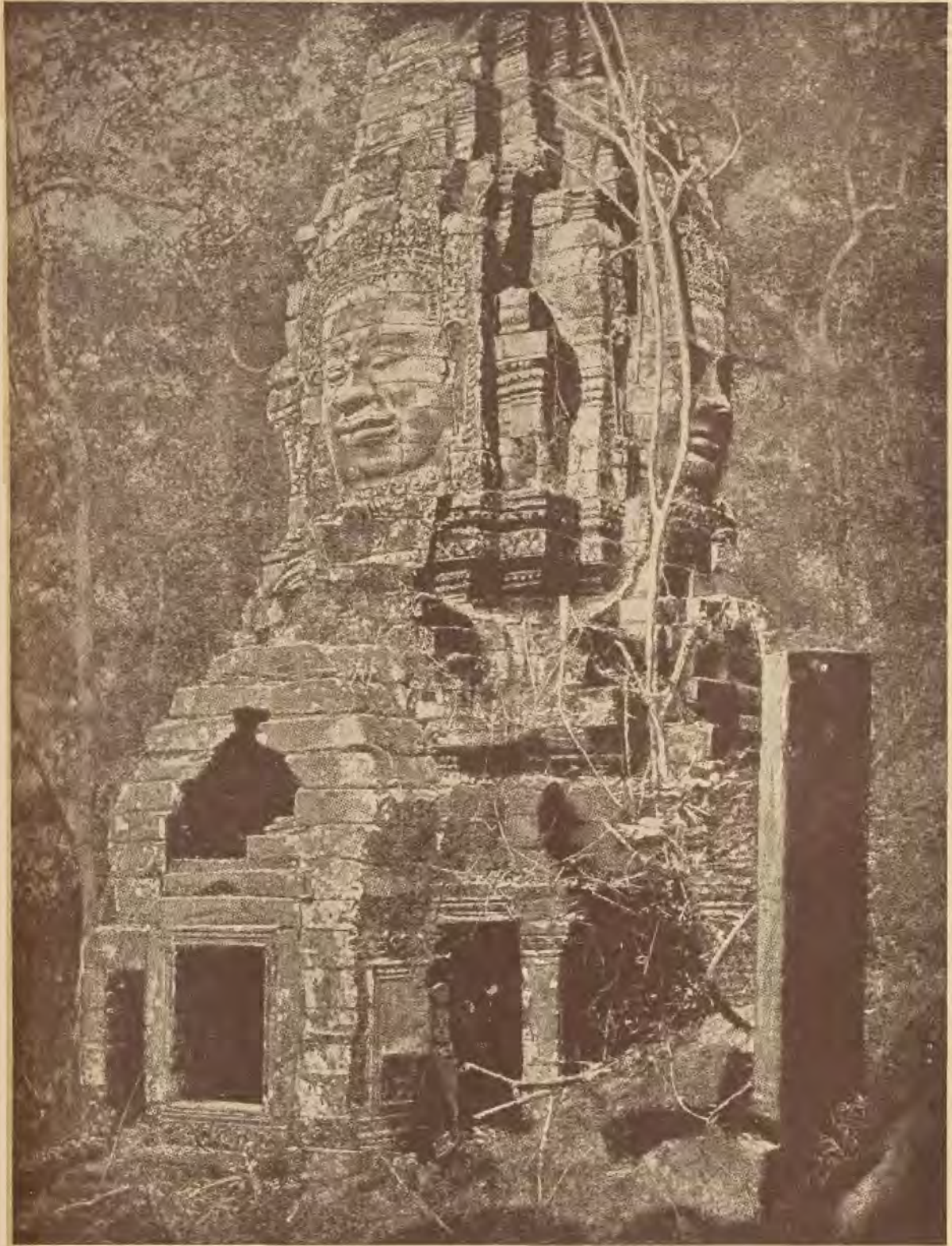
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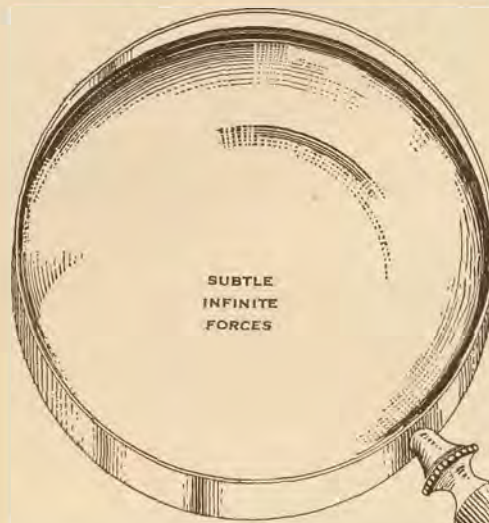
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(Compliments of The Rosicrucian Digest)

YOU CANNOT SEE THEM!



The
Rosicrucian
Teachings
Will Reveal
These Things
to YOU in
A Convincing
Manner

Regardless—

of your inability to see them with your physical, objective eyes, the fact remains that certain Cosmic powers and potential forces are in every faculty of our beings.

The metaphysical, psychic centers in the human body are as truly present as the physical ones. They are God's gift to the human ego at birth, but remain dormant, inactive, and of little value until YOU awaken them and apply them to Master your life and raise your real being to Divine Creative Action.

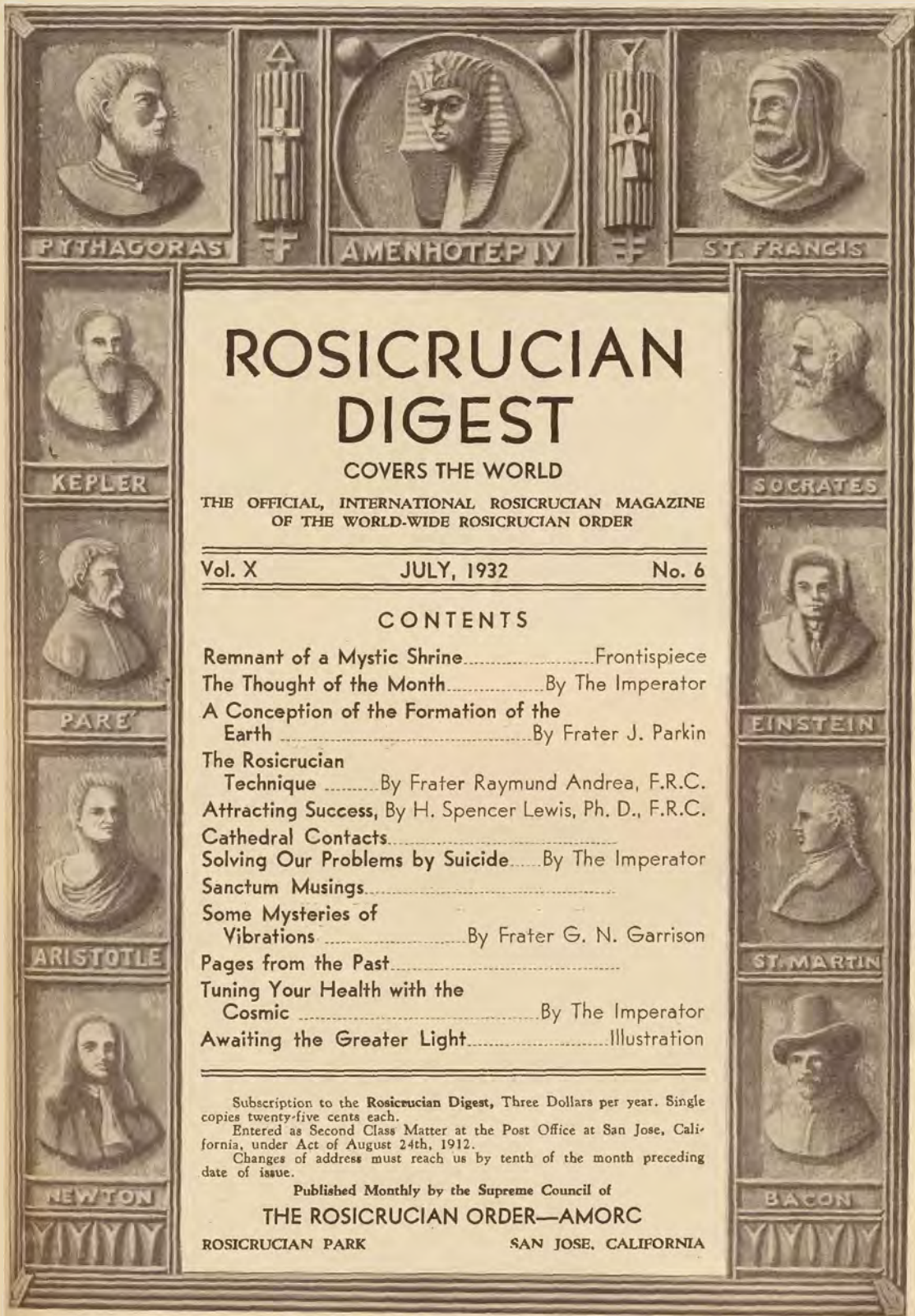
The Rosicrucians have been the Master Teachers of the Art of Self-Realization and Self-Mastery for hundreds of years. They are the pioneers and leaders of all other mystical, metaphysical, and psychic schools, movements and systems of study. Their teachings contain all that is to be found in any other study. You need the help of the leaders, not those that follow.

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Let us send you a copy of "THE WISDOM OF THE SAGES" in which the ideals, principles and transcendental processes of personal, psychic development are explained. It will explain to the sincere seeker how he may receive in the privacy of his home the Rosicrucian teachings for Personal Mastery in life. Just write a letter (not a postcard) saying that you are really interested and the book will be sent to you without obligation. Address—Scribe S.P.C.

ROSICRUCIAN BROTHERHOOD
AMORC
SAN JOSE CALIFORNIA

(THOSE WHO ARE MEMBERS DO NOT NEED THIS BOOK)



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE
OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. X

JULY, 1932

No. 6

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

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

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

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The THOUGHT OF THE MONTH CLOSER TO GOD

By THE IMPERATOR



THIS is the month when millions of persons throughout the world seek a period of rest and recreation. Among the English speaking races the summer months are generally known as vacation months. So universal has become this habit

of abandoning work and serious occupations and turning attention toward the lighter and happier things of life that great businesses exist for the purpose of caring for the desires of the millions who feel that they must go away from home and away from the familiar environments to some other place to find rest and enjoyment which they seek. Steamship companies usually are taxed to their utmost facilities during this period and railroads, hotels, amusement places and every means of convenience, entertainment, diversion, and extraordinary interest finds the summer months the sole reason for their business existence.

It is strange that human individuals should feel that journeys to distant places are necessary in order to find diversion, rest, recreation, and pleasure. One cannot blame the laborer and the business employee, nor the housewife and student, for wanting some little change of scenery and some change of local environment during such a period. The business office, the store, the

schoolroom, the rooms at home, and even one's own garden and yards, no matter how attractively arranged, do become boresome and uninteresting during a period when one is conscious of the thousands of other attractive sights and amusing facilities that are easily available to everyone, regardless of any expenditure that may be made.

What is more difficult to understand, however, is the desire on the part of so many persons to travel great distances in order to find the change of environment or change of scenery that will bring them new interest or afford them an opportunity to rest and enjoy the freedom of their time. We can understand the teacher, the housewife, the professional man, the student who is interested in foreign history, foreign peoples, or the study of human nature, desiring to go to distant lands and there benefit by the sights and the revelations of time and country. But why should the young man or young woman, or business man or business woman, who has only a few weeks or a few days at his or her disposal, seek to plan a trip to some very distant place and spend most of the vacation time in foreign travel when they are not familiar with the many benefits, the many surprising, fascinating, beneficial benefits to be found close at home?

Those who live in the United States seem to forget that this great country affords in its diverse topography, climate, and division of types of people, hundreds of opportunities for unique and fascinating tours with many advantages for American or English speaking

Two hundred four

persons not to be found in any foreign countries. There are those living in eastern states who will find in the mid-west or in the west or on the Pacific coast all of the surprising features of nature's beautiful handiwork that they may ever find in any foreign land, and there are places right among the eastern states in the hills of Pennsylvania and New York and some of the southern states where nature in all of its ruggedness and beauty affords ample opportunity for the feasting of the eyes, the resting of the body, and the entertainment of the mind.

