

The
ROSICRUCIAN
DIGEST



NOVEMBER
1931

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The Rosicrucian Digest



Covers the World

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



The
THOUGHT OF THE MONTH
 LOVE AND THANKSGIVING

By THE EMPEROR



ALTHOUGH love may be humanly expressed and humanly centered, it is unquestionably a divine emotion. At least it is the most divine, the most supremely infinite, of all the emotions which surge through human consciousness.

Love in its fullness and perfection is the ultimate gift of God to the essential dignities of man. It was the final, distinguishing benediction upon God's last and greatest creation. Love is that which made of animistic man an image of his Creator and made him unique in the universe.

It is love which constitutes the eternal, immortal relationship of man with God.

In lower species of the animal kingdom we find the emotions of adoration, or affection, or appreciative evaluation. But, these do not approach in essence or affect the emotion of love found in the human consciousness.

The dog, the horse, and other animals of evolved domestic emotions, may manifest high degrees of sympathy, appreciation, loyalty and companionable friendship. These emotions proceed from elementary reasoning or finite impulses.

Love proceeds from Cosmic intuition, from infinite inspiration, and is seldom agreeable with and never the offspring of finite reasoning.

Love is creative. It grows through expression. It cannot expend nor consume itself. Love begets love; it seeks its own power everywhere and enhances itself in its devotion.

Love is reactive. It perfects the being of the lover as the lover raises the ideal of his love. A love for and of the beautiful brings the beautiful into greater realization. A love of the nobility of life brings nobility into experience. A love of the spiritual values—in human and universal contacts—brings the values of the spiritual to our understanding.

Love is the limitless power by which man can rule the destiny of his life, and it is the same power by which God rules the destiny of His universe.

As man increases in love he increases the attunement with God, for love is the essence of God in man.

We have much to be thankful for, every day and every hour of our lives. Life itself is a rich blessing only because of the heritage of love.

Ill health and disease of the human body are cleansed away by the surging power of infinite love, when it is permitted to fill the human consciousness and mind. Disease grows when love is suppressed. Sin, sorrow and disaster follow in the wake of unexpressed love.

What is true of the physical body is true of the political body. As with man, so with nations, Love is always positive, never neutral. The absence of love permits hatred, envy, jealousy and selfishness to manifest.

Disaster comes to nations of peoples in proportion as love is suppressed. Love cannot be confined and be true. Self satisfaction and contentment are self conceits. They express a false love and engender selfishness. Lack of appreciation is a denial of love's expression. Failure to give thanks is a retraction of love's power.

The expression of thankfulness widens the horizon of receptivity. Such is the law of reciprocity, the law of compensation. Thankfulness is an impulse of love. A prayer of thankfulness is an expanding extension of consciousness. It brings the soul of man closer to God and quickens the love in the hearts of others.

The surest way to bring peace and happiness into the consciousness of a nation is to foster thankfulness for the blessings at hand. The quickest way to bring prosperity and contentment into the affairs of a people is to send forth an abundance of love toward all of God's beings.

Let our thankfulness be expressed every day, not merely on one appointed day of the year. Let our love for all beings of all nations express itself as boundlessly as appears this great ocean upon which I am moving from the old world to the new, feeling secure in the universal love of Him who created the seas and the many lands beyond.

The world is ill at this moment. Its physical and political body is out of harmony. Pain and sorrow, as well as misfortune are manifest in all the lands I have just traversed, but love can conquer the inharmony—true love, universal, unbiased, unpolluted by racial distinctions.

Give thanks for Life, for Light, for Love. Let your love brighten your heart and the heart of others. Surround yourself with a widening aura of love and dispel the shadows of gloom and depression.

A universal law will bring to all beings the true desires of their hearts.

The law is within you!
Love is the Law!



Did Jesus Concentrate?

WAS IT A PSYCHOLOGICAL OR DIVINE PRINCIPLE WHICH HE USED?

By FRA. ALFRED B. HURLEY, D. D.



OR years I have examined the various and numerous books dealing with the miracles of healing performed by Jesus, and I have reviewed all of the analytical studies of His life during my theological training,

and I never found a satisfactory explanation of His divine healing until I became thoroughly acquainted with the Rosicrucian teachings.

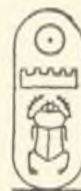
Now I am not surprised at the references I found in my early theological researches to the effect that the ancient Rosicrucians were true disciples of Jesus.

I understand now, also, why there are so many hidden Christian symbols in the complete symbolism of Rosicrucianism.

Much is said and written these days about the "secret art" of concentration. Pseudo processes of every conceivable kind are offered to the public as infallible *Keys* for the cure of every abnormal condition.

Emphasis is stressed upon the necessity of concentrating one's mind upon the *center* of the cause or cure, whether mental, physical, financial or social.

By implication one is led to believe that by the mere concentration of mental conceptivity a radiation of some strange or magical power will transmute the undesirable into the desirable.



Such a conclusion presumes the natural possession by every human being of a fully developed, fully active, highly efficient divine power associated with mind consciousness.

It is in this conclusion that the greatest error of metaphysics is made by the casual student of divine healing.

Assuming that each human being does possess a portion of the divine essence which is creative and curative, it is certainly not a part of the human will of man and confined within the limit of his mental concentration. One may concentrate the mind's attention, and center its awareness at a selected point without automatically focalizing any associated power.

The artist who concentrates his attention upon the delicate formation of one eye of the sitter before him, the musician who centers his mind upon the vibrations of one violin string while tuning it, and the chemist who focalizes his consciousness upon the one crystal of mineral beneath his microscope, do not transmit any kinetic power to the point of attention merely as a result of concentration.

The divine power of healing is an essentially subtle energy disassociated with any other energy of the body. It is in all beings, unquickened and undeveloped until divine attunement and divine preparedness are realized. Such attunement and preparation require contemplation, study, practice, and prayer. Here is where the Rosicrucians of both ancient and modern times held the only "secret key" that could be rightfully called a *key* at all.

The development of this divine power proceeds slowly but manifestly sure, day by day, when the student, the adept, places himself in the hands of the Cosmic laws and lives a life of regeneration. By this I mean a life of continuous desire to be purged of all weaknesses and all dross.

By practice the adept, even in the early lessons, learns the use of this great power within him and comes to recognize its separateness from the mortal mind and human consciousness. He finds that this healing power easily rises within him to a high degree of potency when it is needed, and is in no wise always "on tap" whenever the mind centers its attention on any condition.

Jesus was possessed of this healing power to a remarkable degree—a unique degree. Countless periods of development had brought it to the highest pinnacle of potency. His experience and wisdom had taught him its efficiency and the manner of applying it in accordance with Cosmic law.

In all His healing work He made no preparatory gestures, assumed no pose and required no other condition than *faith expressed*. Then, without concentration of mind, he instantly focalized the healing power within Him, usually by means of the touch of His fingers or hand, and the power was explosively transmitted.

His methods required no long or short concentration of mind upon the ill person, near or far. There were no periods of mutual attunement, no getting *en rapport*, no request for cooperation. He merely commanded: Arise! Seek! Cast thy nets! Go! Walk!

Depending upon any power of concentrated attention is depending upon mortal energy possessed by the mortal mind—and this is merely trusting to finite powers to accomplish miracles. It is resting upon a sandy foundation instead of standing firmly on the solid rock of Christ power.

The Rosicrucians point out all this very clearly but guardedly in their teachings and in this they are truly fulfilling their ancient obligations as true Christian disciples.

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If you are within listening range of Radio Station KNX, the paramount station in Hollywood, tune in to the unusual mystical radio program broadcast by the Rosicrucian Brotherhood, AMORC. The program is broadcast every Wednesday evening from 7:15 to 7:45 P.M. Pacific Coast Standard Time. Have your friends and acquaintances tune in or listen with you to this unique program.

**The
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1931**

Six hundred seventy-six



Capital Punishment

By GORDON A. GLENNIE, F.R.C.



DURING the Rosicrucian Convention this year a reference was made to practically every known phase of human evolution. Many of the subjects brought into the limelight were not of common interest to the masses even though they form an integral part of life. But we do not necessarily have to familiarize ourselves with every phase of evolution in order to comprehend the wisdom in some of our motives. For this reason we can discuss certain subjects of vital importance and not become involved in mysterious technicalities.

The controversial problem of capital punishment, which has raged for years in all civilized countries, is slowly being solved, but not without severe conflicts and uncertainty. There are two definitely defined groups of laws which we must obey, viz., the laws of God, or Divine Creation, and the laws of man. It is within the latter group that our difficulties lay, because the laws of man are not always based upon the fundamentals of Divine Creation.

Briefly, the question of capital punishment as it is considered today, is twofold. First, shall we continue the practice of capital punishment? Second, if not, what effect will its abolition have upon society and crime. We all appreciate that society must be protected against the sufferings entailed by those who violate the law, but a totally different principle is involved when we proceed to effect protection by means of capital punishment. The controversy

appears to be concerned only with the value of capital punishment as a remedy for crime, and does not fully consider the act of capital punishment itself.

"God breathed into man's nostrils the breath of life, and man became a living soul." This is the greatest gift that ever was or ever will be given to mankind, therefore, on what grounds has any man, or body of men, the right to demand a life in payment for anything? Neither science nor religion can offer the vaguest justification for the act of capital punishment, and the fact that a person takes, or causes to be taken, the life of another does not vest any man with authority to claim another life as compensation for the act. The only authority which can be exercised among men is in the direction of their actions to insure the preservation and development of the race. Beyond this we have no license. We must fulfill the divine laws of creation by applying the principles of divine love, and there is no divine love in the act of capital punishment.

In protecting society against crime we must, as in anything else, study the principles of the remedy we would apply. It is futile to commit one sin in order to adjust another, for by so doing we are merely adding to the karmic obligations already incurred. Capital punishment is neither a law nor a cure. It is but a temporary expedient devised by man to prevent crime by fear rather than by love. Everything in the material world is of a temporary nature except the fundamental laws of creation with which we must abide, and these laws are not fulfilled by adopting temporary expedients.