Millions of persons have travelled from foreign lands to view the Niagara Falls, the Great Lakes, the Catskill Mountains, the trail of the pines in the South, the beaches of Florida, or the harbors, the parks, and the historic buildings of Massachusetts, Maryland and Washington, D. C. Millions have left the east and the midwest to see the coast line, the high mountains, the forests, the plains and valleys of California, where some of the oldest living things in this world are to be found, such as magnificent Sequoia trees still towering majestically toward the sky and which were old and stately even at the time that Jesus, the Christ, was upon earth. There are millions of persons who have travelled through Canada to see the ruggedness and beauty of the magnificent mountains of that wonderful land and yet there are thousands living in Canada who think they must go to the United States or Mexico to find rugged scenery that delights their hearts. There are those in Europe who think that only in the Orient or in Asia, in Africa, Australia, or the United States can be found that great change of scenery and of human life which will afford them the opportunity to rest and invigorate their minds with new impressions, yet we have those here in this country who believe that there is no scenery more beautiful than the Alps, or the Dolomites of Italy, or the beautiful mountains and valleys of Austria, the rivers and cities of Germany, the chateaus, castles and old palaces of France, or the stately homes and beautiful gardens and estates of England.

Two hundred five

Persons living in these European countries are apt to think that they must go far abroad to find real beauty and historic interest, as well as rest, and yet we who have toured Europe many times can plainly see where those living in the congested areas of cities like Paris, Berlin, London, Vienna, Rome and many others, need go but a short distance to find the most beautiful of inspiring sights. For those living in Italy it is but a short ride by train or automobile through Genoa and San Remo to the Italian and French riviere to Monte Carlo and Nice, where Americans believe the world is most beautiful and attractive both summer and winter.

The Londoner thinks of the trip to the continent of Europe as a long journey and often prepares for weeks in advance for such a trip, yet the fact of the matter is that one may journey from London by train to the shores of the channel and by first class passage across the channel and then by train again through a beautiful part of France to the heart of Paris in eleven hours and for a cost of approximately eleven dollars of American money. Such a trip is equivalent to a ride from New York City to Pittsburgh, Pennsylvania, and thousands are taking this trip daily as a matter of business and do not consider it a real journey nor a vacation trip. It is merely an incident in their business life. And there are very few trips in America that one can take with such a wide change of scenery and such a complete change of nationality and human interest for an expenditure of so little in time and money as the trip from London to Paris.

Those living in Berlin can find themselves within twenty-four hours in the very heart of Denmark after a fascinating trip by rail and steamer and at a very small expense. There is hardly any trip possible for Americans living in the heart of the United States that can be taken within twenty-four hours that will bring them such a complete change of environment as those that can be taken in Europe, and yet Europeans, like Americans, overlook the magnificence of the opportunities that lie within their reach and think only of the distant hills, the distant lands, and the possibilities they may afford.



Perhaps it is due to the fact that our imagination paints the distant scenes with more glamour and scintillating tinsel, more fascinating romance, and more mysterious intrigue than we paint the things that are nearer or closer to us. After all, the great benefit to be derived from any vacation is the opportunity to get closer to God. God is present everywhere in His manifestations, power, and consciousness, but we can only discern God through His great laws, through his beauteous manifestations and through an inner contact with Him. To get out into the open country anywhere is to get closer to God. To get by oneself and sit along the banks of a babbling brook, or under a tree upon a mountain top, or in the deep shadows of a forest and to listen to nature's music as the wind moves, as the birds and animals produce their various sounds as the sun moves and casts its shadows in fairy-like apparitions across the ground and shrubbery around us, is to watch and observe a panoramic play of nature unequalled by the most stupendous theatricals of human invention.

To sit among some flowers or to gather them and then sit down in quietness to fondle and examine them or breathe their perfume and analyze their colors and forms and study the multiplicity of laws involved in their growth and development is to have the most inspiring day of recreation humanly possible.

The need for a change in environment, in thought, occupation and interest is not an artificial creation on the part of man but is an urge of the inner self and it is never quite satisfied when the change is limited entirely to man-made, fictitious, artificial, pleasures that merely divert the mind from any real thinking at all and attempt to inhibit the call of the inner self by paralyzing it with rapid action and continuous pre-occupation. Camping along the trails of civilization in any state, in any country, still continues to be the most fascinating form of vacation recreation, and this is true because it affords persons a real opportunity to get closer to nature and enjoy the realities of life rather than our artificial things.

Whatever may be your desires for a vacation for this summer, let part of your time be spent out in the open spaces, or in the sunlight and shadows of nature's own real amphitheater. Do not always go where the crowds go and avoid as much as possible the tinsels and distractions of commercial amusements. Give your eyes a real rest by letting them loose upon nature's own colorings instead of the painted things made by man. Give your body an opportunity to sleep upon the ground for a few hours each day close to the grass and the earth and absorb the magnetism which the earth transmits to all living beings with greater benefit to the body than any tonic or medicine that man has ever found. Drink fresh spring water from the old well, or the spring, or the running brook, from an old cup, and find the pleasure of an exhilarating tonic made by nature in her own unequalled way. Lie down on your back somewhere and watch the rolling clouds go by and let your thoughts project themselves into the open spaces of the sky until you feel you are above the earth and looking down upon it and you will become attuned with the manifestations of the Cosmic realm. Eat fresh vegetables, freshly picked and uncooked, if possible, and benefit by the life giving qualities that nature has put into her products in accordance with God's injunction when He told Adam that all of the fruits of the earth would administer to his needs. Get away from the eating of canned goods and the commercially prepared or artificially seasoned things of the kitchen. Romp and play with the creatures of the animal kingdom. Become one with all of nature in its ruggedness, its sturdiness, its divine magnetism.

If you must go among the crowds of men and women or congested areas go where you will find those who think as you think, who are like-minded and who will talk and discuss with you subjects relating to matters of interest and profit to you. Go where the air and the sunlight and even the rain of the midday or night are blessings and benedictions rather than inconveniences. Go where you can quickly leave the small bedroom, the poorly ventilated

dining room, the crowded and unpleasant business stores, or the darkened and unnatural theaters or moving pictures, and get into the open spaces of the road side, the hillside, the river side or the valleys and plains.

If you can take time, by all means come to California and see the highest of American mountains, the most attractive of nature's rugged places, the unusual areas of thousands of forms of wild flowers, the exhilarating climate, the fresh foods, and the contacts with the persons who think and feel as you

do. Come to the Convention if you possibly can and meet with those who will understand your thoughts and who will help you to master your personal problems and who understand your interests in life. But if you cannot come to the Convention go somewhere this summer for your vacation where you will be away from crowded places, stuffy rooms, formalities of dress and entertainment, and live as nature intended you to live and get closer to God and closer to the source of all life, of all habits, and of all people.



A Conception of the Formation of the Earth

By FRATER J. PARKIN



ASTRONOMERS tell us that the dark companion of Sirius, the "Dog Star," has a density of 500,000 times that of water, and that a teaspoonful of such matter would weigh a ton. On the other hand, the star, Betelgeuse, in Orion, has no

density at all and is more rarified than the most perfect vacuum we can produce. Sirius is an enormous sun, the center of an appalling energy. When we seek an explanation for the great density of its dark companion, it would seem that the tremendous magnetic repulsion of Sirius would be a force likely to produce such a result.

We often see references to Prof. Wegener's hypothesis of the drifting of the continents. In his book on the subject, "The Formation of Continents and Oceans," Prof. Wegener gave no very convincing reason why such tremendous earth movements, as he claims, should have taken place.

It would be very interesting to turn back the pages of the Earth's history and to find out just what did occur, but this is impossible and all we can do is to use our imagination to build up a theory, based on what facts we have.

Matter can take on any density, from the rarified vacuum of Betelgeuse to that of the companion, Sirius, a wide range, we must admit. In the case of the planets of the solar system, it seems probable that the smaller planets close to the Sun have the greater density. The density of the Earth is about $5\frac{1}{2}$ times that of water. The great planet Jupiter has only $1\frac{1}{2}$ times the density of water.

The idea that the writer wishes to suggest is that the Sun is the focal point of the tremendous energy of the system and that the great magnetic repulsion of the Sun is the cause of the phenomena we call gravitation, and that the planets are built up as very dense bodies close in to the Sun, and that centrifugal force plus magnetic repulsion makes their orbits become a slow spiral away from the Sun. As the distance from the Sun increases the magnetic tension is lessened, and the power of gravitation decreases so that the density of a planet progressively decreases in its slow retreat from the Sun until it becomes a thin vapor far out in space and drifts back to the Sun to feed the eternal energy and to begin another cycle.

The present physical condition of the planets lend considerable support to this idea. Mercury, Venus, Earth and Mars are quite dense, and Jupiter is just a heavy liquid, while Saturn is disintegrating. The presence of radium on the Earth helps our theory. A pressure



has been relieved and the element is expanding. Radium has a comparatively short life and if it had begun its activity at the time of the Earth's creation, it would have disappeared ages ago. As the Earth drifts away from the Sun and gravitation and magnetism become weaker, other elements will become radio-active and the temperature of the Earth will steadily increase and its density will become less with a corresponding increase in size.

If we could view our solar system from a distant point and see the luminous streams of matter or energy flowing from the Sun to the planets, would its appearance be other than that of a spiral nebulae? We note that the farther away from the Sun a planet is, the more satellites it has. Earth has one; Jupiter has eight; while Saturn has rings and satellites galore.

"In the beginning the Earth was without form and void and the waters covered the face of the earth." Then the Earth being close to the Sun it received an enormous steady energy entering at the North Pole and emerging at the South Pole of the expanding Earth. These volcanos standing in the waters produced great quantities of sediments which were carried by currents in the seas to the cooler regions in the north. Magnetic currents would assist this process until the great continent of the north would be built up of the sedimentary rocks. This took ages of geological time, each period having its type of strata, the study of which has been the life work of many eminent men.

Contemporary with the building up of the northern continent, a great basaltic mass accumulated around the South Pole. This mass, ringed about by volcanic fires, grew through the ages by the addition of material from the Earth's expanding interior, until, by the accumulation of the lighter sedimentary rocks at the north, and the heavy basaltic mass at the South Pole, the Earth became lop-sided and centrifugal force aided by gigantic volcanic action separated the heavy basaltic mass at the South Pole from the Earth, and the Moon was born to begin its slow, spiral journey away from the Earth and to leave an enormous scar on the Earth's

surface, which is now the bed of the Pacific Ocean.

We cannot attempt to follow all the effects of this terrific destruction. Probably a large part of the waters of the seas were vaporized by the heated surfaces exposed and condensing later brought on a Great Ice Age, which followed a long period of warmth all over the earth which would be the natural climate for a low lying continent surrounded by a warm sea.

We have proof that the world was dominated at one time by the dinosaurs and that some great disaster or climatic change killed them off. A beast from 50 to 100 feet long and massively built isn't easily killed out. Given half a chance they would have adapted themselves to changing conditions.

We have now our next picture of the Earth with a great continent at the north and an enormous hole at the south. Unless our Earth is absolutely rigid (and we know it is not) the land surfaces of the north will slide down toward the hole in the south and tend to fill it up, which is just about what has happened.

Take a relief map of the world and you will see that the great mountain ranges mostly border the Pacific Ocean, the plainist examples being the Rocky Mountains and the Andes on the west coasts of the Americas. The Australian mountains are on the east coast but still toward the Pacific. Your map is full of examples which help to confirm this drift theory, and Prof. Wegener's book gives a lot more in detail.

We must move along to the tendencies and influences of the Moon. About the first thing we note is that it has no real rotation on its axis. Its rotation is merely that of a section of the Earth's surface. It presents the same side to the Earth at all times, and always did. It looks like an enormous mass of lava and cinders, which is just what we would expect. At one time we were told that the pull of the Moon's gravitation caused the tides by pulling the waters toward the Moon, but what causes a similar wave on the opposite side of the Earth away from the Moon?

If we say that the Moon magnetizes the Earth, we have a force that would

produce a similar effect on opposite sides of the earth, producing the two tidal waves. How much longer the drifting of the continents will continue depends on how well filled the bed of the Pacific must be to establish equilibrium. It is probable that the movements are greatly slowed down at the present time and will eventually cease altogether, putting an end to volcanos and earthquakes until ages hence, when the Earth prepares to produce another satellite. The planet, Venus, is in about the same condition that the Earth was before the Moon was thrown off. Its atmosphere is so full of water vapor that it is impossible to observe its land surface. Perhaps Venus will astonish us by capturing a Moon from apparently nowhere one of these days.

Astronomers tell us that there is a gap between Mars and Jupiter that should have a planet, but has only a large number of small planetoids instead. Probably this planet was subjected to such great stresses that it burst into fragments. The larger planetoids are possibly satellites thrown off before the planet finally blew up.

The Earth's northern areas, during the building up of the great continent, would be subject to continual subsidence, due to the loading by the deposits of sediments. This loading would naturally help the extrusion of lavas from the Earth's deeper stratas. The Earth's real core may possibly retain a good deal of its original density. The picture we get then of the Earth's early history is an equable climate all over the Earth, due to the warming up of the seas. An increase of volcanic activ-

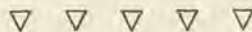
ity shutting out the Sun's heat and energy resulting in an Ice Age, clearing of the atmosphere, letting in the Sun's heat and energy and a renewal of the cycle.

An idea of the enormous changes brought about by the throwing off of the Moon can be gained by taking a globe and fixing our South Pole in the Central Pacific. This would give us a North Pole somewhere in Northern Africa, with the rest of the lands of the world closely packed around it (there is a map in Prof. Wegener's book showing this). A good deal of land that was in the temperate zone of that time is in the Polar regions now, as witness the coal measures.

It would be very interesting to build a globe with the great northern continent back in its place around the North Pole, and the Moon back in its place in the Pacific cup at the South Pole. This picture seems familiar somehow. Didn't the Ancients believe that the earth was flat, entirely surrounded by water, with a region of eternal fire underneath? We wonder where they got that idea.

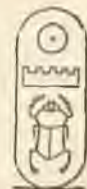
We get a new idea of our Solar system. Instead of a family of dying worlds, we see a living, developing, self-sustaining system, a magnificent conception of the Great Creator to whom a million years is but a single day.

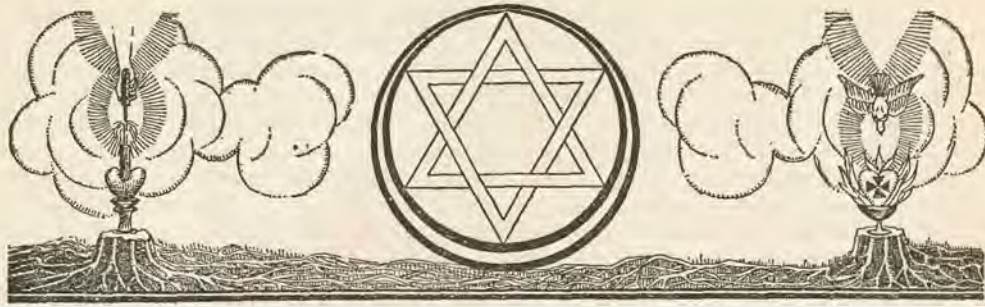
Measurements are being made in Greenland at the present time as a check up on the Drift Theory. If the drift has been toward the Pacific deeps the logical place for such measurements would be between Australia and South America.



REMEMBER THE CONVENTION!

If you have promised yourself attendance at one of the Rosicrucian Conventions, **MAKE IT THIS YEAR.** Transportation facilities have never been as economical as at this time. Any slight sacrifice you will need to make to attend this Convention will be offset by the advantages you will receive through its lectures, demonstrations, and contacts. Remember, July 10th-16th.



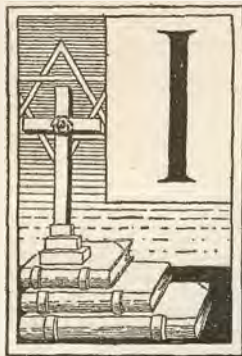


The Rosicrucian Technique

A WORD TO THE CRITICS

By FRATER RAYMUND ANDREA, F.R.C.

Grand Master, Rosicrucian Order, England



I WAS deeply interested in the recent declaration by the Imperator on Rosicrucianism as an art and a science, not a religious philosophy. This declaration was very timely and appropriate, with all the point and emphasis and corroborative evidence to enforce it, not only for the proper information of members but for the enlightenment of certain blundering critics and defamers who appear to have nothing better to do than to seek for some new weapon of offense against the Rosicrucian Order and its work.

One of the reasons why this declaration struck a deep chord of sympathy within me was because it took me back in mind some 12 years, when I commenced active work for the Order in Great Britain. I had from youth been an ardent student of philosophy, Theosophy and the occult, and the time had arrived when a large body of mystical truth and awakening past experience demanded expression in a truly active sphere of service. I was equipped, far more than I knew, for active service over a wide field in other lives. I sought this above all things. I had made many sacrifices to fit myself for this service during a period of nearly 20 years. My

case was analogous, to some small degree, to that of Roger Bacon. I had knowledge, but not a single door would open to a sphere where it could be applied to practical and useful ends. I remember the keen disappointment I felt as I approached one Theosophical leader after another in the hope that in their wide contacts and personal influence I might find some opportunity of giving back that which the Masters had given me. Every effort I made failed of success.

There are those, it seems, who decry the fact that the Rosicrucian Order should condescend to advertise itself. Well, I am a notorious example—whatever its value may be—of one who contacted the Order through an advertisement and found a sphere of labour for which I have ever been grateful. When I first wrote the Imperator he immediately recognized the applicant through profound psychic prescience. He recognized my associations with the Order and its work in past cycles. He bridged the chasm of lives for me, formed a link between the two, and brought me into active cooperation with students, old and new, who are recognized pioneers in many countries. This man had the prescience to see and the generosity to act immediately; whereas every influential Theosophist I approached had the prescience to offer me a few well worn Theosophical platitudes and a recommendation to the kindness of a far-off future.

I find myself, then, a concrete example of what is set forth in the declaration, that Rosicrucianism is a field of action, in art, science, profession and business, and not merely another religious philosophy which inclines a man to dream the years away and do nothing of value in the world for his fellowmen. There are instances enough within my experience to point the manifest difference. Some of the staunchest members of the Order, I might say the majority of them, in Great Britain, are men and women engaged in business and professional life, who have made their lives stronger and more productive through the practical application of Rosicrucian science and art in their various spheres. Many of them are old students of philosophy, Theosophy and the Christian religion; and so far from considering that Rosicrucianism should be a replica of either of these fields of thought, or that it annuls or antagonizes fundamental tenets of either, they find it enables them to put their philosophy and other studies on a practical basis and be of use and inspiration in other lives. They have found in it the link which enables them to reduce philosophy to practice, add works to faith, and live a progressive life.

The critics therefore who accuse us of having too practical aims to please them, not only do us a great injustice but are flagrantly guilty of attempting to hinder to the best of their poor ability the onward march of evolution. They have not observed the signs of the times. They stand where they stood half a century ago. Have we not entered upon a new age in which science and art are destined to make even more momentous discoveries than have already been made? Is it not obvious to every student who is keenly alive to the trend of the times and the meaning of evolution, that on every hand men are pressing forward in every department of world activity, eagerly seeking some method, some technique, which promises them better personality equipment and extended power for the amelioration of the people.

The Theosophists should know this, if anybody does. They have talked enough about evolution for several generations; they have still to learn its

practical application in everyday life. Yet they have gone out of their way to favour, in some localities, attacks upon the Rosicrucians of this cycle because they choose to be practitioners instead of theorists. They are hurt because we are a practical and progressive section of the community applying science to life and healing bodily disease, and believe in using the faculties we possess to increase our personal influence and be of some little use, unostentatiously and humbly, in the world of men. They would have us, it seems, desist from doing good and be content with weaving spiritual abstractions for our own soul inebriation. They would deny us even the right to acknowledge any relationship with *their* Masters—those Masters whom they have sought to keep in Theosophical isolation in their lodges and libraries like rare first editions collected at great expense.

Evolution and Masters do not wait even for Theosophists. *Their* Masters have disciples safely housed in personalities often the least suspected—and their work is well known.

No, the Rosicrucians are not here for soul inebriation. They have put their hands in the most practical way to the task of being of real use in human lives. Their lodges are merely an incident; the real work is being done outside in every quarter of the globe. They are on the side of evolution and will not accept the neutral role, which the critics feel competent to dictate to them. They will not take instructions from petty, libelling scribblers, revilers of the servants of Masters, unbalanced with envy and chagrin, impotent of tongue, and with sinister intent throwing abroad a trail of poisonous vituperation in the hope of causing disaffection to keep their own wrangling selves in countenance.

Now, to pass to a more important phase of the subject, there exists, and always has existed, within the Rosicrucian Order, a technique of peculiar value when applied to everyday life; and there are men in every department of life who need nothing more than this technique in order to make their lives eminently productive, and conclusive in investigation and demonstration. In principle and aim they are potentially



Rosicrucian. They possess all the characteristics of the pioneer in the mystical and progressive quality of their minds. They are actors, not theorists; but their sphere of action is greatly curtailed because they lack an organized technique which will bring them to a profound understanding of their constitution, enable them to establish a ready response between the psychic and physical organizations, and look to Cosmic sources at once for inspiration and the working power to actualize it immediately and locally. It is these men, who are capable of great work in this cycle, whom we seek to contact, that they may have the opportunity of participating in a technique which will bring them to conscious knowledge and strength, the resurrection of latent faculty, and a soul consciousness and personality equipment truly Rosicrucian in character.

Those members who feel disposed to read a little book entitled, "The Technique of the Master," which is being issued forthwith by the Order, will find that I have endeavoured to approach this subject of the technique from several related angles and give a comprehensive idea of the use of personality, from the inner and technical point of view, in its progress on the path while qualifying for initiation into Cosmic contact and pupilage under a Master. I have no two opinions about this one fact; that the Masters will use any man who can efficiently use their technique. That proposition is basic to all I have written. What he is by profession, whether he be highborn or humble, of this race or that, as well as practically every other consideration—these factors are incidental. If he can prove himself in the eyes of the Masters as a sound technician on the cardinal lines set out in my book, he may be sure that he has reached a point in evolution where important disclosures await him from their sphere. I am not

dogmatic in this matter. I am merely suggestive. I express an opinion. If it is considered of value it can be used; if not, it can be rejected. But my aim has been to offset the idea so prevalent among students that they can attain to high evolution on the path mainly through abstract meditation, and postponing action until they receive a mandate from a Master, ill equipped as they are, to carry out some momentous campaign. Not by meditation on the Self, but by using the self, is the burden of my theme. I do not emphasize the latter to the exclusion of the former. The Rosicrucian technique recognizes completely the dual aspects of development. But whilst philosophical meditation has been the main feature of countless cults, the path of action, in the most varied and practical sense, has ever been distinctly Rosicrucian.

We have only to glance back over the history of the Order to realize how profoundly true this is. The discoveries and practical works of the Rosicrucians of the past stand as a challenge and an example for all time. It is for us to keep this fact ever in mind and endeavour to apply this technique with all possible urgency and with complete dedication of all our powers in the place where we are. That is what the Masters demand first of all from us. When we have proved our efficiency and attuned our lives to the Cosmic forces, sympathetic response and contact will result and our sphere of service will be correspondingly enlarged.

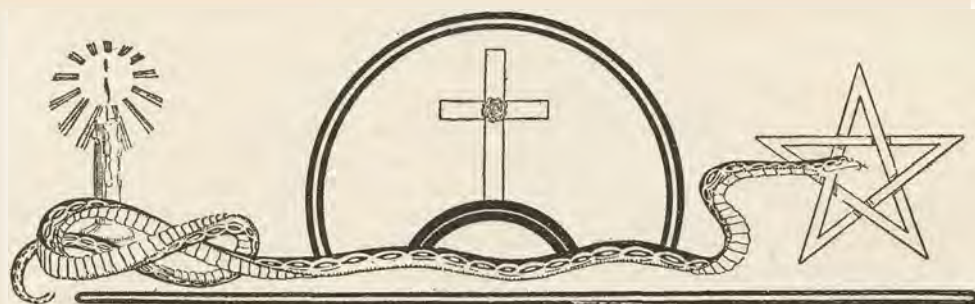
The aspects of the subject I have sketched in my book are all related to the technique:—its fundamentals, the preparation for it, common delusions about it, its impersonality and magic, the Masters on the technique, vocation in relation to the technique, personal adjustments, the neophyte and his critics, and in conclusion, the vexed question of probation. My hope is that the book will be an inspiration and companion to every member.