The law of karma provides that we make our own compensations to adjust the error of our ways, and we have no right to obstruct the law by taking life. If we demand the life of a person as a retribution for an error, how can that person learn his lesson and fulfill his karmic debt? The people responsible for demanding that life commit a further sin by deliberately interfering with the operation of karmic laws. And that additional sin has also to be adjusted.

Mankind has gone through numerous stages of development until it has reached the point now personified in the twentieth century. Many laws have been enacted and ultimately revoked in favour of laws more in keeping with the divine scheme of life. With the aid of these laws society has gradually advanced to a higher plane of living, though we still carry with us the shades of certain primitive customs which are very uncomplimentary to a civilized community. It is not an honour to any nation or race that we should revert to cowardice in order to preserve life.

Realizing then that capital punishment is in direct opposition to the principles of Divine Creation, we are compelled to devise other means for protecting society. Once we become cognizant of a law and its workings we accept full responsibility for errors committed against that law. This, of course, does not relieve us of the need for instituting other forms of punishment. It is unfortunate that such measures are necessary because it means endeavouring to prevent crime through fear instead of education and love. Mankind has not yet learned to master the passions which are a menace to the safety of others, therefore they must be restrained until the body and mind coordinate to a mutual existence.

It is not the object of this discourse to deal with the details of an alternative for capital punishment which, as we can see, is diabolically opposed to the laws of God. Offenders of the law must be removed from society and treated in a manner which will show them the folly of their ways. In past generations numerous methods, apart from capital punishment, have been devised for dealing with social offenders. A revival of some of these methods would be far more constructive as a means of reforming transgressors than is the present practice of capital punishment. They would at least grant the guilty person the privilege of adjusting himself with the world, and would be more in keeping with the purpose of living.

In any event, capital punishment will never cultivate crime. To uplift the individual powers of man we must cultivate and apply laws of a higher nature than those already in use. The world is a theater of motion, and its eternal duration impels us to always visualize at least one phase of existence which is superior to that in which we now live. While there are many nations still enforcing capital punishment we should, in passing, pay tribute to those countries and states which have abolished this heinous practice. Their precedent should be a profitable example to others, because the faith that is placed in mankind is productive of greater results than domination by fear.

The creative powers of fear are our greatest obstacles. We cannot expect any plan to succeed if we anchor its virtues with a distrust in the actions of our fellow men. Herein lies one of the vital principles of right living, and with our immortal faculty of reason we have the privilege of choosing the path we shall take.

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Six hundred seventy-eight



Following The Law

By FRATER JAMES E. MORRIS



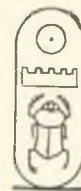
THE other day I was amused to read a news item which stated that during the very hot spell of temperature that spread throughout the middle western States some eggs lying in a nest in the bright sunlight hatched without the mother hen giving to them the warmth of her body.

The story is naturally accepted as true because it is typical of some of the laws of nature. There are those, of course, who believed that eggs would hatch only when in contact with the warmth and magnetism of the mother hen. They seemed to feel that there was some subtle influence in the mother's contact with the eggs that had an important bearing upon the hatching process. But it was discovered that other animals than hens could hatch the eggs that gave birth to chickens and finally the experiments with incubators revealed to us that the Cosmic laws of nature simply prescribed a certain degree and amount of warmth for the hatching and did not prescribe anything like the magnetic power of the mother, as many supposed. This being so there is no reason why the proper degree of sun heat would not hatch some eggs.

The important thing to note is that the Cosmic has established a certain law in regard to the hatching of eggs, the same as it has in connection with every other natural process in the universe. When the hen complies with these laws of the Cosmic the result is

an egg which can be hatched and if the Cosmic laws are further obeyed, either consciously or unconsciously, the hatching will proceed in a normal manner. It is doubtful if the Cosmic ever had in mind that the eggs had to be placed in a certain kind of straw, or in a nest elevated at a certain height, or in a certain location. It is also doubtful whether the Cosmic decreed that the mother hen should sit upon these eggs in a certain manner or not. But the Cosmic did decree that a certain degree of temperature of a certain quality or nature should surround the eggs for a certain length of time. If the mother hen consciously or unconsciously obeys certain laws and leaves her eggs where the law of temperature can prevail the Cosmic principles will be carried out. If the mother hen violates these laws by depositing her eggs in a cool cellar or in a refrigeration plant, there will be no hatching.

I am reminded of the many marvelous ways in which animals of all degrees of intelligence comply with certain Cosmic laws. I remember when I was a youngster that I took my young fox terrier to a lake in Central Park, New York, and forced him into the water to see if he would swim. He did not like getting his feet wet and ran out of the water. At last I was inconsiderate enough to take him and throw him bodily into the center of the lake. I knew that he would have to sink or swim but I was counting on some form of intelligence to come to his rescue. And he did swim! He reached my side quicker than I expected and gave me the benefit of his shaking until I looked



as though I had been thrown in the water too. Call it instinct, if you will, but it certainly was an innate, divine intelligence no matter what other label you put upon it. The little birds here on the trees at Rosicrucian Park who have special shelters and places for their nests are constantly pushing a little creature of their own hatching off the edge of the wood or off the edge of the limb and plunging it into space just as I plunged the little dog into the water. Cosmic intelligence again comes to its rescue and it flies.

Scientists and other busy bodies who are trying to take the soul out of man and God out of the universe try to explain the bird's flying and the dog's swimming by saying that it is a mechanical result of a re-action or a certain stimuli mechanically produced, etc., etc. The more you read of their explanations the more you go round and round and round in a circle. If you find that you want to get off that circle and get somewhere else in your explanation you have to find yourself in the center of the circle and there you find God. I have no patience with these scientific explanations which are now being labeled "The Mechanics of Life."

I have seen the frog's legs touched with an electric needle and I have seen them jerk in response to this stimulation when there was no brain attached to the leg. It doesn't prove anything in the ultimate for, regardless of whether there was any brain attached to the leg, there was still mind in the leg, and mind is Cosmic consciousness and Cosmic consciousness is God.

What I intended to say, however, was that man is the one grand, sublime, egotistical being who thinks that he can willfully and arbitrarily defend himself against the so-called instincts of the divine mind and do as he pleases whenever he cares to do so. If he is thrown into the water as was the little dog, and instead of yielding to the next impulse that unquestionably is urged upon him by the Cosmic mind, he prefers to substitute his marvelous, mighty, individual reasoning power as superior to

instinct, he will more than likely sink in the lake while he is trying to figure out whether God intended him to get wet or whether it was the evil doing of some personal enemy. And whenever man plans to substitute something of his own creation in place of a *primitive instinct*, as he likes to call that which he has not evolved, he either sinks or goes the wrong way into oblivion.

Man, with his wonderful thinking, drinks concoctions called medicine that animals would no more take into their system than try to hang themselves on a rope, and, incidentally, that is also another one of man's wonderful inventions. We think that when we are ill and nature is trying to force us to give up work and lie down and rest and give her a chance, that we will be showing weakness of character or a yielding to some primitive instinct, and we boast that we are going to keep in our shoes and on our feet until we drop, and usually those who have taken this spirit never have an opportunity to explain to the undertaker their wonderful, pet theory.

From the time we arise in the morning until we go to bed at night we are commanders, captains, generals, colonels, lieutenants, and privates in a great personal battle between Cosmic urge and our own wilful and malicious misconceptions. We call ourselves victors when we win out in an argument and blame the devil when we do not. We are quite convinced that things we reason over and decide upon must be worthy of our acceptance because we have created the conclusion.

Cooperation with law means yielding to law and yielding to law means submitting to Cosmic impulses with the same or more willingness that we show in submitting to the laws of the courts of this land.

Listen to the still small voice within and let the Cosmic urges tempt you to yield from time to time and submit to their superior judgment and you will find that you are making fewer mistakes and becoming more happy than you have been at any time in your life.



DR. H. SPENCER LEWIS, F.R.C.
*Imperator of the Rosicrucian Order
for North America*

The . . . Pass Word



CHARLES DANA DEAN, F.R.C.
Grand Master

The Rosicrucian Forum is the password that gives thousands of Rosicrucian members entree into the special conferences and interesting discussions at the Grand Lodge in San Jose. Every other month the Rosicrucian Forum brings to the homes of its Rosicrucian readers a personal contact with the officers of the staff that could not be established otherwise. Page after page of the Forum contains fascinating discussions on the principles of the teachings, just as they are dictated in answer to questions directed to the staff. The conferences about the teachings that are held in the Supreme Temple are BROUGHT TO YOU in the pages of the Rosicrucian Forum.



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A. LEON BATCHELOR, F.R.C.
*Director of the Departments
of Correspondence*

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DR. ARTHUR B. BELL, F.R.C.
*Director of the Welfare Department
and Chief of the Cultural
Department Staff*

◆
**Rosicrucian
Forum**
San Jose, California, U.S.A.



THE COLONNADED TEMPLE OF LUXOR

Through these canyons of stone in ages gone by silently moved a procession of adepts and Neophytes. This enormous structure is constructed in the form of a cross. Photo by Rosicrucian tour party initiated here in 1928 with ancient ritual. Member of party may be seen in photo.

NOTE:—It is suggested that photo be framed. Compliments of "Rosicrucian Digest."



Comparative Religions

By BRO. GORDON P. LANGDON



AS WE study the pages of sacred history particularly, or of ancient history in general, we cannot fail to be deeply impressed with the fact that religious ideas are continuous.

The word communicable or contagious might be more truly descriptive of this condition, for history reveals that as a religion disintegrates, or a part of its followers separate for the purpose of free and improved worship, the substance of that faith is maintained and new tenets added by leaders, whose divine inspiration and mystic revelations enable them to interpret our evolving progress.

The word religion is a very broad one, capable of being interpreted in almost infinite gradations. It may be anything from an outward form, prompted by ignorance or fear, to a deep manifestation of piety.

Many persons in a manner of embarrassment, deny or conceal any evidence of religious feeling or expression; others, even though they may be gaining a livelihood through menial labors, maintain a high and almost continuous *Spiritual attunement*.