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WINDSHIELD STICKERS

We have prepared some very attractive windshield stickers symbolical in design, and in several colors, gummed and easily stuck to your windshield. The dimensions are small. You may have a pair of these for your car by writing to the address below and enclosing 3c in stamps. They are attractive and dignified—put them on your car.

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Attracting Success

A LECTURE GIVEN IN THE ROSICRUCIAN AUDITORIUM
SAN JOSE, CALIFORNIA

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



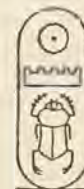
FOR the discourse tonight, the subject of, "Attracting Success," was selected because of many questions submitted by those who are on various paths of search for the necessities of life. I believe it is safe to say that the average human

being begins a strange search for something very early in life, and that even the adolescent child who is just beginning to sense an evolving personality and beginning to sense the personal idiosyncracies of character and personality, is, perhaps, more affected by this inner strange desire of search than he is affected by the physiological and mental changes that are taking place. And from that time on, each and every one of us is conscious in our moments of retrospection and introspection of an unfulfilled desire, an unsatisfied wish.

I am sure it would be a very fortunate thing for the progress of civilization, if through some magic of the mysteries of Cosmic Law, each and every one of us should suddenly find our prayers answered, our desires fulfilled, and our search ended. Not only would there be an ending of the stimulus that

urges us on to achieve better, to achieve greater, but even the search for knowledge, the search to solve the mysteries, would end. Civilization would come to a standstill, and we would begin to retrograde.

The artist who is born an artist or becomes a real artist never feels satisfied with his art. I know of many, and they frankly admit that they never carved a piece, never painted a picture, never chiseled, engraved or cut in any way, a thing of their creation with which they were perfectly satisfied. They admit that necessity has often brought their work to an end. The artist working in Paris in order to study and earn at the same time is often forced, reluctantly, to stop work on a painting he is making, solely because there is a prospective buyer who wants it, and there has come a time when the artist puts the last touch on and says, "It is finished;" but he knows it is not finished. He could go on for days and weeks and months, especially if he could work on something else for a while, and then come back to the painting a week later or a month later, and find hundreds of things to improve. So it is with the inventor and so it has always been with the musician. So it will always be with the real business man, with the creator of business, the man who is evolving cultural ethics in his business system, who is improving



his merchandise, his sales methods, his advertising methods, the service he renders to his customers. He is never quite satisfied with what he is producing, with the work and appearance of the article he sells, with its durability, its service to the purchaser, and its performance generally.

When we find an individual in life who feels quite satisfied, who no longer feels the urge to try and do something a little differently, who finds no criticism coming from the voice within, who finds all he has done is satisfactory—such a person, when we find him, is generally an absolute failure. If he has been a success up to the present, failure is written for his future, for the moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it, and walking in the wrong direction. It is this sense of possible greater service, greater power, greater accomplishment, and greater attainment, that has quickened man into real progress toward perfection.

They try to tell us in common historical writings that the Great Pyramid of Egypt, and the great temples, required, in the absence of machinery, such enormous man-power that this man-power was obtained by the use, the liberal use, of the whip, and that the kings and pharaohs and rulers commanded multitudes to come and hitch themselves to chains and to long pieces of leather which were attached to enormous stones, and on the top of each stone stood a master ruler with a long whip, whipping the hundreds of slaves into dragging that individual stone, and that hundreds of stones were being pulled at one time, each with their group of slaves, showing on their naked bodies the blood marks of the whips. But that is not a true picture, because we find that the stones cut in the quarries of Egypt by these slaves, the manner in which they were put together and cemented, without a crack at the edge of the stones that showed between them, and the designs painted by the sweat of blood through the heat and the torture of burning torches could never have been done, and done so beautifully, under a whip. Those workers worked for the glory of Egypt,

the glory of an empire, the glory of a prestige that was then a mighty influence throughout the world.

There may have been individual structures built, not only in Egypt, but in Rome and Greece, by individuals who hired slaves to build a mausoleum, or tomb, or something of a personal nature, and who whipped their slaves; and perhaps the many ruined structures throughout Europe, and ruined structures built at a much later date than the Pyramids, but which are now in ruin beyond recognition, may have been built by men who labored under a whip, men who had no inspiration, who had no interest, no love in their work; but the lasting things throughout the world, made by men from the strange Leaning Tower of Pisa that leans and yet never falls, to the magnificent temples of learning, the temples of art, the temples of religion, the temples of science and beauty—those things were not made by slaves, but by adoring worshipers of the art on which they were working.

And it is the same today. We have in our modern times the same desire for great success, for individual power, for class power, for national power, for international power. We have the same desire on the part of the humblest individual for recognition, for attainment, and along with it, for a little of the luxuries and blessings that are commonly enjoyed. And we find, if we carefully analyze life today, that the ones who are attaining success, or who are attracting success to themselves, are those who are laboring primarily under the whiplash of love, under the urge of inspiration, and under the constant impulse of an inner desire to do better and better and better.

You cannot take success in life and reduce it to an element. You cannot take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one formula. You cannot take wealth and say it is of one standard. Success for each individual is not measured by a yardstick, but is wholly and exclusively personal. The success for one person cannot possibly be the success for another to the same degree. If we were to take the six or seven hundred

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persons assembled here and ask each one of them as to what they would call 'success,' in their individual lives, you would find that while there may be twelve general classifications, there would be six or seven hundred distinctively different natures of success.

All success is not accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and the most alluring, and we seldom understand the real nature of anything, especially of material things of life, until we have tasted of it. We cannot understand even life, itself, until we have drunk from the inside of the cup, and tasted of the bitter drink. But very often that which seems to evade us and elude us, is the thing we want to possess. And those who are without money, without wealth, without even enough to meet the necessities of life, are very apt to think that the sudden or gradual possession of money would solve all of the problems of life, and constitute success; yet there are those in the world, in every country, in every state, city, and community, who have all of the actual necessities and many of the luxuries, with some money put away for the proverbial rainy day, who have no real worry at all from any financial point of view; still they would hesitate to say they had attained success, or that they had even reached the goal of their ambitions.

They are not seeking money, primarily, although everything they may do may help to increase what they already have, but it is not the increase of the money or wealth that is the real urge, but the desire to attain, to achieve, to reach that goal that they have set in their lives, and to go just a little ways beyond.

There are, on the other hand, those who have no wealth, not even any of the luxuries, who have just the bare necessities, with a safe assurance that they will always have something to eat and some place to rest and sleep, but even they may not be seeking for wealth, while still fired with an ambition that could not be quenched even if you showed to them that you had deposited in their name in the bank, ten, twenty, or fifty thousand dollars. I know of some men in this community

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and in other cities and communities, who are living in a mediocre home that they rent; they have no modern conveniences, except possibly a small radio; they make no attempt to have all of the latest things that the neighbors have. They may not even possess a modern automobile—it may be just a Ford; and yet they are not seeking for either wealth or any of the modern conveniences; but they are seeking; they are restless; they are constantly on the lookout. They remind me, when I talk to some of them in my office, of some of these watchmen of ancient days who were stationed for periods of three or four hours at a stretch on some watchtower, like I have seen in Nimes, in Southern France—an old watchtower way up on the hill overlooking the Roman baths and the great arena and buildings below, and who watched for the sight of an attack of an approaching army, even in times of peace. Their eyes always looking beyond the present horizon, listening to what you say, but looking at the same time for an undertone, like the trampling of horses' feet; they are listening for something, looking for something that they want to add in their lives or that they want to keep out of their lives. It is not a quest for money, for you soon find that is far away from their minds. They are looking for success in something, for a successful goal at the end of their path.

If you could see in one assembly all of the men and women who are tonight, in just the United States of America alone, sitting in some rattle-shackle of a room, with a workbench, or before them an improvised furnace or some piece of machinery, working out some patent, some device, some invention—if you could see all of those persons in one assembly, you would see a mighty army of men and women who are, at this very hour, regardless of the fact that it is around 8:00 here and 11:00 on the Eastern Coast, in deep concentration, unmindful of the hour, unmindful of the fact that it may be cold, that friends or relatives may be waiting to see them, unmindful of everything but the flaming torch before them, the melting metal in the furnace, or the turning of a wheel, or cog—their

(Continued on Page 232)





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



THE special contacts with members, conducted by the Emperor, will be continued throughout the summer and the following schedule is of importance. We trust that every member will carefully read this announcement and follow the instructions given.

members may understand when to expect the contact, the work has been planned in accordance with the alphabetical arrangement of the members' names.

On June 10 last, the Emperor contacted all members whose last names begin with the letter A. Beginning with the eighth day of July at 7:30, Pacific Standard Time, the Emperor will contact those members whose last names begin with the letter B. On the evening of July 15, at the same hour, he will contact those whose last names begin with the letter C; on July 22, at the same hour, those whose last names begin with the letter D; and on July 29, at the same hour, those whose last names begin with the letter E.

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The Emperor is setting aside a certain evening each week for special contacts with members of the Order through the Cathedral. In order that this work may be systematic and that

These contacts will last from ten to fifteen minutes, beginning at 7:30, Pacific Standard Time, which is equivalent to 11:30 Eastern Daylight Savings Time, or 10:30 Eastern Standard Time. By consulting the time table in the little booklet called "Liber 777" our members will be able to determine the equivalent of 7:30, Pacific Standard Time, wherever they may live, but due allowance must be made for an additional hour wherever Daylight Saving Time is used.

Beginning at 7:30 on these evenings each member should sit alone in some quiet place, either at home or out in the open, perfectly relaxed and with thoughts directed toward the Emperor or the Cathedral. In this manner the Emperor will be able to contact the consciousness of most of the members and they will sense this contact in a personal way as well as sense the unity of contact through the Cathedral. Reports from those who have participated in these contacts will be appreciated. They should be very brief and sent only if the contact was definitely experienced.

The general work of the Cathedral is still continuing to attract the attention of thousands of persons who are not members of the organization. Everyone

is invited to participate in the radiations of metaphysical vibrations for their personal benefit on Tuesday nights, 8:00 P.M. The healing benefits from these Cathedral contacts are building up a very large following composed of persons who recognize in the Rosicrucian work a superior system of metaphysics and who are great supporters of the humanitarian activities conducted by AMORC, even when they are not members of the organization.

Every day we receive reports from persons who say that after many years of suffering and illness the Cathedral contacts have brought them the only relief they have ever had. On the other hand, there are thousands of reports from persons who have benefited in many other ways. All that we ask is that those who benefit by these Cathedral periods share their blessings with others or try to do something for someone else in some way and thus pass along the good work. Make the Cathedral a real part of your daily life and you will find it the most helpful plan that has ever been devised in the new world. Those who are not members may secure also freely the book mentioned in the box at the head of this article.



MEET US AT THE ROSICRUCIAN CONVENTION, JULY 10th-16th.

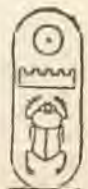
SUMMER READING

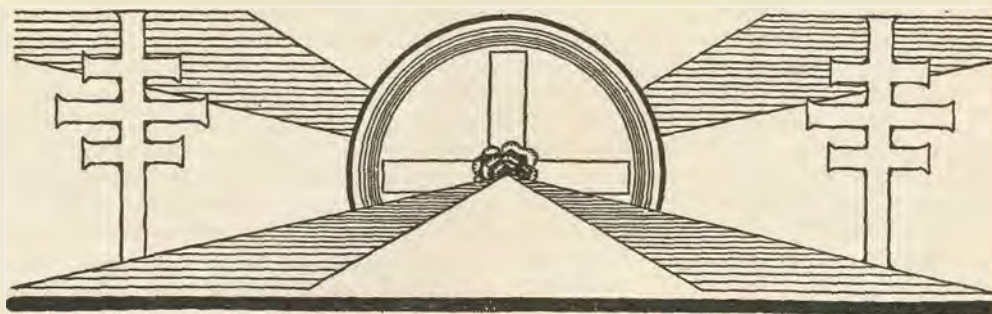
During the summer months and early fall, because of the ideal weather conditions, we all take trips that we cannot possibly take in other periods of the year. This is an excellent time while getting away from the routine on a week-end to relax and read, to catch up on the reading that you have been promising yourself for a long period.

We offer to you the selection of a variety of interesting articles on metaphysical, philosophical, and occult subjects. The organization formerly published a magazine entitled the "Rosae Crucis." We have a number of these copies left which have unusually interesting articles. We are offering you four of these large, attractive, interesting magazines for 60c, postpaid. They are in excellent condition, and the reading matter's value to you is worth much more. For this small investment you may be sure of many hours of instructive occupation of your mind. We will select the most interesting magazines for you. Send the 60c to the address below and ask for four "Rosae Crucis" magazines.

(This offer stands for several months.)

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA





Solving Our Problems by Suicide

IS THIS THE QUICKEST WAY OUT OF OUR TROUBLES

By THE IMPERATOR



NOT long ago I received a cablegram from one of our newer members who had journeyed to a distant point in search of relief from his business worries in this country, and the cablegram merely said, "Am solving my problems by transition." In other words, he was sending us official word that he was about to commit suicide, and before we could send any word to him he had carried out his threat. The question naturally arises as to whether he has really done what he anticipated doing or not.

Do we actually solve our problems by suicide? Looking at the whole matter from a purely logical point of view, we would say that if our problems are of such a nature as are a result of our merely being here on earth, then by bringing an end to our earthly careers we ought to solve the problems or remove them or keep them from bothering us. But after all is said and done, is it true and is it honest to say that any one of us is having troubles here on earth merely because he is here? Is it true that in our lives the only error, the only mistake, the only wrong element is the fact that we are living? If this were so, then suicide would be a logical answer; but it is not so.

I have not investigated this Brother's life completely, for since his transition has occurred there is nothing more that we can do to help him; but certain it is that there was nothing in his problems that warranted him to do what he did do. I have never yet found in the problems of perhaps a hundred thousand persons who have sought my advice a single case where life itself was the great obstacle. If we find that a splinter in the finger is the cause of pain and annoyance and prevents us from being happy and carrying on our work in a normal way, we remove the splinter. If we find that a lame foot is the cause of our inability to go around and do things as we should, we have the lame foot treated; we do not simply cut off the foot, unless that is the only thing that can be done. If we find that our lack of ability to do the work we want to do is the answer to our troubles, we usually decide to learn how to do what we want to do instead of doing nothing and waiting for some opportunity to do the things we can do. If we find that poor eyesight is hindering us in accomplishing what we wish to accomplish, we try to remedy the eyesight; we do not feel inclined to commit suicide. The only thing that could warrant the ending of life would be the fact that life itself was the obstacle and that its mere existence in our bodies was the detrimental factor that held us from achieving success.

Those persons who foolishly believe that this life is all there is to our existence and who believe that after tran-

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sition there is nothing but one good, glorious sleep of unconsciousness during which we are neither mindful of the present or the past and know nothing of ourselves and our surroundings, represent the type of persons who thinks that suicide will bring relief from all present trials and tribulations.

The Western World religions and the modern creeds are responsible for this belief in a long, unconscious existence after transition. I can find nothing in such religious or philosophical beliefs that are fascinating enough to compensate for the great detriment of loss of experiences in life. What is there about the belief in a long sleep or a long period of unconsciousness in the future that is so enticing as to make such a belief more acceptable than the belief in reincarnation? If I were convinced today or could become convinced at this moment that this life is all there is to life and that after my transition I would go into unconsciousness for an endless period, I would not commit suicide, thereby hurrying myself into that long sleep, but I certainly would become discouraged in my present work and feel that I should give more time to pleasure and the lighter things of life instead of attempting to build a great work or attempting to do something that my common sense tells me I cannot accomplish in fifty or a hundred years. I would feel that life was cheating me and that I was being deprived of a fair opportunity to accomplish what I want to accomplish. I would feel that the whole scheme of existence was fraudulent and unfair. I would feel that it was not right nor kind nor good of God to bring my soul and consciousness into existence and limit me to seventy-five or a hundred years in which to accomplish what my mind can conceive.

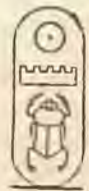
As it is, I now feel that what I have accomplished in the past thirty or forty years is but a temporary foundation for a great structure that I wish to establish. I feel that I am still in the period of apprenticeship and that even another fifty years will see my foundation work barely completed and that upon this I will have to start my first great structure. The doctrine of reincarnation assures me that transition will be like

going to sleep each night in the comfort of my bed and resting for a very brief period before rising again to continue the work where I left it the night before. I, therefore, go on and plan and create without any sense or idea of permanent interruption or any interruption that will not bring in its wake increased power to continue.

The fact that there is a continuance of consciousness after transition and the fact that we do live again and know ourselves and know our surroundings and remember our experiences on earth are the reasons for our refusal to think of suicide as any solution to our present problems. We know, first of all, that it is a cowardly act and is like unto the deserter in the army who runs away, or the man who has a yellow streak in him and who hides from the troubles he could easily master. I know furthermore that the life I have is not something that belongs to me, but to God; and, therefore, I have no right to wilfully bring about change in the expression of that life. And I know furthermore that any destructive or unkind thing done against my physical body or the physical body of anyone else will bring Karmic regrets and life-long suffering and regret on the part of those that I leave behind me.

I know that because I will be conscious after transition, I will live a life of torture, self-inflicted. I will live for years in constant regret of what I did. I will be more nervous, more fearful, more unhappy and more miserable than I ever was here on earth, and for that reason suicide cannot attract my attention.

During the recent period of depression many have been tempted to commit suicide, and in each and every case I have found that not one of these persons understood the real principles of life, and not one of these persons had any faith in the future existence beyond the grave of this life. The real Rosicrucian, however, and the mystic knows that more torture, more sins to compensate for, more obstacles to overcome, more hours of regret and suffering are brought into the life through suicide than are ever released from our present lives by the taking of life.





SANCTUM MUSINGS

THOUGHTS FOR THE SKEPTIC



IF there be any divine right that man be privileged with, it most certainly is opinion. Though opinion may be influenced by the accumulation of exterior facts or knowledge, as it is commonly termed, opinion has its inception within man. Opinion, therefore, is man's divine right of individual censorship of knowledge he receives through the world of sensation. If this then be true, the skeptic has the same right of opinion as others. One, however, does himself a serious injustice if he holds an opinion, which even though it be his own, is contrary to reason. In justice to the skeptic, it may be said, he holds his opinion because of inward conviction; and few are so illiberal as to not alter it when they realize its falsity.

There are those sincere skeptics who doubt the infinity of man, as well as divinity. They further doubt the duality of his being and his immortality. They do not pronounce against a specific creed or sect but any or all who contend in their tenets that these be true. To meet such skepticism with the statement that one must believe or have faith is not to meet the skeptic upon his plane of understanding, and one merely belittles his plea by its evident lack of fact as fact is understood by the skeptic.

A meeting of minds is possible only when there is a common acceptance of terms and meanings. If the metaphysician or the theologian believes himself to be on a higher and proper plane of thought and feels obligated to do missionary work to the extent of expounding the beauties of his plane of vision and asking the skeptic to see as he sees, he must go to the skeptic, he must get down to him if he is placed in that direction, see as he sees and rebuild the skeptic's vision, element by element. If one cannot do that and must fall back upon the flimsy support of mere faith or belief in his religion or philosophy without being able to substantiate it, one will eventually doubt his own faith. Faith not founded on fact is fancy. Fact and faith united are immutable and will withstand any onslaught. A brief consideration and analysis of a few of the outstanding arguments of the above type of skeptic indicates their lacking in logic, even in their own realm—that of materialism.

1. That there is naught to life other than man may experience by his five senses—seeing, hearing, feeling, tasting and smelling. They contend that all that man may claim for this world is what he can appreciate through his senses, and therefore, why entertain the thought that there may be another sense that will give man a finer insight into life. Man must live, they say, within the confines of his obvious physical senses, and not conceive of a world that may be opened to him if he but discover or perfect another faculty.

First, we reply by asking and answering a question. Is it possible for man to live and be only partially conscious of a world that is more fully realized by another? Most certainly. We are confronted daily with those who are so unfortunate. To the one born blind, the world of color is not existent as fact, and the world of form is exceedingly limited. Through the lack of a sense, a major part of the world of reality is but fancy or hearsay. To he who is deaf and blind, the world narrows itself to but three channels of sensation. To insects and species lower in the scale of life whose senses are less in number than our own, the world of sensation is relatively less—yet it is not in reality a smaller world than our own; it only appears relatively so.

Because one suppresses an additional sense or faculty, such as psychic intuition, for example, is no indication that those who do not do so and report a greater and more vast world through the use of their psychic ability are in error.

2. That there is no physical support of the religious or philosophical contention that man as *man* was preconceived by a Deity, or that the earth was intended as a sphere alone for man's existence, nor that any force sanctions man as being the paramount factor in the plan of the universe. These statements really involved the matter of one's particular interpretation of God, either as a personalized being or an Infinite Intelligence without form.

To answer this, let us assume that man, as most materialistic skeptics contend, is naught but the result of spontaneous creation. Wherever the climatic conditions, temperature, environment and the means for sustenance are proper like unto a gigantic incubator, there man as a result of a chemical process comes into being; that life itself is but a reactionary force or energy set up by the combination of atoms, molecules, and the resulting chemical process. Granting all of these for the sake of polemic discussion, there is noticeably a concession being made; that concession is law and order.

First, whenever conditions of a certain nature occur, the result of these conditions is man; that whenever particles of matter unite in a certain form or their energies become combined, the in-

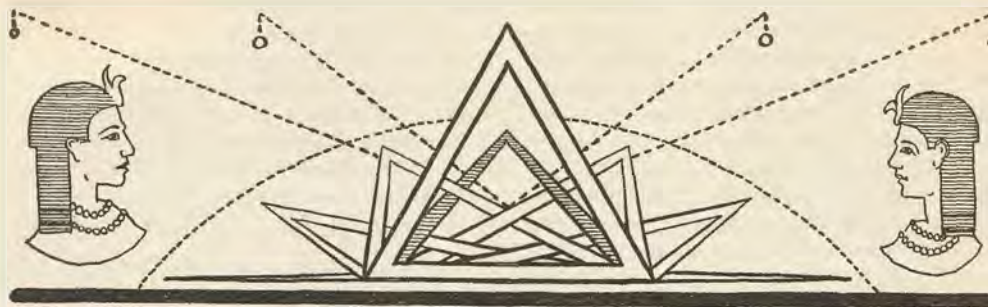
variable result is man, according to this theory. This implies harmony and a geometrical or mathematical arrangement of the elements of matter. If it were merely accidental, man would be an unusual occurrence. Since man has not been able to change or alter these materialistic formations, the law must be infinite in contrast to the finite which man can change. These physical laws which function so perfectly according to the skeptic's theory must be governed by an intelligence or have been brought into existence by a purposeful mind. Then we see if even though the skeptic does not concede the infinite conception of man as man, it does, however, recognize the establishment of a force according to law and order which brings about man and which amounts to the same thing.

3. The skeptic also contends that there is no verification of the immortality of the intangible thing called soul or consciousness of self. Upon the death of the form (the body) there also terminates the consciousness or personality, the thing which man pleases to call soul. But man's vanity alone inspires him to create the hypothesis of immortality. The skeptic further states that consciousness or the realization of self is merely a finer form of nerve reaction, a vibratory something set up within the physical system of man. That in lower forms of life, the consciousness which is the result of classification of sensations by the brain reproducing nerve and muscle reaction is very low, but in the higher species, such as man, more fully developed. Yet it still is the result of the brain, an organ; and upon the destruction of the organ, consciousness ceases to be here or elsewhere. That self or the "you" is dependent upon the physical elements composing man's body, and that only. The early philosophers of the Greek atomic schools and particularly of the Milesian school and the philosophy of Heracleitus held the doctrine of the indestructibility of matter.

The most materialistic school of modern science expounds the change of form of matter, but also asserts the immutability of the energy composing it. Thus, logically, if consciousness were dependent upon the physical organs of man such as the brain, and soul is con-

(Continued on Page 236)





Some Mysteries of Vibrations

By FRATER G. N. GARRISON



THE subject of vibrations is familiar to every Rosicrucian student and especially so to those who have attained the Higher Grades, but some who read this magazine may see no relation existing between vibrations and matter.

Matter, we know, when reduced to its ultimate constituents, is composed of nothing but electrons and what science is pleased to call "protons". Now science tells us that an atom of hydrogen consists of one central, positive charge called a "proton" (but what Rosicrucians more correctly designate as a positive electron) around which revolves a single negative charge called an "electron" (and which we, Rosicrucians, call a negative electron). The more dense the matter, the more complex the positive-negative electron relationship until we come to the heaviest, which consists of many positive electrons and many negative electrons.