If at all orthodox in our religious conceptions, we of the Christian faith are liable to regard the Biblical records of events, as being original, complete and without parallel. Investigation, however, reveals that other religions, with ancient and impressive reputations and with millions of sincere followers, have in earlier years observed or ex-

perienced and have recorded Divine manifestations analogous to the principal events recorded in the Bible.

We should be appreciative of the privilege of having been born and educated amid the enlightenments of Christianity, but co-incidentally, let us not deprecate the good that is fundamental in all other religious teachings, remembering that they were suitable for the time and place in which they originated and helpful to the people of that day.

Our religions, as our language, morals and social customs, are inherited ideas and ought not to be regarded as too sacred for investigation and for improvement. We take too often the attitude that if our ancestors held certain tenets to be true, it might be sacrilegious and unfaithful to their memories, if we were to dare to seek further light. In this attitude we are as we used to be in political affiliations or as we are in our civic pride and our booster clubs; that is, we become so saturated with the feeling of superiority of that which we believe and are boasting that it is almost impossible for us to pause, be impartial, and realize that a thing or idea which some other group of citizens or savants represents may be equally or more valuable and well established.

We are sincere, therefore, probably justified in our present various interpretations of Deity and in the diverse ways in which we perform our spiritual and material acts of homage and devotion. Yet it is almost certain that our present forms of popular Christianity,



go far wide of the mark in their efforts to interpret and to express the Absolute Truth of Being. I sometimes feel that the dogmatic forms maintained by the churches, throughout the ages, are acceptable, even desirable to us, as substitutes for the real teachings of Love, Humility, and Abstinence, as proclaimed by the inspired leaders of our several religious faiths, because observance of these exoteric forms serves as an alibi to the human conscience, when we fail in more perfect and complete conformity to Cosmic Laws.

The text of the Holy Bible in the hands of early theologians and later reviewers, has taken on errors both of omission and of commission, in that many books were rejected because non-conforming with those selected and in that the interpretations offered to and accepted by the public, have built up false and misleading conceptions that are undoubtedly contrary to the thoughts of the original writers. For example: Rosicrucians find, through careful searching of the records of the Essene Brotherhood, that at or near the close of the earthly careers of Guatama Buddha, Zoroaster and perhaps a score of other highly evolved mystics and Spiritual leaders, the Spiritual or Divine Bodies separated from the physical forms and in a manner like unto the ascension of that of the Christ, returned to God. Surely our present day ministers and teachers are in error in attempting to maintain that the physical body of Jesus rose and disappeared into the clouds at the time of His ascension.

These records also disclose that in times antedating the founding of Christianity, customs similar to our present Christmas practices were in vogue, also that the marvelous idea of the Magi being guided by a star to the birthplace of a divine Leader, had occurred several times previously and that even the Immaculate Conception was not an original event or one difficult for students of Oriental religious training to accept and to understand.

To many adherents of the Christian faith, the Cross symbolizes only the suffering and death of Jesus. To the mystic student of Rosicrucian phil-

osophy, it has other significant meanings. The Cross, in various forms, seems, from remote antiquity, to have been used as a religious symbol, probably antedating any religious system now existing. No fact is better established than the reverence shown to the sign of the Cross in all the ages prior to Christianity and it is a remarkable fact that the Cross is still generally used as a sacred symbol, even among people and in places where the Cross of Calvary is unknown or unrecognized. Archeologists and excavators have found its various forms on coins and on vases, in temples and in palaces, as mute, material evidence of the religious natures of races long past and forgotten and of which very little of real knowledge can ever be obtained.

The Brahmans used the cross within a circle, to typify the happy home of their ancestors, the circle denoting a region of purity and the cross representing a river that divided and watered the four quarters of it. This signification, scarcely modified, appears in the description of the Garden of Eden, Genesis 2, 8 to 15, the four streams being named and located. Retracing in our investigations, to the regions beyond antiquity it is found that the four distinct corner lines of the Egyptian pyramids, resemble and undoubtedly represent a cross and that they refer in legendary description to the topography of the antediluvian world, Atlantis, whose prominent feature was a high mountain with four streams flowing to the cardinal points, rendering the lower plains fertile.

While discussing these ancient origins and their modern significance, it is interesting to examine those concerning gold and silver. Those of you who have not given this some study, may be not a little surprised to learn that these metals were treasured, not for their intrinsic values but as sacred metals for the adornment of their temples, by the worshippers of the Sun and of the Moon. The color of gold resembles that of the Sun's rays while the color of silver approaches that of the pale light of the Moon, and as the Sun was a greater power than the Moon, more to be feared and rever-

enced, so began the relative values of these metals.

It is said that the natives of Peru and of Central America, when attacked by the Spanish conquerors and robbed of their stores of gold and silver and of their temple decorations, could not conceive why the Spanish were so greedy for these metals. Their astonishment is reasonable when we pause and remember that such metals were not suitable for making pots, pans, swords or spears, nor were they more beautiful than glass or the combinations of tin and copper. That these two metals were held sacred and not permitted to be used for manufacture or for commerce, will account for the vast quantities of them found by the early explorers, as the work of accumulating and storing these sacred metals continued from generation to generation. It is thus proven that modern civilization is being greatly influenced by the form of worship of the ancients and that the bankers of today are perpetuating the adoration of the tears wept by the Sun.

Even music, as a part of the form of divine worship, has evolved through the centuries. In primitive religions this form consisted of the uttering of certain vowel sounds or combinations thereof, it being even then known that these had a value of increasing Spiritual attunement. The esoteric student of today is able to use these same and other harmonious sounds to coerce peaceful vibrations and increase attunement with Cosmic forces. Later religious bodies combined these sounds into chants and to these the modern Christian churches have added their ideas, resulting in the present beautiful and elaborate vocal and instrumental parts of the programs of many churches. We can readily agree that modern church music is harmonious and pleasing to the senses of our cultured audiences but we may also suspect that through these elaborations, the original purpose of such sounds has been dissipated, even lost.

A study of the evolution that produced our word *Hallelujah*, as used in song and praise today, is interesting. One look backward into history's vast

storehouse brings us to the Biblical word *Eloi*, meaning God; the second step shows us the word to have been *Allah*, as used in the language of Arabs and Mohammedans to express God, a third step produces the Word *Hayli*, as used by the Incas in praise of the Sun; and a fourth step, which is as far as we can penetrate into antiquity with reasonable accuracy, proves the word to have been *Camac Hya*, the name of a Hindu goddess. Webster records the early English form of our present word to have been *Alleluiah*, thus enabling us more fully to visualize the transformation that this word has undergone.

Numerous other religious customs, words and ideas might be discussed and traced through their metamorphoses and shown to have undergone surprising transformations. Some of you may wonder and ask what benefit can possibly accrue from such investigations and the uncovering of ancient customs. For one thing, this study repeatedly proves that though a religion may be of divine origin, its form and development follow very largely the intellectual growth of its followers.

I wish that more persons might avail themselves of the Rosicrucian literature and peruse its teachings, whereby we are enabled to establish a joyous and consistent attunement with the Cosmic Universe, including all life in its diverse manifestations. Through such study we can gain a high Spiritual perception of these great problems, can brush aside superstitions and by realizing that Nature's laws, Cosmic laws and God's laws are one and the same thing, we throw aside the ideas of fearing punishment and of gaining favors and in a joyous peace and complacency, to which we can each attain, we dare to assert that God is greater than any Religion. Let us each try to develop our imaginative faculty and to expand our conception of God, no longer beholding Him as an enlarged and exalted person with physical characteristics, no longer confining Diety to a place supreme only in the faith that through inheritance or choice we may hold, but rising into the boundless and limitless region of Spiritual compre-



hension, know God as impersonal and immaterial Spirit, penetrating and vitalizing all matter, ever present and available to each of us, the Spiritual part of our own very Beings.

Too long have we believed ourselves to be only physical in our attributes, leaving God way off in the unknown somewhere to mete out favors and punishments, whereas if we care to inquire and dare to investigate the profound mystical characteristics of ourselves, we become convinced that we are truly dual beings, expressing not only physical but Spiritual characteris-

tics. In order that we may accelerate our progress on the path from chaos to Cosmic attunement, we must each individually seek to activate and to revitalize the Spiritual consciousness, which since birth has been suppressed. Be not deceived or discouraged for this, the very Spirit of Life is only dormant, not dead, and when properly awakened and encouraged, it will, like a tiny garden bud in the springtime, unfold and develop into a flower of rare beauty, a treasure of high value, a talent of supreme usefulness.



Rediscoveries

By WALTER LITHERLAND, F.R.C.



IT IS possible that there never was an era when the human quest for knowledge was so active as it is today, and relatively there was possibly never a period when the results were so confusing. From the humblest to the highest, man has intensified his desire to know, and is bent upon satisfying that desire in every direction.

While the advance of science has been tremendous, religion and ethics have come under the searchlight of an awakening mind, and man is determined to no longer take anything for granted, but to find out or prove everything for himself.

The intense concentration of some of the world's strongest mental forces upon the material side of life has given to mankind many more avenues of objective expression—every day almost brings forth some new bauble—and all that remains is to educate man to the necessity of creating more desires in order that his outer life be more complete, or, possibly, that he shall never for one moment pause to relax and consider.

Science points with pride to its great achievements and justly so, yet we must admit that most of its achievements still remain within the domain of matter. Man's apparent mastery over material things or conditions in no way proves that he is any nearer the knowledge of mastery over that supreme force of which matter and all material things are but externalized effects, and this is aptly proved by the consternation of scientific minds which has been occasioned by the latest theory of one of its greatest and most advanced members.

The strangest part of the theory of relativity is the effect upon the whole race, for it at once interests equally the man in the street and the man of science, and the farmer is probably just as well off in his valuation of it as the latter.