It has been the dream of chemists and alchemists for eons of time to transmute, or change, one element or one suggested *modus aperanda* seems to favor some process whereby a few positive electrons or a few negative electrons are "knocked off" the total

number of positive and negative electrons constituting one of the elements or metals, thus transmuting or changing it into a substance or metal of a lower atomic weight—in other words; thus changing it into an entirely different metal.

In one sense this would be a tearing-down process and we are lead to wonder if it would not be more logical, and lead to more certain results, if we employed a process of building-up rather than of tearing-down.

We refer, more specifically, to building up matter as it was undoubtedly built up by the Creator in the first place. But please understand; we do not expect to CREATE matter—for that would be contrary to the first law of physics where we learn that "matter . . . cannot be created or destroyed". There is no law, however, either God-made or man-made that says that matter cannot be built up or torn down. In fact, we see this very process in active operation every day of our lives. Witness the building-up process of every living thing—and especially the human family—from birth to maturity; and the tearing-down process, from maturity, through transition, or so-called "death", to complete disintegration.

Now, electricity, of whatever nature, is also composed of positive and negative electrons. Since all matter consists of nothing but positive and negative electrons, and since electricity consists of nothing but positive and negative electrons, we can truthfully say that,

although matter is electricity by nature, electricity, as such, is NOT matter and does not exist APART from matter. It is equally true that electricity is a manifestation of matter. And the only thing that distinguishes the electric current from matter is the relative proportion of positive and negative electrons constituting it. It is reasonable to assume that an electric current consists of a certain, definite number of negative electrons EXACTLY BALANCED by an EQUAL NUMBER of positive electrons; whereas, in matter, this proportion is NOT maintained. From this it follows that if we could influence the positive-negative electron ratio of a current of electricity, WE COULD BUILD UP MATTER in proportion as we influenced such ratio. And if the process were reversed, it would be possible to reduce every-day, ponderous matter into electricity. In the former case, we would undoubtedly require an immense amount of electricity to produce (or build up) a tiny speck of matter; and in the latter case, a tiny speck of matter would be sufficient to produce an immense amount of electricity. This latter process is, probably, what our scientists faintly envision when they talk about "releasing the tremendous power of the atom".

In an endeavor to make everything perfectly plain, suppose we assume that a heated filament, such as found in an electric light of vacuum tubes emits BOTH positive and negative electrons. If such were NOT the case and if ONLY positive electrons were emitted from the heated filament, then, through the unbalancing of the atomic structure of the metal constituting the filament, transmutation, in its true sense, would be an everyday occurrence.

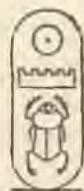
We know that an electric light (for example) has the disagreeable habit of burning out after a certain number of hours in service. Why? If we assume that BOTH positive and negative electrons were emitted by the hot filament, then it is inevitable that, as the filament continues to glow, it MUST become smaller and smaller in diameter until, at its weakest point, it parts—burns out. Why? Simply because the positive and negative electrons that have been emitted from the filament during its

active life constitute the very substance of which the filament was composed. Since matter, as well as electricity, is composed of positive and negative electrons, we have, in the case of the heated filament, proof of the old adage that "we cannot eat our cake and have it".

In defining electricity as "a plurality of positive charges exactly balanced by an equal value of negative charges", and ponderous matter as "a plurality of positive charges associated with an unequal value of negative charges", we realize that many obstacles arise—but this in no way invalidates the theory.

One of these "obstacles" is the assumed fact that, in hydrogen, (which is ponderous matter), according to "accepted" theory, we have an atom consisting of a SINGLE positive charge, or positive electron, around which revolves a SINGLE negative charge, or negative electron. This would SEEM to place hydrogen in the category of electricity and not matter. In REALITY, however, the mass of the positive electron is 1700 times GREATER than the mass of the negative electron; and if the charge on both the positive and negative electrons is in proportion to their respective masses (and we see no reason to believe otherwise), then it is evident that, even though an atom of hydrogen may consist of ONE positive and ONE negative electron, (and in this respect would be numerically equal), both their mass and their charge would be unbalanced in the ratio of 1 to 1700, and hence, would decidedly come under the category of matter.

Consider, now, the ordinary three-element vacuum tube, such as used in your radio receiving set. Here we have a heated filament, a plate that is at a positive potential with respect to the filament, and a grid that is at a negative potential with respect to both the filament and plate. When in operation, according to our theory, the filament is continuously emitting both positive and negative electrons. By virtue of the difference of polarity, the negative electrons that leave the filament are attracted to the positive plate, while the positive electrons that leave the filament are attracted to the negative grid—obeying the law of the attraction of



unlike polarities. Apparently, then, in time, we would have an excess of electrons on the plate of our tube and an excess of positive electrons on the grid. This would seem to indicate that, as we continued the use of the tube, both the grid and the plate would gradually take on the characteristics of a metal having a higher atomic weight—in other words, SLOWLY TURNING INTO SOME OTHER METAL! Why not? Have we not added to the total number of positive electrons constituting one of our tube elements, and have we not added to the total number of negative electrons constituting our other tube element? As logical as this may appear, the answer is an emphatic NO!—we have done no such thing.

Suppose we hold a piece of copper in one hand and a piece of zinc in the other hand. By bringing these two different kinds of metal together—each with its individual, distinguishing and characteristic positive-negative electron ratio—would we expect a metal dif-

ferent from either to result? Decidedly not. And for the reason that we have simply brought the two different metals into physical contact, without intermingling their respective positive and negative electrons.

Quite a different situation obtains, however, if we first melt both the copper and the zinc and then bring them together. A metal having some of the characteristics of copper and some of the characteristics of zinc, while, in addition, possessing some characteristics not found in either, is the result—very much in agreement with what we have a right to expect—we have produced another metal; our experiment has yielded brass.

It is our belief that this reasoning holds true in the case of our assumed vacuum tube—we have simply brought our "copper" and our "zinc" into contact. He who will devise some means of intermingling these positive electrons and these negative electrons, will have the whole world at his feet!

MEET US AT THE ROSICRUCIAN CONVENTION, JULY 10th-16th.

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ELIPHAS LEVI

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these minds through the presentations of writings which typify their thoughts. Occasionally, such writers will be presented through the translations or interpretation of other eminent authors or thinkers of the past.

This month we introduce to you Eliphas Levi. Eliphas Levi is a pseudonym which was adopted for his occult writing by one Alphonse Louis Constant. It is said to be the Hebrew equivalent of that name. Levi was born in humble circumstances in the year 1801. He was a son of a poor shoemaker. He displayed unusual intelligence at any early age. This intelligence was recognized and appreciated by a priest of his parish. Through the kindness of this priest, who arranged for him, he received an extensive education.

In addition to Hebrew, he acquired considerable knowledge of Greek and Latin. His works in these languages are proficient, but are not considered examples of his lingual ability. He entered his clerical novitiate, took minor orders and in due course became professor at the Petit Seminaire De Paris. He was later expelled for holding opinions which were contrary to the church and for expounding personal opinions which conflicted with the tenets and doctrines of the church. He then resorted to an extensive study of the mystical and occult, free from any cumbersome obligations which would restrict him. He associated himself with many leaders in that field, especially Alphonse Esquiros.

He has been subjected to severe criticisms, arising out of the criticisms of his time by the church and by many friends and supporters of the church. It is said by biographers that there is little ground to support the rumors circulated about him. A. E. Waite says of him, "Eliphas Levi invented an occult philosophy before he explained occultism."

The most prominent of his literary works is "Le Dogme et Rituel de la Haute Magie." It is with pleasure we give some of his writings as translated by A. E. Waite in his "Transcendental Magic."



DOES not human life present itself also under these four phases or successive transformations — birth, life, death, immortality? And remark here that the immortality of the soul, necessitated as a complement of the tetrad, is kabalistically

proved by analogy, which is the sole dogma of truly universal religion, as it is the key of science and the universal law of Nature. As a fact, death can be no more an absolute end than birth is a real beginning. Birth proves the pre-existence of the human being, since nothing is produced from nothing, and death

proves immortality, since being can no more cease from being than nothingness can cease to be nothingness. Being and nothingness are two absolutely irreconcilable ideas, with this difference, that the idea of nothingness, which is altogether negative, issues from the very idea of being, whence even nothingness cannot be understood as an absolute negation, whilst the notion of being can never be put in comparison with that of nothingness, and still be less can it come forth therefrom. To say that the world has been produced out of nothing is to advance a monstrous absurdity. All that is proceeds from what has been, and consequently nothing that is can ever more cease to be. The succession of



forms is produced by the alternative of movement; they are the phenomena of life which replace without destroying one another. All things change; nothing perishes.

Supreme intelligence is necessarily reasonable. God, in philosophy, may be only a hypothesis, but He is a hypothesis imposed by good sense on human reason. To personify the Absolute Reason is to determine the Divine Ideal. Necessity, liberty and reason—these are the great and supreme triangle of the Kabalists, who name reason KETHER, necessity CHOKMAH, and liberty BINAH, in their first or Divine Triad. Fatality, will and power, such is the magical triad, which corresponds in things human to the Divine Triad. Fatality is the inevitable sequence of effects and causes in a determined order. Will is the directing faculty of intelligent forces for the conciliation of the liberty of persons with the necessity of things. Power is the wise application of will which enlists fatality itself in the accomplishment of the desires of the sage. When Moses smote the rock, he did not create the spring of water; he revealed it to the people, because occult science had made it known to himself by means of the divining rod. It is in like manner with all miracles of Magic; a law exists, which is ignored by the vulgar and made use of by the initiate. Occult laws are often opposed diametrically to common ideas. For example, the crowd believes in the sympathy of things which are alike and in the hostility of things contrary, but it is the opposite which is the true law. It used to be affirmed that Nature abhors the void, but it should be said that Nature desires it, were the void not, in physics, the most irrational of fictions. In all things the vulgar mind habitually takes shadow for reality, turns its back upon light and is reflected in the obscurity which it projects itself. The forces of Nature are at the disposal of one who knows how to resist them. Are you master sufficiently of yourself to be never intoxicated? Then will you direct the terrible and fatal power of intoxication. If you would make others drunk, possess them with the desire of drink, but do not partake of it yourself. That man will dis-

pose of the love of others who is master of his own. If you would possess, do not give. The world is magnetized by the light of the sun, and we are magnetized by the Astral Light of the world. That which operates in the body of the planet repeats itself in us. Within us there are three analogical and hierarchic worlds, as in all Nature.

Man is the Microcosm or little world, and, according to the doctrine of analogies, whatsoever is in the great world is reproduced in the small. Hence we have three centers of fluidic attraction and projection—the brain, the heart, or epigastric region, and the genital organ. Each of these instruments is one and twofold—in other words, we find the suggestion of the triad therein. Each attracts on one side and repels on the other. It is by means of such apparatus that we place ourselves in communication with the universal fluid supplied to us by the nervous system. These three centres are, moreover, the seat of a triple magnetic operation, as we shall explain elsewhere. When the Magus has attained lucidity, whether through the mediation of a pythoness or by his own development, he communicates and directs at will the magnetic vibrations in the whole mass of the Astral Light, the currents of which he divines by means of the Magic Wand, which is a perfected divining rod. By the aid of these vibrations he influences the nervous system of persons made subject to his action, accelerates or suspends the currents of life, soothes or tortures, heals or hurts—in fine, slays or brings to life . . . Here, however, we pause in presence of the smile of incredulity. Let us permit it to enjoy the easy triumph of denying what it does not know.