To the mystic, however, trained to search beneath the surface and dedicated to become at one with cause, rather than to waste time playing in the realm of effect, the question is: Is the theory of relativity of space something entirely new, or is it in the nature of a rediscovery? Does the mystic have to wait for the unfolding of future events to obtain light upon this much discussed subject, or can he see its answer

in the present and delving backward see it also answered in the past?

The mystic at once discovers that so-called space is synonymous with spirit. He can search back into antiquity and find certain teachings left for his benefit by those who devoted their lives to a desire for higher knowledge, and he finds there the fundamental principle, "As above, so below," that the microcosm is as the macrocosm, and that everything in this universe, whether visible or invisible, is absolutely governed by law and that nothing can become an exception to this law and exist.

Space or spirit is to science its hypothetical ether, while to religions of the past it has been the abode of unknown forces venting their good or bad energies upon helpless mankind.

The theory of the relativity of space has shaken the concepts of science to its very foundations and until science reaches the point where it ceases to have complete faith in the omnipotence of its great god, matter, it can never reach the condition where it is able to perceive the true relation between spirit and matter. As religion has for ages taught man to have faith and belief in an unknown, unknowable, invisible God, so has science believed that the secrets of life were to be found in an intricate and complex study of matter, and the whole fabric of its thought was based upon one fundamental premise, *vis.*, that matter in all its forms, lives and exists by eating up or consuming this hypothetical ether or space; in other words, that this visible, existing world lives by continually eating up this apparently invisible, lifeless, unknowable nothingness, which is termed space. In these respects science and religion are not in conflict, but in perfect agreement. The one strives to satisfy all of man's material needs and any knowledge he might wish to have of the visible world is to be the result of a scientific study of matter; the other endeavors to satisfy man's inner or spiritual needs and any knowledge he might wish to possess regarding the invisible world he is sponsored to accept secondhand. Yet were he to exercise his God given birthright, he would be

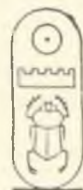
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at one with the latter and relatively much less in the toils of the former!

It has been the accepted belief that when we gaze into so-called space, we are viewing nothing, that so-called space, or spirit, is a vast emptiness, a complete negation, that spirit is nothing in itself but simply just is,—that its existence is solely that we and all matter might use it for our life or existence, that this spirit is continually being eaten up by matter, that matter is continually waging war upon this great emptiness and will ultimately consume it and it will then cease to be. Presumably this warfare waged by matter upon spirit constitutes the life which we are using for our continued existence, and were this warfare to cease for one instant, we would cease to be.

This has long been the premise of science and with these as its tools it fails to see anything workable or any understandable hypothesis in the theory of relativity, which is based upon absolutely the reverse of the beliefs of science, and science cannot or dares not give up the old to comprehend the new, yet we were assured ages ago that new wine cannot be put into new bottles.

Only recently, a weekly illustrated magazine, printed in Europe and having a world wide circulation, devoted several pages to the theory of relativity and its originator, and we noticed that the writer admitted his being at one with science in its inability to comprehend the theory, and confined his remarks to a study of the characteristics and habits of the founder of the theory. In passing, we might say that from a study of the photograph, the promulgator of the theory of relativity would have been equally as great in the field of music as a Wagner, or in art as a Michael Angelo. The countenance reflects kindness, broadmindedness, and, above all, tolerance, and it is safe to say that the motives back of the researches into the realm of relativity have been those to benefit the human race rather than to dominate it. The theory of relativity is that space is continually eating up and consuming matter and is ultimately destined to complete the process.



Instead of space or spirit being nothing, it is in reality ALL. Instead of space having no existence apart from matter, matter not only has no existence apart from spirit but depends upon spirit for its manifestation.

Spirit can exist of itself—matter cannot. This is easily comprehended by the mystic, he knows that spirit is one, matter is many, and that the only certain thing about matter is that it is continually subject to change and destruction of form, whereas spirit is eternal and changeless.

Matter is the child of spirit and without any wish of its own matter is constantly subject to the patterns and impressions of spirit which animates all matter and urges matter ever onward. This we term life or evolution.

An ancient manuscript gives us this precept, "Lo, I formed all things out of myself, yet I remain separate." The mystic comprehends this in its great significance for in time not only will matter be absorbed by spirit but man and his objective mind which he himself created along with its many ramifications, will be reabsorbed into his spiritual state and perfection.

The idea that spirit is in reality all there is appears to many as rank hearsay, yet in the room in which this is written, or will be read, are vibratory waves which not only carry voices and music vibrations of a much higher note which could give to any individual much knowledge pertaining to his true source and real state of being were he but attuned to receive it.

The vibratory waves picked up by the radio and wireless instruments are really of a very coarse nature compared to that which is much higher in the scale of vibrations and is so much finer that the mind cannot comprehend it, but that does not do away with the fact that man has those faculties lying dormant within him, placed there for that very purpose, would he but take the time to develop them.

It has been said that the theory of the relativity of spirit to matter is such that very few minds can comprehend it, and that it is possibly one thousand years ahead of the present generation. To proclaim in view of this that not

only can this theory be understood but that spirit or so-called nothingness can be defined and brought into the realm of the knowable is almost to proclaim oneself to be a fit subject for an insane asylum.

Yet an inner and mystical study of the true nature and real potentialities of man proves conclusively that he is much nearer to being a God than it is good for him to know. The mystic knows that it is the sense of separateness which makes up this complex existence. He lives—in pleasure or sorrow he senses more, feels more, for he is more attuned to the one cause and this not by blind faith but a determined inner growth. This is not negation of being but a merging of non-being into being. While he aims for and desires this accomplishment as the supreme achievement of his own life, he knows that all matter and material life is ultimately destined to achieve the same object, and in fact cannot escape this end.

Right here he has the law of the triangle to draw upon—Spirit, Matter, Form. Spirit extending itself by coarsening vibratory waves into matter, matter manifesting in its myriads of form. Matter, the outer edge of extending spirit which gets coarser as it reaches the extreme limit of distance of its central source, giving us this mundane sphere, this great externalized reflection of spirit with its multitudinous form, amongst which science searches in vain to solve the problem of existence, for here it is impossible to find the keys to life and an understanding of the great creative energy. Spirit is the one—the real, matter the many, the unreal.

The present day supposedly new theory that space comes first and that matter is secondary has been known to the mystics for ages. In the Eastern or Oriental world mystical literature it is clearly believed and stated that matter has no existence of and by itself and the whole world of matter is designated as the great Maya, or Illusion, which binds mankind to the truth of being, and emphatically states that man must seek beyond the confines of mat-

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ter for the truths regarding himself and the relativity of matter to space or spirit. It is fair to say that matter related to spirit bears an equal resemblance to man's objective mind related to his real self. Lest in the study of matter he fails to perceive its cause, which is spirit, and lost and bewildered by the dominance he has given to his objective mind, he is blinded to his spiritual source of perception of which he must find within himself and nowhere else.

Viewing these facts it is easy to see that the theory of relativity is not new but a rediscovery.

As it is the destiny of matter to be reabsorbed into spirit, so it is the destiny of mankind. The ultimate, complete absorption of matter into spirit was understood thousands of years ago under the teaching of Nirvana. Many individuals have spoken and left records of the reaching to the state of Nirvana. What is the meaning of Nirvana but that many becomes the one, the blending of the unreal into the real, nonidentity becoming lost in identity, imperfection becoming perfection, disharmony being lost in harmony, and the whole history of mankind could be written in his attempts to attain this idea which he carries embedded in his own inner nature. Spirit is often spoken of in ancient literature as being the great Father which devours its own children. The mystic perceives the truth of this. Father-Mother spirit, in thee I move or have my being. With a clear conception that space is in reality the all there opens a new world to the student. That space is in reality life or consciousness and he knows that he lives in consciousness and cannot escape it if he would.

It is his endeavor to become at one with that process of reabsorption and in this effort he develops the faculties

of perception, born of the desire to know. He realizes that the theory or truth of Nirvana is vastly different to many views of life and realizes that the mind cannot comprehend that which is greater than its own substance. He readily sees that the reality regarding Nirvana cannot be comprehended by the intellect.

The idea of separateness of individual beings is a man-made conception and applies only to man-made personalities. Beneath these millions of personalities there is but one Soul, segments of which dwell in each man or woman and Nirvana for the individual or the race comprises the understanding that in reality we are all one, a projection of the one Supreme essence. The true mystic recognizes in this his divine Sonship and his aim is to hasten its achievement not for himself but for all. It is in the contemplation of this state of being and his at times being lifted up or raising his consciousness to that state which brings to the mystic that sublime state of ecstasy often spoken of in occult literature. Gone is the sense of separateness and his consciousness is blended into the realm of beauty and perfection.

We have been told that God is no respecter of persons and that the way is open for all. Of one thing we can be more than sure and that is that God will not come down to man—man must raise his consciousness to God's which implies effort and work. Here we can see the common sense and truth of that opening address prior to our Temple work. Brothers and Sisters, we are gathered together for *work* and worship, the former being quite as necessary as the latter and in its accomplishment we will often find that many so-called new truths are in reality old truths dressed up in new garments to meet the requirements of a new age.

ROSICRUCIAN PUBLIC MEETINGS IN SAN JOSE

All of our members and their friends will be glad to learn, I am sure, that starting with the first Sunday of November, November 1, public sessions will be held in the new Francis Bacon Auditorium here at Rosicrucian Park at 7:30 P.M.

In addition to addresses on subjects of interest to all students and thinkers, there will be an unusually attractive Oriental ceremony accompanied by music. **EVERYONE IS INVITED**, whether a member or not. There are no fees; no admission charges. The only obligation is to come and listen. Members are particularly invited to bring their friends. Remember **EVERY SUNDAY NIGHT** at the Francis Bacon Auditorium, Rosicrucian Park, San Jose. The street address is Naglee and Park Avenue, San Jose.





The Symphony of Life

YOU CAN ATTUNE YOURSELF TO THE COSMIC
RHYTHM AND BE HAPPY

By THE IMPERATOR

(Written in the Italian Alps, at Cortina)



UT two days ago, in the colorful enclosure of St. Mark's Square, surrounded by the canals of Venice, I spent two delightful hours listening to the municipal band and orchestra, playing classical and operatic selections, while thousands of humans from all parts of the world sat or stood in silence, illuminated by a glorious moon picturesquely moving across a typically Eastern cloud-dotted sky.

As the sixty-four highly trained and selected Italian musicians played American, German, French, Italian and other national compositions, with equal enthusiasm and unbiased rendition of the composers' emotions, I detected again the very definite rhythmic beat of the universal cycle of life's pulsations. In time with the um-um of the base violas, the boo-boo of the base horns, and the tum-tum of the big metal drums, I could hear the lap-lap of the water against the sides of the hundreds of gondolas rocking idly at the steps of the Piazza of the Square. As though unconsciously attuning with these metronomic beats, the gondoliers, in listless pose on the rear of their decorated boats, nodded their heads or tapped their toes on the decks.

Around me were men and women of all walks of life, of all nations, and of all ages and degrees of culture, from the wealthy American tourist, ever seeking new thrills and ever bored by

anything once heard or seen elsewhere, to the little Italian bootblack, sitting on his box, with his head sticking out between the limbs of those standing around him.

All seemed to be lost in the sound-castles and picture-world created by the music, as though held in mental and spiritual suspension between this world of *things* and a higher one of *hopes*. None seemed to be conscious of those near by. The poor man who had stopped awhile in his night-time delivery service and had lifted the big basket of tomatoes from his head, now sat on the edge of it, his rough and wrinkled hands folded across his torn and dirty sweater, while his spiritualized eyes were lifted heavenward in concentration. His uncombed hair flopped from side to side as his head unconsciously rocked in response to that same fundamental beat of *time*—the rhythm of music.

All differences in social, financial, physical, racial and religious distinctions were neutralized by the blended attunement to that which was not the melody, not the theme, not the harmony, but the symphony of life's rhythm.

The following evening the Grand Canal of Venice was alive with music again, for it was the occasion of the annual carnival. Large, decorated floats vied with one another in presenting the carefully prepared programs of song and music rendered by soloists of international fame, choirs, choral societies, operatic companies, bands and orchestras.

With thousands of lantern-covered gondolas trailing these gorgeous floats for hours, packed so closely together that one could safely cross the wide canal by stepping from one to the other, there were fifty thousand persons of every country and national dress floating in rocking boats which seemed to keep time with the beat notes of the music and song. For long hours, far into the morning, the minds and souls of these persons were enchanted by the mystic power of the fundamental pulse of all music.

Tonight, far up in the snow-covered peaks of the Alps, I have been sitting on a little balcony outside the window of my lofty room, sending out my thought-self to the Cathedral of the Soul. I have centered my gaze upon the deep, dark, open space between the many clouds whose edges are silvered by the light of the moon, as is the snow on the peaks of those high points of the Dolomites, which seem to lift their noble crests right up to the ethereal spires of the Cathedral.

Here I have made perfect contact with the Cosmic Choir and Divine Music of the Spheres and, in attunement with our thousands of members in many lands, have been lost in the spell of the Peace and Power of this heavenly temple.

And, again, I became conscious of the rhythmic beats in the Cosmic music, even though this music was more simple and grand than any that emanates from the earth.

And so, I sit here, now, and ponder.

High above the level of the waters of the earth, my darkened room, lighted only by a small lamp on my writing table and the moon beams that form silver patches on the floor, I feel that I can see from this six-thousand-foot height the rest of the world spread out before me, as though viewing it from another planet.

As I contemplate the nations of peoples scattered over the lands of this earth, I am drawn, mentally and spiritually, in contact with them. As I contact each race of people I hear their music, I sense their rhythm of motion, and their synchronized pulse beats of divine emotion.

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First I reach out to my own land far across the mountains, plains and ocean. I come in contact with noon-time services in Grace Church in New York. The magnificent organ is sending forth the old-time tunes of Christian song, while hundreds of tired business men and women sit in reverential silence and worship, seeking contact with God through the mysterious power of the harmonies of sound. There is peace, hope, and love there—and God is revealed to them in His one channel of attunement.

I pass on westward and find myself drawn to the upper floor of an old building. It is just past sunset of Friday there, though where I have my physical body, it is early Saturday evening. In this old building I hear strange harmonies. A hundred men, standing with covered heads and facing a few others in embroidered robes, are swaying from side to side while they chant, religiously and devotedly. They, too, are seeking contact with God—and use the only method they know. This may be Jewish, it may be the typical and truly orthodox Synagogue service; the harmony and movement of the chant may be distinctly different from the Christian music I heard a few moments ago, but there are the same pulsing notes of universal rhythm.

I wonder where such chanting and swaying of bodies might be duplicated; and, as I contemplate, I find myself passing over other lands and seas and drawn to a wooded section adjoining a desert in Eastern Africa. It is nighttime, the moon is high and its light makes the desert sand look like the surface of a lake. In the shadows of the wood strange lights are moving about with well-timed regularity, and now I hear the beating of the tum, tum, tum, accompanied by the production of soft notes in quarter-values of the musical scale.

I reach down and place my consciousness in attunement with the strange men and women, I find assembled around an open space in the wild shrubbery. In the center of this sand and stone-covered area there rises a crudely carved altar upon which a fire burns, and over this, supported by water-soaked sticks, lies the body of an



animal, now unconscious and slowly scorching from the heat.

Around this altar, in a large rotating circle, are a hundred or more men, women, and children, dark skinned, slightly clothed, but highly decorated with paint and ornaments. They are dancing, swaying their bodies, and periodically extending their hands toward the burning sacrifice. Back in the deeper shadows are seated seven men with huge kettle drums formed of skins stretched over hollowed tree stumps, and strange flutes made of bamboo. Some of the dancers are chanting while others carry flaming torches.

The tum, tum, tum, of the drums again present the rhythmic pulsations of the universe, for they are identical with those I have heard in many lands and in hundreds of forms of music.

These people are seeking contact with God, through the only method ever revealed to them—the rhythm of music and chant.

I pass eastward and soon find myself in the center of a sunrise ceremony along the banks of the Nile, in that ancient—and little modernized—section known as the Fayoum.

In the golden and purple shadows of an old temple a group of native Egyptians, in white robes with red sashes, is standing with faces turned toward the rising sun, and arms extended horizontally. Near them are kneeling a number of young men, beating their hands upon small skin-covered vessels or blowing through long pipes, while the standing figures rhythmically bow to the sun and chant.

Weird music and song, indeed, but still the tum, tum, tum of the action of life helps them to worship God, in the only manner they have found efficient.

Again my consciousness is attracted toward another section of this continent of darkness. Instantly I find myself in touch with a group of very primitive people near the southern extremity of the Sahara Desert. I see a great number of women—large, coarse, wild in action, and heavily dressed in colored silks, cotton and wool, with many beads and ornaments—standing in a large circle around a vessel of steaming water. They are rhythmically

swaying and bowing, the while singing and chanting in extremely high-pitched notes, producing at times blood-curdling shrieks which seem to reach my very soul. Back of them in the shadows of the crude tents, which they have constructed through their continuous pilferings from unfortunate caravans, stand the men of this desert tribe, silent, disfranchised and belittled, while close to the steaming vessel squats a young woman playing a "m'zad," a one-string instrument. There is no real melody, no bewitching tune, but there is *movement* and *progression* in her playing, and there is the eternal rhythmic beat of time, the accented note with definite periodicity that controls the swaying of these women of the Tuareg Camp of the Sahara and lifts their spiritual beings out of this primitive environment to attunement with the Cosmic, bringing them closer to the only divine consciousness they know—an unnamed and un-nameable God.

As I ponder over this primitive sight in the wilds of a continent of darkness, and speculate upon the mystical significance of the steam arising from the vessel, I recall the spiritual import of fire and water, smoke and vapor, in association with music and chant. Are these uneducated, unevolved, uncivilized people, of no definite race or nation, so primitive in their spiritual awakening? Are there not millions of so-called civilized and cultured men and women practicing precisely the same ritual in more enlightened lands?

As if in answer to my question, I am drawn to a place far north. I seem to pass along the Nile, across a part of the Mediterranean Sea and then to fertile valleys and hills. I descend to a little village—centuries old in its contact with culture, and now bathed in the golden light of a rising sun. At the side of a small hill I see a long procession of men, young and old, moving forward, two by two, in rhythmic swaying and chanting. Most of them are in black robes while the leaders of the procession are elaborately robed and gowned in colored and embroidered silks, with gorgeous head coverings and trailing capes. Younger men, in white, precede them, carrying vessels

from which perfumed smoke emerges, while the vessels themselves are swung from side to side in harmony with the rhythmic swaying of the bodies of all who follow. In the center of the procession are two who carry an open vessel of water from which a faint moisture arises. All are chanting—without definite melody or tune, but with the unmistakable, clearly defined *accent* of the beat note heard in all lands. The procession enters the little doorway, the entrance to a cave. It descends the old stone stairway, it pauses in kneeling and salutation in a large rock-covered chamber, and slowly ascends another stone stairway again. What is this holy ceremony? It is the daily *celebration* of the birth-place of Jesus, in the land recognized by nearly one-third of the earth's population, as the holiest of all holy lands, and the ceremony is conducted by the Roman Catholic Church, representative of what is called the most intellectual and cultured religion of all times.

Yet, I cannot refrain from comparing this holy ceremony with that which I witnessed a few minutes ago in darkest Africa. There was the swaying of the bodies, the kneeling and adorations, the tuneless chanting, the smoke, the vessel of water, and the mystic rhythm. With the tribes in Africa—and some other lands—the men were considered lacking in those spiritual qualities necessary for active participation in any holy celebration, while here the women were denied participation.

Surely, man has blundered in many ways in his attempt to interpret Cosmic law.

I think, then, of the ancient, elaborate, gorgeous ceremonies of so-called Heathen worship in Babylon, condemned by modern religions as a worship of gold and material things in all their glittering splendor. Slowly, my consciousness moves eastward and I find that I am just in time for the High Mass in St. Peter's, in Rome.