* * * *

The Great Magical Agent, by us termed the Astral Light, by others the soul of the earth, and designated by old chemists under the names of Azoth and Magnesia, this occult, unique and indubitable force, is the key of all empire, the secret of all power. It is the winged dragon of Medea, the serpent of the Edenic Mystery; it is the universal glass of visions, the bond of sympathies, the source of love, prophecy and glory. To know how to make use of this Agent is to be the

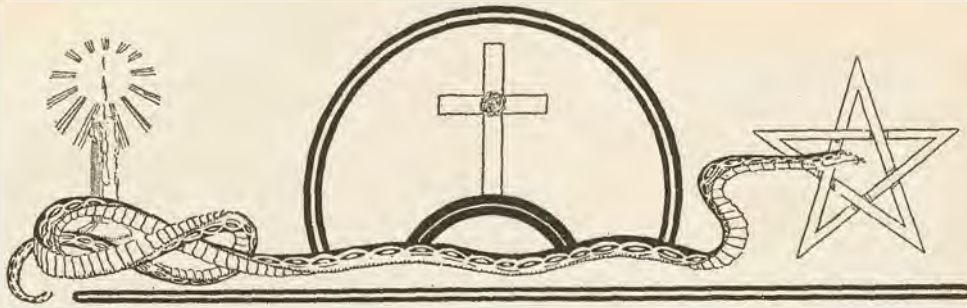
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trustee of God's own power; all real, effective Magic, all occult force is there, and its demonstration is the sole end of all genuine books of science. To have control of the Great Magical Agent there are two operations necessary—to concentrate and project, or, in other words, to fix and to move. Fixity has been provided as the basis and guarantee of movement by the Author of all things; the Magus must go to work in like manner.

It is said that enthusiasm is contagious—and why? Because it cannot be produced in the absence of rooted faith. Faith produces faith; to believe is to have a reason for willing; to will with reason is to will with power—I do not say with an infinite but with an indefinite power. What operates in the intellectual and moral world obtains still more in the physical, and when Archimedes was in want of a lever to move the world, he was seeking simply the Great Magical Arcanum. One arm of the androgyne figure of Henry Khunrath bore the word COAGULA and the other SOLVE. To collect and diffuse are Nature's two words—but after what manner can we accomplish these operations on the Astral Light or Soul of the world? Concentration is by isolation and distribution by the magical chain. Isolation consists in absolute independence of thought, complete liberty of the heart and perfect continence of the senses. Every man who is obsessed by prejudices and fears, every passionate person who is slave of his passions, is incapable of concentrating or coagulating, according to the expression of Khunrath, the Astral Light or soul of the earth. All true adepts have been independent even amidst torture, sober and chaste unto death. The explanation of such anomaly is this: in order to dispose of a force, you must not be surprised by this force in a way that it may dispose of you. But then, will exclaim those who seek only in Magic for a method of inordinately satisfying the lusts of nature: "Of what avail is a power which must not be used for our own satisfaction?" Unhappy creatures who ask, if I told you, how should you understand? Are pearls nothing because they are worthless to the horde of Epicurus? Did not Curtius prefer the government of those who

had gold rather than its possession by himself? Must we not be a little removed from the common man when we almost pretend to be God? Moreover, I grieve to deject or discourage you, but I am not inventing the transcendental sciences; I teach them, defining their immutable necessities in the presentation of their primary and most inexorable conditions. Pythagoras was a free, sober and chaste man; Apollonius of Tyana and Julius Caesar were both of repellent austerity; the sex of Paracelsus was suspected, so foreign was he to the weakness of love; Raymond Lully carried the severities of life to the most exalted point of asceticism; Jerome Cardan exaggerated the practice of fasting till he nearly perished of starvation, if we may accept tradition; Agrippa, poor and buffeted from town to town, almost died of misery rather than yield to the caprice of a princess who insulted the liberty of science. What then made the happiness of these men? The knowledge of great secrets and the consciousness of power. It was sufficient for those exalted souls. Must one be like unto them in order to know what they knew? Assuredly not, and the existence of this book is perhaps a case in point; but in order to do what they did, it is absolutely necessary to take the means which they took. Yet what did they actually accomplish? They astonished and subdued the world; they reigned more truly than kings. Magic is an instrument of divine goodness or demoniac pride, but it is the annihilation of earthly joys and the pleasures of mortal life. Why study it? ask the luxurious. In all simplicity, to know it, and possibly after to learn mistrust of stupid unbelief or puerile credulity. Men of pleasure, and half of these I count for so many women, is not gratified curiosity highly pleasurable? Read therefore without fear, you will not be magicians against your will. Readiness for absolute renunciation is, moreover, necessary only in order to establish universal currents and transform the fact of the world; there are relative magical operations, limited to a certain circle, which do not need such heroic virtues. We can act upon passions by passions, determine sympathies or antipathies, hurt even and heal, without possessing the omnipotence of the Magus.





Tuning Your Health with the Cosmic

LET MUSIC BRING HARMONY INTO EVERY PART
OF YOUR BODY

By THE IMPERATOR



MUCH has been discovered in recent years regarding the value of light in restoring normal, healthful conditions in the human body, and all that is now known in regard to this subject is but elementary compared with the vast possibilities still

awaiting practical experimentation. But in the field of music are to be found similar possibilities, more easily analyzed and applied and more fascinatingly introduced into our every day life.

The ancients knew a great deal about the effects of music upon the human system. Some centuries ago it was believed that the ancients thought that the whole effect of music was mental, or shall we say emotional, but many recent scientific discoveries have revealed the fact that the ancients really understood the psychic or spiritual effects of music as well as the emotional and that is why music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music the investigations led into the study of physiological effects and here a new world of possibilities was found. It became evident, then, to

all of the investigators that the mystics of old had utilized sound, especially sound in relationship to rhythm, as a means for not only affecting the human emotions but the human health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combination of sound and rhythm, or shall I say sound regulated by rhythm. When I say sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the human ear cannot hear and many which the average ear does not hear, but which the developed ear can hear. Sounds may be produced by nature or by man accidentally or deliberately. Every sound has a definite place in the keyboard of sound and we may say theoretically, that the keyboard of all the sounds in the universe would be like unto a piano keyboard that reached through hundreds of octaves. Many of these octaves would produce a sound that the ear would not hear because their pitch would be too high or too low. Taking the normally heard sounds, however, we find that these can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through a tree, the patter of rain on

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the roof, the sliding of coal down a metal chute, the beating of horses hoofs upon the ground, the chirping of the birds, the falling of water over the rocks into a pool, the words of the human voice, the tum-tum of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard. Musicians learned this fact many years ago and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

We need not take time to argue the fact that the human emotions have a very definite relationship with the health of the human body. The fact is that the psychic or psychological side of man is so closely related to the normal functioning of all of the organs of the body and with the normal activity of the spinal nervous system and the sympathetic nervous system that anything which disturbs the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of the health and produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but a physical and chemical effect in the human body.

Throughout our bodies are distributed not only the many nerve centers, known as ganglia, but a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers that controls the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Those musicians who have studied the subject and especially those scientists who have gone very deeply into the analysis of the principles involved have found that these twelve psycho-

logical centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship like that which exists between the various notes of the musical scale.

The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C with one person and with the note of E with another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F with one person and with F sharp, with another. As persons grow older or more healthy or more developed in their intellectual and psychic sense the pitch of these notes to which the psychic centers are attuned may be raised and with persons who are deteriorating in physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played upon a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to that note by vibrating either in attunement with it or inharmonic attunement with it. For instance, if a person's solar plexus is in attunement with the musical note of E natural, of the first octave above middle C, then every time that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus, and this stimulation will cause the center and its connecting nerves to function more freely, more perfectly, and with a tonic effect upon all those parts of the body connected with that center. On the other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound and thereby cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning and a



sense of illness, depression, slight pain, or nervous strain will be felt and this condition may leave an impression upon certain parts of the body lasting for several hours or several days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Taking the finger and tapping on a drum with a regular beat like the ticking of a clock does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then followed by two, then one again and followed by two, you have the elements of rhythm and the striking of the drum begins to imitate the fundamental use of the tum-tum in Oriental music and additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus by varying the pitch of sound, or the time of it, you have sound, plus melody, plus rhythm, and all music is composed of these three elements.

By varying the pitch of the sounds you cause the sounds to affect different nerve centers. Producing only one sound continuously would only affect one of the nerve centers. By changing the pitch from one sound to another you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effects because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a minute, usually, producing what is technically called a sixty cycle current. It is due to this fact that the present-day electric clocks will keep such good time because the sixty pulsations per minute move the hands sixty seconds per minute. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per second, it would upset

the rhythm of the original pulsations and would cause the electric clock to go wrong and it would disturb the effect of the light and of any other machinery or device connected with the wiring. Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause different organs to act and respond and do their work. Any disturbances of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates it, invigorates it, and causes it to make the nerve center function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony or an impulse of inharmonious vibrations will cause aches or pains or cause the breaking down of some blood cells or cells of tissue or cells of other matter, and when such cells break down the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious as well as very beneficial effect upon our nervous system and, therefore, upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. This is because everything that exists has a harmonic relationship to some musical note and if an inharmonious note is produced the disturbing vibrations of the inharmonious rhythm or pulsation will cause all of the vibrations in some article to be upset and it will shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or to give forth another note as a sort of protest

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against the inrush of inharmonious vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body or to produce other notes that are very harmonious.

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening effects. Sousa, the late eminent marching, learned the secret of writing military music in such a manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect and cause the listeners to be invigorated and stimulated and even over-energized and thus encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers which deal with the emotions and produce emotional effects that are joyful or sad leading to retrospection, visualization, and other mental conditions.

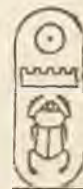
If these musical laws and principles are utilized in a therapeutic way they can be made to stimulate a broken down nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe over-active glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel stronger, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person sings such notes as are beneficial, the effect is greater than when they are played or sung by someone else. Unconsciously a great many persons have become

attracted to certain songs that they find themselves humming or singing many times a day. Usually they think it is because they like the tune, or like the melody, or perhaps like the words. The fact of the matter is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and that is why they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song will supplant one of the old ones but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

There is no question about the beneficial effect that comes from having good music in the home. Naturally enough those compositions which have been carefully written and inspired in the minds of great masters and then carefully developed, are the ones which are the most beneficial, while much of our popular music and especially the so-called jazz music has little or no effect upon us except in a detrimental way. If one cannot play properly and express the right music for one's moods the best thing is to purchase such phonograph records as contain such music as we feel stimulating and helpful to us, and listen for them on the radio also, and tune out or eliminate the undesirable music. A person who has a collection of eight or ten beneficial phonograph records in the home and who plays these once or twice a week or hears similar pieces over the radio is sure to have better health than the person who never allows the effect of music to harmonize his being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life, and by finding the theme song or any song that contains the proper group of notes for our own individuality and having these played occasionally, we attune ourselves with the harmonies of the Cosmic and keep our physical well being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover for yourself by play-



ing those pieces which have always appealed to you the most and analyze what effects they are really having, for often during such self-analysis and meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened and at the

same time there will be an emotional or spiritual sense of uplift and contentment with life. When such pieces are found they should be prized as ones containing the keynotes for your own life, while those pieces which seem to have an opposite effect should be carefully discarded and eliminated.

Attracting Success

(Continued from Page 215)

whole ambition and whole thought and inspiration of life is there, in that little room. And they would tell you, this army, this great army of thousands of young and old, of both sexes, that success to them would be the solution of the thing that they are trying to produce. One man is trying to make a little magnet that will neutralize the effect of another magnet on a piece of steel. Another is trying to make solder stick to a piece of aluminum, another is trying to make leather harder by applying a certain solution to it. One man is trying to make an imitation of shellac, and has it perfected with the exception of one little thing. Another is trying to make a hole in a needle of a different shape for some purpose. Each one would tell you, "If this thing I am trying to do, can be accomplished, it will be my success." And, you would stand there, look at it, and say, "Well, from my point of view, I could not see where that little thing would change the world one bit. That would not be success for me."

If you would say to the wrinkled old woman, like the one in Paris, who worked over radium, "After all the education you had and all of the glittering possibilities that lie before you, to just teach and lecture and see the world, do you mean to say that you enjoy sitting here? Do they give you anything to eat?" "No, not even a crust of bread." "Do they give you any new clothes?" "No, I am wearing out the ones I have." "Does it make you any younger?" "No, I have aged ten years in the last two." "Will it prevent death?" "No, it is bringing it on. That tube contains radium, and it is destroying the cells of my body. I am more dead than alive."

"What is keeping you alive?" "My desire, my ambition. I want to reach success—success that will not bring me anything but thanks from the waiting multitudes." That is success from the point of view of one person.

Thank God there have been thousands who have worked for such success in the past or you would not be sitting here tonight. We would have no illumination, no floor; we would be sitting under tents, or trees, and on the bare ground. We would have no clothing, no education. We would have nothing of the things we have tonight. We are reaping the rewards of those who attained success in centuries gone by. They attained the success; we are reaping the rewards from it. You are enjoying the fruits of success of another. The man or woman who is today seeking success of a selfish nature is seeking something that will never materialize. I do not say that no man or woman today is justified in seeking a position, an opportunity to work or serve or a place to live and labor so that he may receive in return for his efforts such compensation as will make him happy and enable him to meet the necessities of life and enjoy the blessings. It is a just desire. Such a desire is commendable; it cannot be criticized. But there must be more to it than that if you hope to attain it. If your desire stops there, it may be commendable and pass the judgment of man as being proper, but it does not meet the judgment of the Cosmic Mind or of God. I think that one of the most simple and beautiful of phrases that modern philosophers ever wrote in a tract manner, as would be of popular appreciation, was the little phrase which says that

'God could not be everywhere; so he made Mothers.' God could not carry on His creative work in all parts of the world as He did in the beginning, so He created Mothers to be the instrument of His creative work; but He also created men to be channels and instruments for other forms of creative work, and until a man or a woman entering upon any path of labor or any path of effort can conscientiously say, "I am laboring *with* God, *for* God, as one of his instruments," he is not going to attempt the real success that is possible.

I remember one time a man came to see me, who felt his position in life was the most menial, the most unsatisfactory that he could possibly have. He had often felt deeply about it. His family, even his children who were now grown up and going to public school, were beginning to comment on it in a manner that hurt him; but the real reason for his sudden outburst was due to an incident that happened that day. The man was a cleaner of sewers in the city. Most of his time was spent underneath the ground, opening the man-holes in the streets and descending and walking in the large curved brick tubing, and he cleaned them where they had been stopped or where a breakage had occurred. He would only come up to eat or maybe once or twice in the morning for a breath of fresh air. He wore the oldest of clothes and had to come home to his wife and children after working in the sewer.

He felt ashamed, but not so much until one evening when he was coming up out of the man-hole near a magnificent home. He saw a well-dressed man go up the path with a doctor's kit in his hand, and hurry to the doorway with a merry smile on his face. And this sewer-cleaner just closed the man-hole after a day's work, and went over to the corner of the house and looked in through the large window, showing a large reception hall, and he saw this man come in, take off his hat and put his satchel on the shelf as though it were the usual place, and sit down at his desk and open the paper. This man had seen the sign "Dr.—" on the door, and so he knew it was the home of a doctor. In a moment the two daughters came in and put their arms around him and kissed him.

The man walked away; he could look no longer. He said to me, "How is it one man can go out and live as he does, and I have to live as I do?" "Are you resentful because you have not the home he has?" "Oh, no, but why must I work at something that is not helpful to humanity and he can go out and do good wherever he goes, and save lives and do good work, and feel that he is one of God's instruments, while I feel as though I am one of His instruments of the lowest type in the world."

I pointed out to him that as far as curing disease and helping the sick and saving lives were concerned, if he was doing his work as properly as it should be done, he would be doing more to protect the health in that community than anything the doctor might do; and that God had it ordained that he should do that work or some similar work for a time as his mission in life. Some one has to do it. Someone in the first place has to build the sewers and others have to keep them clean; and one who is familiar with the work will be put ahead and eventually he will get to another higher place; but all this work has to be done regardless of how menial it is.

You cannot tell whose work is the most important. You cannot tell whether the great four or five thousand Watt lamp on the street corner gives the most illumination, or whether the little pea light at the head of the surgeon's instrument, to guide him in safely cutting, may not be the greater light. Success in life depends upon your contribution to the necessities of the nation or the community on the one hand, and your fulfillment of some Cosmic mission on the other hand. Your success in life depends on doing that which is at hand for you to do, and doing it well. But for those who have not and are seeking such opportunities, there is also this: you cannot find the opening, you cannot find the beginning of the path, until you step forward with the same resolve and determination that, not for yourself alone, not for your own immediate needs, or for your family, but for the benefit of all civilization, you are ready to serve.

If you put yourself in attunement with the Universal laws, the Universal principles, the Universal requirements



and necessities, you will gradually be fitted into the proper place. After all, this world and its laborers are much like one of the large old-fashioned puzzle pictures that was once a perfect picture on wood, and then cut up by a gig-saw into different peculiar shapes, and you find the result is a mass of uneven, unequal, and peculiar shapes of wood. The problem is to turn them into a picture by fitting each one in its proper place. And you will recall, after you worked at the problem, there came a time when it was nearly finished and there was one open gap here and another open gap there and another one somewhere else, and as you looked at it, you would say, "I must look for a piece just that shape. I must not look for a perfect square or a round piece, but one that is cut just the right shape, because it is the only one that will fit into that place." You could have taken any of the other pieces and try them and lay them over the opening, but they would not have fitted in, nor would the pretty picture on the surface have been correct.

There is, in the universe, an open space for each one, but we do not have to go seeking around the world to find it. You can bring that open space into your presence. Your success in life will be when you fit into that proper place; and you can attract success to your life by attracting that open space to you. You must begin, first of all, by making yourself universal in your thinking. You must begin by realizing you are one of God's multitudes and that God did not segregate men into Americans, Germans, French, Italians or Russians, or any other nationality; that He did not segregate them into blacks, reds, greens, and other colors. Those are effects of the climate, of evolution, and conditions that have come upon man since he was created. God did not make Baptists, Presbyterians, Jews, Gentiles, or Roman Catholics, or Rosicrucians. These are things that have come upon us or that we have created. They are artificialities. Nor did God create any of us good and any of us bad, but just different. Nor did God create any of us rich or poor. Thank God all of us come into the world absolutely naked and nude of all material possessions.

My little son said the other day, speaking of some one being born with a gold spoon in his mouth, "Yes, but perhaps if you looked closely, you would find someone else's initials on the spoon."

We are not born with even sexual inequalities, those artificial standards we set up, whereby we said women were of the *weaker* sex. Pooh! Do they show any weakness today in the business world, the professional world, or in colleges and universities? Why, not even in a prizefight ring. Those standards between sexes that used to claim that man had liberties women did not have, went so far in that sort of thing that finally women took all the liberties the men had, and now you have a problem on your hands. Equality is all that God and Nature understand, and until you get into that atmosphere, that attitude of mind, you are lost, because one, two, or three things can happen if you are not of that attitude.

You are either one with a superiority complex that puts an imaginary highhat on your head, or you have an inferiority complex, which is just as bad. I know one woman in Los Angeles who was secretary to a business man, and who was a very capable and excellent secretary, but she had one weakness, and that was an inferiority complex. As fast as her employer's friends became acquainted, and knowing she was so competent and had his confidence, could discuss many of his problems, she would say, "Would you mind telling my employer that you think I am a good secretary? I don't think he thinks so. And would you mind telling me if you see me doing anything wrong so that I can correct it? Would you help me get a promotion?" She believed that any hour of the day her employer would discharge her for incompetence. On the other hand, he would try to show her and tell her that her work was good, but every time he opened his mouth to compliment her, she thought he was doing it to cover up some blunder she had made. She was ready for a fall, just like the one with the superiority complex. They are both ready for a fall. Equality—that does not mean you can go around and say, "I am as good as anybody else," but simply say, "I am like others, with my

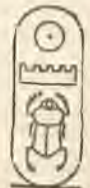
good spots and my bad spots. I am a brother, and all of us are brothers and sisters," and say it with sincerity. Do not go out and start to form a universal brotherhood, as the world is not ready for that. But for your own sake, if you get into a position where you begin to realize that all beings are equal, then all effort and all labor will be equal, and if there are any inequalities, man has created them. Even the depression was created by you—you representing mankind. God did not create these conditions. These inequalities are going to be rapidly changed, but to the man or woman who takes advantage of this now, success will be attracted. As soon as you can, put yourself in a position of the Universal man, the Universal woman and say, "There is a mission for me; my pride, my social position, the things I have tried to maintain on an artificial basis, must be wiped away, and a new beginning made. I must see what God wants me to do and accept it temporarily as a stepping stone!"

The moment you start to attune yourself with this Universal attitude and do not look upon your sorrow, your grief, your wants, your deprivations, as a personal thing, as an individualistic thing—the moment you change your attitude and become universal—that moment you will begin to attract your success—the success that is to be yours in life. From that moment you will open the flood gates of Cosmic inspiration. You will find your mind being cleared of all of the old cobwebs like a garrett is cleared of them. You will find the window panes of your conscience being cleared so that a new vision comes in. You will find your ears, the ears of your soul, are becoming open, and you can hear messages when you are in meditation or concentration that you never heard before. You will find you are understanding things; but what is even better, you will find you are being kept and led away from conditions that should not exist in your life. You will find things will begin to change by being more favorable.

I am not preaching something from Holy Scripture alone. I am not telling you something that is purely philoso-

phical. I am telling you something thousands of persons in every community of this country have tested during the last three years especially, and for many thousands generally, and have found to be true. You know and I know, and it is no use for one of you doubters or skeptics sitting in this hall tonight to say it is not true, for it is, when I say to you, "There is an Invisible Empire in this world today, composed of men and women who are rapidly going toward the success they want, and they are following some definite law." You may challenge my words, if you wish, but the Empire exists just the same. There are men and women that you have pointed out, yourself, Mr. Skeptic, or Mr. Doubter, and you have nudged your wife and said, "Look at Mr.—. There is something strange about him." It is so easy when you don't understand to attribute it to something strange. You may say, "There is something different about that man. Nothing seems to upset him. He has not the most important position, and yet he was not laid off with the others. Look at this man, fifty-eight years old and still active. Look at this woman whose husband passed away suddenly, and who had not been left much money, nor has she many friends, yet she is supporting herself and her baby. Things are just coming her way. Hummm, I can't understand it!" Ah, yes, but there are other who know.

It is the same with two men in the same line of business, and who even copy each other's advertisements in the paper; they get up at 6:00 to see each other's window displays for fear the other has reduced his prices, and they get some friends on the newspaper to tip them off so that they can announce the same prices as the other; and one gets the business and the other does not. One says, "There is something darn funny about that!" Yet you come here and say that you doubt if there is any mystical, Cosmic law involved. Then stand up and tell me what it is. All you can say is, "There is something funny." You do not understand. Why don't you take our word for it for a little while and try it? I will tell you why skeptics don't try it. It is be-

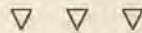


cause of their own vanity. They say, "I can't believe anything outside of man's own mind can influence his life and his business." Do you know what he means by that? He doesn't mean what the words actually say. He really means, "I don't believe there is another fellow living that knows as much about me as I know about myself. My mind is as good as anybody else's!" He will tell you he never went beyond the high school because he never needed to go to college, and he says tonight, "That fellow lecturing up there doesn't know what he is talking about!"

Our Invisible Empire is an empire of live beings who rub shoulders with you day after day and hour after hour, willing and ready to help, and show you life's secrets, the laws of happiness, the powers of it, but we can not stand on the street corner and give it to you. You cannot buy it with money. We do not have a bit of knowledge that you

can buy for five cents or five million dollars.

It is not a matter of religion, creed, or theological doctrines, but Universal laws—the same laws that guide trees in growing, the same laws that make the poppies that I had in my office close up every day at 5:00, and not open until I came in the morning and raised the curtain, even though I sometimes did not come until 10:00; the same law that makes the grass grow. These laws are not religious, but Divine Laws, because God invented them. Electric lamps are Divine things; the floor and the bench you are sitting on, and the sounds of my voice that convey meaning to you, are all Divine because God made them; but the laws I am speaking of are also common-sense, Universal laws. The quicker you get into harmony with these Universal laws, the quicker will your life change and be in harmony.



Sanctum Musings

(Continued from Page 221)

consciousness and the physical organs may lose their form, but the energy from which they are composed is never destroyed, then consciousness or soul is also immortal, immutable. The energy forming the elements of man's body is indestructible, immutable, contends the skeptic. Then consciousness which he contends is merely a higher form of manifestation of this same energy is not destroyed, but returns to its source—immortality then is absolutely proved by the skeptic's contentions.

As to whether that consciousness when returning to its primary source retains the virtue of self realization or

memory of existence and will or will not return to a body—here we enter into creeds, philosophies and opinions that conclude common agreement on the subject. If the skeptic, however, comprehends and accepts the fundamentals such as briefly discussed above, the path that he then chooses to follow is immaterial. As -ologies and -isms must first of necessity be built upon realities, the superstructures, the elaborate sects, doctrines, methods of presentation, may tumble time after time, and divide themselves with each fall, but these foundations remain unshaken—fact and faith are an undefeatable combination.



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