I move forward across the colonnaded plaza before the Church. I ascend the broad steps and enter a structure filled with the most costly art and handiwork of the ages. I approach a chapel or alcove room at the side and find its doorway covered with rich,

gold-embroidered, red plush draperies. I lift one side of these heavy curtains as though approaching the throne of a worldly king. There comes to me the swelling volume of the chanting of a great choir. I peep inside, and I am held spellbound by the magnificence of the scene.

Ornamented walls, rare paintings, costly sculpture, gold railings and ornaments, priceless slabs of marble, beautifully upholstered seats, marvelous stained-glass windows, gorgeous draperies! Hundreds of old men and young men in elaborate robes. Groups of priests in magnificently embroidered silks and laces. Red satin sashes and hats, ermine-lined capes, gold candle-sticks, gold vessels, burning perfume and incense. A soul-stirring organ, played as only a religious devotee can play it.

Now everyone kneels. A bell rings, all make a form of salutation. They all stand. Again they are seated. The group of priests chant. The choir responds. The incense vessels are swayed from side to side. The organ is softly playing. Rhythm, rhythm, rhythm! God is being brought close to the hearts of the worshippers through attunement with that Cosmic principle. It is beautiful, soul satisfying.

Is such rhythm associated only with sacred ceremonies? My consciousness answers by taking me hurriedly to New York again, where it is still the evening before. I am led to the great auditorium of the Carnegie Hall. A program of classic concert music is in its last hour. It is nearly midnight. For over three hours a thousand or more men and women have been sitting in this close and impure atmosphere, held in some strange fascination of worship. But, it is a worship of music. Many of them have paid for these three hours what it has taken them weeks or months to save. They have gladly sacrificed many luxuries and some necessities for this one evening of soul-satisfaction and spiritual nourishment. Religion? Not at all—in the orthodox sense; for most of them attend no church regularly and few of them agree in regard to any creed. But their souls, their spiritual beings, crave this attunement, and here they find the only real God they truly understand.



I listen to the music that enchants them. The large symphonic orchestra is playing Beethoven's Opus 132. The notes of the cello in the solo parts, the passages made mystical by the tones of the violas, and the soul-appealing phrases by the violins, make a sound-picture of Heaven, and one can see, inwardly, the Divine Mind ruling over such a realm of peace and harmony. No wonder such music bears the composers title as though invented to translate his own conception of the inspiration! "A Thanksgiving to God—in the Lydian Mode." Such was what I heard.

Then came another selection from Beethoven in which it seemed as though God—the very life and spirit of harmonious sound—projected Himself from the vastness of space into the very presence of the audience until His vibrating power thrilled each being into rejuvenated youth.

Mozart's music then came as the supreme achievement of mystical influence. It was as though a master builder was now building a great Cathedral of rare jewels and scintillating glass into which the soul of each might enter and live eternally in attunement with the harmonies of music.

Suddenly, I found myself actually in the *Cathedral of the Soul*, from whence I had started on my reveries. I was surrounded by not only this vast Carnegie audience, which had been brought to God through rhythm, but by all the beings I had contacted during the hours of the night.

There were the *heathens* of many lands, and the orthodox; the many of many creeds; the primitive and unevolved, and the *moderns* and intellectuals.

I could hear each nation, each tribe, each cult chanting its sacred intonations, and playing upon reed, flute, drum, violin, or what-not, its holy anthem. But there were no discords. All was harmony. It was one grand *Symphony of Life*. There was concordant rhythm, synchronized pulsation of time, universal accord and a synthetic blending of every note of the musical scale.

Only a master director of musicians could harmonize such diversified music. Only a transcendental *motive* could inspire the musicians with themes that could blend in a sunbeam of musical tones.

It was the *Music of the Spheres*, the music of the hearts and souls of men and women of all lands and all degrees of human evolution, rising in unison as a cry from the sanctums of their souls for contact with God. It was the universal, eternal plea of the human heart for attunement with that which each human conceives as Divine and Superhuman.

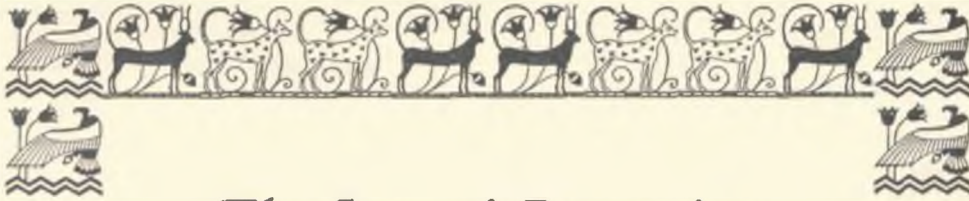
Pagan! Heathen! Orthodox! Heretic! How childish seem these terms in the face of the universal cry of the soul! Only one is lost to God, only one is shut out from contacting the Father of all. It is he or she who fails to attune with this mighty Symphony of Life, this choral of Cosmic Song, this melody of Soul Contata.

Let such a one start now to sing. Set into vibration, today, the Grand Organ of your Soul, that its thunderous tones may reach out beyond your aura. Let the pleas and cries, the smiles and joys of your inner self break into song, sad or merry. Swing your being into chant and rhythm. Hear the life beat, the fundamental time-note all around you in the better things of life and get in attunement with it.

You will find God, and Peace, and Harmony in such a life. Your God is in your song. Let it be a song that blends with the Cosmic Symphony, regardless of what altar you erect, what sanctum you build, or what chant you understand.

The Symphony of Life is the rhythm of God's consciousness surging through you, and it knows no limitations of thought or doctrine.

Attune yourself and join the Cosmic Choir. Time will make you a master musician in the Great Orchestra and you will find Health, Happiness, and Cosmic Power flowing into your being as your song flows outwardly into the Infinite Space of Universal Consciousness.



The Law of Recreation

WE MUST DO OUR PART SANELY AND SYSTEMATICALLY

By BRO. ROBERT A. HASKINS



IN ANCIENT times it was customary for the philosophers and teachers to establish certain rules regarding the activities of their daily life and from the various rules set forth we have many traditional standards, most of which are presented in a symbolical form. Perhaps the most common of these rules was that which divided the day into three periods of eight hours each, allotting eight hours for labor, eight hours for recreation, and eight hours for sleep. Similar rules allowed eight hours for labor and eight hours for refreshments or pleasure and eight hours for the rejuvenation of the body.

It may be interesting to note that in the advancement of civilization a great deal has been accomplished in the study and analysis of the problem of labor. After all is said and done the hundreds of years that have been devoted to the study of man's abilities and capabilities, his power of endurance and the necessities of life, we have come back to the eight hour rule for labor and it would seem that this will become universally established. It is true that there have been periods in the history of man when the eight hours were stretched to ten, twelve and fourteen. There are races of men and tribes, groups and classifications, which have adopted or have been forced to adopt a twelve or sixteen hour period for labor. I do not think, however, that the problem of how many hours man

should labor will ever become a serious one, inasmuch as man has given too much thought to this in the past and is pretty well convinced that eight or possibly ten hours at the most are sufficient for labor in each day of twenty-four hours.

In regard to sleep much has been learned and science has cast its spotlight of investigation upon the subject and we have systematized and regulated our sleeping until it has become almost a fine art. Unquestionably sleep is a very essential element in our daily lives and while there is little danger from overindulgence in it, a neglect of it so quickly produces unpleasant conditions as to keep us on our guard.

The other third of the day, however, is the period that has been given the least consideration and the least study and least systemization. We speak of spiritual regeneration and physical rejuvenation, and we study ways and means of prolonging life, lengthening the natural span of life, and the conservation of life, but we fail to realize that one-third of the day is allotted to leisure and that this leisure period is truly one of the essential elements in the process of re-creation and regeneration.

While we are asleep there are certain physical processes going on which enable nature to repair the losses brought about by our mental and physical activities and there is a large degree of rejuvenation taking place, but sleep is a more or less negative condition in which all of the rejuvenating processes



are left entirely to nature. There is no positive cooperation on the part of the individual and there is no directive assistance that is absolutely necessary to make the process of rejuvenation and regeneration complete.

In other words, we find from even this casual analysis of our daily life that there are really two important periods of each day—the period in which we are laboring and breaking down the physical power and parts of the body and the remainder of the day during which we are actively or passively repairing the loss and rejuvenating the body. At once we realize that in those days when the hours of labor were greater each day than the hours of rest and rejuvenation, the races of man broke down physically, mentally, and socially, and that after the change in the customs and habits of civilization, which reduced the number of hours of rest and recreation, man advanced more rapidly to a higher degree than ever before. Those who are the most strenuous in their labor activities may be apt to look upon the past agitation against many hours of labor as a system for the protection of man against undue strain, but the truth of the matter is that those responsible for such agitation were more concerned with the increase of the number of hours of leisure, rest, and recreation.

Viewing the day as composed of one third of strenuous labor and two thirds of rest and recreation, we see that the two thirds period is a very important one, and while we have thoroughly systematized and developed our knowledge and application of the period of labor and some of the period of rest and recreation, we have greatly ignored some of the fundamentals involved in the process of regeneration and rejuvenation.

In the first place, of the sixteen hours allotted to the average human being for rest, recreation, and regeneration, there are a number of hours used for pure leisure. The other hours are devoted to sleep. As I have said above, nature is given every opportunity during proper sleep to carry on work in which we can assist very little and of which we know very little. Our leisure hours, however, constituting a

valuable asset and a very important part of our daily life, have become haphazard and the least contributory to the efficient results that they might produce.

Our leisure time is really our play time and it is often said about adults that they have forgotten how to play and have forgotten the value of play. The people of the Orient are more fortunate in this regard inasmuch as their ancient traditions have carried down to them certain ideals regarding the application of leisure hours and they still participate in such restful or recreational activities in their leisure moments that are truly beneficial and stimulating. In the Western world we have no such traditions and we look upon play time as something that is undignified for the adults and which belongs to the child exclusively. The result is that we do not get from our leisure moments the benefits, either mentally or physically, that we should get, and I feel that our members and readers will be surprised at some of the facts that have been gathered in this regard by scientists who have devoted their time very recently to a careful analysis of the Western world forms of recreation. The word "recreation" is an adaptation, or the adoption, of the word "re-creation," and very few realize that in those hours when the usual mental and physical activities of the day are abandoned and a different form of mental and physical activity is indulged with the excitement of the pleasure instinct and the quickening of the emotion of enthusiasm and interest, we actually stimulate certain reconstructive processes in the body while checking those that are destructive during the hours of labor.

The problem that faces us today is one of commercialism. We have allowed our leisure moments to be commercialized and we have allowed ourselves to be penalized in our hours of amusement and recreation, and we are paying not only in coin but in many other ways a very dear price for our indifference.

Take the figures that are being compiled here in America at the present time and we are astounded with the fact that the American people are spending millions upon millions of dollars every year for their leisure-time pleasures.

Six hundred ninety-four

Children when at play participate in the games and derive exercise, stimulation, quickening of the mind, and all the other mental and physical benefits that recreational activity affords. Adults, on the other hand, have allowed these pleasures to be commercialized by great interests and they pay out millions of dollars to be seated in an audience and watch others play for them. The football and baseball games, the prize fighting ring, the thousands of theaters and moving picture houses, the Sunday papers with their comic sheets, the humorous magazines and novels, and all of the popular forms of pleasure have become commercialized, and who are attempting to enjoy them are not participants but passive onlookers. Of the sixteen hours out of each day which the average human being has for recreation and sleep, he sleeps eight to nine hours, is more or less active for two and a half hours, and for four or five hours he is seated and inactive while permitting the words or pictures on screen, stage, or printed page to entertain him.

As rapidly as some new form of pleasure becomes popular it is capitalized, simplified, systematized, and commercialized. It is then handed to the individual in capsule form so that he may take it all in one dose without leaving his chair or walking across the room or without deriving any of the stimulating effects of participation. The recent attempt to reduce the pleasure of playing golf to a commercialized form which eliminated the necessity of long walking is a typical illustration of the tendency of the past several centuries. The next step in miniature golf would have been to make the game one which could be played on the top of a table while the players were seated comfortably in chairs around the table.

The radio has eliminated even the necessity of walking or driving to a theater and climbing a flight of stairs, or walking down an aisle. We do not even have to dress and go to church on Sundays to get the utmost out of the one day of the week supposed to be devoted to leisure and recreation. The scientists who are at work on television are not laboring for the mere benefit of the advancement of the science, although in the case of the individual he

may be more interested in the scientific side than in the commercial end of his work, but the fact of the matter is his salary is being paid by those concerns who are properly purchasing the materials for his experiments with the principle in mind of commercializing television so that in the near future the business man and housewife alike may save even the present few steps they take in walking and the pleasure they derive in going from store to store in shopping and need only be seated in a comfortable chair before an instrument to not only hear the goods described but see it.

I sometimes wonder, as I go out into the open spaces of California and see men and women hiking up the mountain sides, what has happened to the old time pleasure of going on hikes and going out into contact with nature and participating in the recreational activities of open air exercise. It may be true that more people of the West enjoy this pleasure than in the East but it is very apparent that the days are gone when father and son and mother and daughter go hand in hand for a long walk, solely for the pleasure of walking and exercising those parts of the body which have not been exercised during the day and for stimulating the mind through its many new contacts with nature.

Gone are the days, apparently, when parents will go out into the field and play baseball and other games with the children. Substitutes for these have been invented but reduced to capsule size and pill form—the gymnasium of the Y. M. C. A., the Turkish baths, the mechanical therapy institutions where adults are seated and mechanical contrivances shake them as though they were riding on a camel or a horse. The old exercise of rowing has been eliminated through the motor boat and the great steamships that offer opportunities for long trips in comfortable deck chairs.

When it is found that the action of rowing is beneficial the commercialized form is offered again like a powder out of a box from the drug store. The adult goes to the "Y" or to some institution and is seated in a mechanical contrivance with imitation oars and he pulls for an hour and gets nowhere, with very little exercise and no benefit from ex-



hilarating fresh air. We have vibrating machines that permit us to reduce the benefits of an hour's walk to three minutes of massage. The muscles of the abdomen and of the arms are shaken by canvas straps just before retiring to make up for what should have been really beneficial exercise during the early hours of the evening. Creams and lotions, artificial muds and plasters are put upon the face and the skin to act as substitutes for what nature could do more efficiently in our hours of leisure. Those who have learned to walk, for instance, in the hours of exhilarating fogs in San Francisco, with all of the many benefits of the clean, wholesome moisture upon the face, know that no spray from an atomizer in a beauty shop and no clay packs that anyone can invent will do more for the skin than the restful, encouraging sense of new vitality that comes from such a walk.

Watch the children at play and you will find that this idea of non-participation does not have a very great appeal to them. Few, indeed, would be willing to sit down and watch others at play without being tempted to enter the games and take active part. Yet we spend millions of dollars to be entertained and outside of some little stimulation to our mental makeup the real benefits of the leisure hours are lost.

I plead, therefore, that our members and our friends set aside an hour or more of each day for outdoor exercise that is playful, amusing, entertaining, constructive and active. It makes no difference how hard you may have labored during the day, unless you are

wholly and completely weakened beyond the point where you cannot recover your strength in a few hours of rest, you should indulge in some form of active playfulness each day. A few hours of rest, or even one hour of rest after the day's activities, will give sufficient strength to the most tired person to enable him to go out and enjoy a walk or a game of hand ball, basket ball, or some other activity in the open air. But whatever is indulged in these leisure moments should be active and amusing. There should be an application of the sense of perception, the quick use of the eye, the keen judgment of the mind, the rapid change of scenery, the jumping and fast action of the parts of the body, and withal there should be hearty laughter and a real sense of happiness. This will bring health and an awakening to vital centers of the body that would otherwise remain dormant and of little value to us.

The man or woman who has a hobby of any kind and indulges in it during his leisure moments is fortunate. Of course, an indoor hobby may deprive us of the value of fresh air and a certain amount of necessary activity but at least we should divide our leisure moments so that some of them are given not only to sleep and complete rest but to the use of other faculties, mental and physical, which have not been used during the day in the hours of labor. This will help to round out the nature and to build up the body and keep the process of regeneration carried on in a normal manner. Try to play in a wholesome way but play a little each day and you will be sure to keep the doctor away.



BOSICRUCIAN CHRISTMAS HOLIDAY CARDS

Last year hundreds of our members wrote to us before Christmas asking whether we had holiday cards bearing the Rosicrucian greetings, or symbol, which they could mail to their friends. We prepared a very beautiful folder consisting of fine, novelty paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations appropriate for Christmas and New Year. Inside of the folder is a timely greeting. These attractive greeting cards are printed in several colors and gold. They may be purchased from us at the special price of six for 80 cents or one dozen for \$1.40, with the envelopes included. Orders for these will be received and delivery will be made to you, postage prepaid, at once. State the quantity of these you desire, and enclose the remittance for that number. No less than six to each order.

Why not order a dozen of these and use them to send greetings to your friends? The distinctive greeting and the unique folder will be a pleasant change from the usual monotonous form of Christmas greeting cards. Address your orders to the AMORC Supply Bureau as soon as possible.

*The
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1931*



THE MYSTIC CHAMBER OF PREPARATION

The entrance to the Chamber of Preparation for initiation in the magnificent colonnaded temple. This doorway is in the temple of Luxor, Egypt, erected by Amenhotep III about 1350 B.C., elaborated upon and used by the illustrious Amenhotep IV, particularly known to all Rosicrucians. Photograph by Rosicrucian tour party who crossed the same threshold for initiation.

NOTE:—It is suggested that photo be framed. Compliments of "Rosicrucian Digest."

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Ideals in the Making

By RUSSELL H. WARNER, F. R. C.



N ideal is a mental image of perfection and varies with the individual's conception of what perfection consists of. We all, without exception, have our ideals; and these are ever changing, for as we draw nearer to their fulfillment we become more and more exacting in our requirements of what perfection is. They are always beyond our reach. The very nature of an ideal is a goal for which to strive; it is a never finished picture which we are trying to paint.

Ideals are limited by our knowledge and grow and develop as we grow and develop. As they are created in our mind, it stands to reason that ideals can be no better than the minds that create them. No one can build ideals beyond the limit of his comprehension.

Whatever we wish to be, with whatever environment we wish to surround ourselves, that is our ideal of perfection. To be willing to live and work in a certain environment does not mean that it is our ideal. It merely means that it is the nearest approach we have been capable of producing, and if we can have no better, we are reasonably contented to remain where we are and to be what we are.

Ideals are progressive. A woman's ideal of a perfect home changes as fast as new labor-saving devices are placed on the market and varies with the latest mode in draperies and color schemes. Her conception of the per-

fectly dressed woman has changed somewhat since the era of hoop-skirts and bustles. The hopes and aspirations of a young woman are also different from those of the matured woman of fifty.

The athletic young man aspires to a place of honor in the athletic world where he may receive the praise and plaudits of the sport-loving element.

Then, there is the spiritually inclined individual whose goal is "the Peace that passeth all understanding." Success, to such a person is not measured in terms of material wealth, social position, or political success. All this type of person wants is peace and contentment, and requires very little of this world's goods to accomplish the purpose.

The best we can conceive of a thing is our ideal of that thing. We can only approach the ideal of manhood we ourselves have conceived. Therefore, ideals, varying with the individual's ability to create, must necessarily vary also in quality. They can, then, be evil as well as good. Wherein are we justified in hating those whose ideals differ from ours?

We cannot know that our dreams and aspirations are superior or even equal to the dreams and aspirations of others. Therefore, it is impossible for us to be always right in our conception of the ideal life. We might take a great delight in doing something that would cause someone else many sleepless nights were they to do the same thing.



Consider the individual known as a common thief, his birth, environment, opportunities and contacts. His ability to create ideals is decidedly different from the abilities of a young man studying for the ministry. The mental images formed in the minds of these two people have nothing in common. Yet each, in his own way, creates according to his conception of what is most desirable in life. It is just as natural for some people to create an evil ideal as it is for others to create a good one. How can it be otherwise?

The dishonest man, at first, is satisfied to be a petty thief; but while he is indulging in the activities of a petty thief he is dreaming and planning for a larger field of endeavor in the criminal world whereby he may make a name for himself among his own kind. His ideal is to become an even greater crook—a Master-Criminal.

Having established an ideal of perfection, we find great difficulty in maintaining a sustained interest in it. We are tempted to do things giving us momentary pleasure, but which lead us away, rather than toward, our objective.

In the case of the young man studying for the ministry, anything leading him away from his ideal would, naturally, be of a sinful nature. On the other hand, a good impulse could possibly interfere with the thief's intentions to be a master-criminal.

From a petty thief, the dishonest man has advanced to the post of bandit chief. His ideal now is to become a Master-Bandit. To be recognized as the greatest bandit of all time is his dream. The keynote of his present success is his ability to enforce discipline with an iron hand. No infraction of the rules goes unpunished, until, at last, comes the day when he is tempted to let disobedience go without the usual death penalty. To yield to temptation is to loosen his hold upon the man under his command and denotes a weakness they are quick to sense and take advantage of. To surrender to this good impulse to spare a man's life is to make the attainment of his ideal all the more difficult. This is

what I mean when I say you can be tempted to do good and be weak in yielding.

No one admires weakness. Jesus, himself, criticized this lack of backbone when he referred to those who were neither good nor bad, but were like lukewarm water—sickening. The least we can do is to have the courage of our convictions and have strength of character enough to stick to our ideals.

I do not mean to insinuate by this, that we should stick to an evil conception when it is brought to our consciousness that it is evil. Once we recognize a thing as evil, it ceases to be an ideal. If it were an ideal it wouldn't appear evil, for all our ideals look good to us.

How are those punished who have wrong ideals? The answer is found in the law of compensation and is to be found in the Christian Bible in these words, "As a man soweth, so shall he reap." The orientals call this law, Karma. It means the law of cause and effect. The law works automatically, and ignorance of the law excuses no one. If we fall out of a window the law of gravity works in supreme disregard of who and what we are. God's laws are no respectors of persons.

As it is with the laws of the physical world, so it is with the laws of the psychic world. If we create evil ideals, evil will be the result. Ideals have much to do with the forming of our character. "As a man thinketh in his heart, so is he."

When our ideals are based on a misconception of the truth the resulting effects are not what we planned them to be. Instead of being satisfied with them we are disappointed and cast them aside for newer ones. In looking back over your life can you see how you have changed your ideals because they did not bring the happiness you sought? It is through the painful lessons of experience that we learn to keep away from evil ideals. You may wonder how this law affects those who were born in evil and die in evil. Apparently they never learn to forsake their evil ways.

The answer is to be found in the teachings of the early Christian Church. If you will refer to the records of the church for the first three hundred years you will find the explanation of this seeming lack of compensation.

It is in these records that you will find the truth concerning reincarnation. There are many wild theories, but here you will find the truth as taught by Jesus and his disciples.

About the year 264 A. D. the leaders of the church met in Constantinople and during their conference there they passed a law forbidding the teaching of the theory of reincarnation. It was too hard to keep the people under their thumb when every heart was filled with happiness at the thought of having another chance in a new life to work out their sins and follies and thus make themselves acceptable in the sight of God. The Church Fathers wanted to make sure that the only hope of salvation was through them.

There are no less than seven verses in the Bible that the clergy admit they do not understand. These verses are widely scattered, but when the true doctrine of reincarnation is applied to them, they become logical and connected in their meaning.

It is not my purpose to discuss reincarnation with you, nor to find fault with your teachers. However, reincarnation is the true answer to the question of why the guilty are seemingly unpunished. Do with it as you will.

If you are curious in the matter remember this, "Seek and ye shall find, knock and it shall be opened unto you".

Are we truthful to ourselves about our ideals? Supposing God were to give us all a week's vacation and during that week we were to be free to do as we would and to live any sort of life we saw fit. There were to be no moral restraints, no punishments, no fingers of scorn or praise to be leveled at us afterward. The minds of the people were to be wiped free from all memory of that week's doings. What manner of life would you choose to live during this week? What is your conception of an ideal way in which to spend the

time? An honest answer to this question might prove illuminating, even to ourselves.

We cannot say to ourselves, "This is the accepted ideal, I will adopt it for my own." Ideals are not made this way. They must dawn upon our consciousness.

In taking a walk through the country we see a gorgeous sunset. We stand and watch it, overawed by its magnificent beauty. Something within us responds to its appeal. Somewhere within us we can actually feel the majesty of nature and we realize that no mere man could duplicate this wonderful scene. Perhaps never before have we ever experienced such a feeling. It is the awakening of our consciousness to a new realization. It is the birth of a new ideal in sunsets. It is thus that ideals are brought to our consciousness.

Having an ideal we should cherish it, and through experience, we will learn to sense and appreciate still better ones. The very desire for an ideal automatically creates one.

The prime requisite for an ideal life is the desire to be honest and decent. If we do not have this desire we certainly won't amount to much in the eyes of our fellow men. Although we may accumulate wealth and attain social success of a kind, still we cannot retain the respect of real men and women unless within us lies the desire to be just and honest with all men.

The young people should remember that the older people were once young themselves, and all your sins and follies are written in your face and actions for all the world to read. Do not be fooled into believing your sins will not find you out. To be sure, no one may ever mention them to you, but rest assured that someone knows of them even though they say nothing.

There are times when it would be embarrassing to see yourselves as others see you. The average hard-boiled philosophy of a school boy isn't much of a foundation to build a man on.

Man's existence on earth seems to have two purposes. One is to create ideals and the other is to try and live up to them. Experience is the only worthwhile teacher in this respect, for



it brings to our consciousness the proper relation of things. Life, as we know it, is an empty canvas handed to us at birth, and upon which we paint our conception of the true picture. Experience furnishes the colors and

knowledge is the paint brush by which we place them upon the canvas. Even if there was nothing beyond this life, it is only those who lack backbone who will refuse to make the picture as complete as possible.



Cathedral Notes

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



HE Emperor has reported upon his return from Europe that his contacts with the Cathedral and with our members and friends who also contacted the Cathedral, were intensely interesting and

on many occasions unusually close and beneficial. He states that while in the Alpine District and upon some of the highest mountain tops at night and early in the mornings he was able to reach our members in an extraordinarily clear manner. And on many

occasions on both land and sea, when at complete rest and in perfect relaxation, hundreds of our members contacted him at times between the Cathedral periods. He is very enthusiastic and delighted regarding these contacts and we would call your attention to one of the articles in this issue dealing with "Life's Symphony." It will enable you to realize the contact made by the Emperor at various times.

The Cathedral periods are continuing to be of extraordinary help to everyone who takes advantage of the Cathedral benefits. More and more persons are succeeding in making these

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Seven hundred

contacts after some disappointment or discouraging experiences, while others seem to make the contact instantly and without any difficulty.

A special Cathedral period will be held on Thanksgiving Day, November 26. The 25th being the anniversary of the Emperor's birthday, he plans to celebrate this by holding a special Cathedral period at midnight of the 25th which will be just at the dawn of Thanksgiving Day. This will be a twenty-minute period beginning at midnight, November 25, Pacific Standard Time. This will be equivalent to three o'clock in the morning of the 26th, Eastern Standard Time, in the United States and later in the morning in foreign lands.

Another special period will be conducted by the Emperor at noon on

Thursday, November 26, here in his sanctum. This will be equivalent to three o'clock in the afternoon, Eastern Standard Time, in the United States and we are sure that our members in foreign lands will be able to figure out the correct time for their district by consulting the time table that is published in the small Cathedral of the Soul pamphlet referred to in the paragraph at the heading of this department.

At most of these special sessions the Emperor wishes to contact as many as possible and guide them in their prayers of Thanksgiving and appreciation. The noon time period on the 26th will last for fifteen minutes beginning at twelve o'clock, Pacific Standard Time.



THE NEW CONSTITUTION

Under the authority and special direction of the Rosicrucian Convention of 1930, a committee was appointed to draft a new constitution with statutes of the Grand Lodge of the A.M.O.R.C. In due time the chairman of this committee submitted a new constitution with the statutes of the Grand Lodge which in turn was accepted by the Supreme Grand Lodge and presented to the Emperor for his approval. The Emperor approved same and ordered immediate publication of this new constitution with the statutes and made the further request that it be made available to all officers and members of the A.M.O.R.C. of the North American jurisdiction.

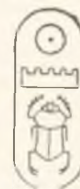
Since this new constitution with its statutes governs the membership of every officer and member of the A.M.O.R.C. of the North American jurisdiction, every member is advised to immediately procure a copy of this and familiarize himself with it.

Address your communication to the Grand Secretary and enclose ten cents (not in postage), the cost of printing and mailing this constitution and the statutes, and it will be immediately sent to you. Do not put this aside.

UNUSUAL ATTRACTIVE CHRISTMAS OFFERS

So that our members and friends may make their gifts Rosicrucian gifts this year, we have made some special low prices on the books of the Rosicrucian Library and on many of the attractive items of the Rosicrucian Supply Bureau. You will find it worth your while if you have not received a special price list to write in to the Rosicrucian Supply Bureau and ask for a folder describing and listing the special Rosicrucian Christmas offers.

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

*The
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THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

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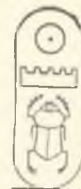
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*The
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November
1931*

“Lemuria – the Lost Continent of the Pacific”

The Submerged Land of Mystics!



Beneath the rolling, restless seas lie the mysteries of forgotten civilizations. Swept by the tides, half buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age today. Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.



Science has gradually pieced together the evidences of this lost race, and in this book you will find the most astounding, enthralling chapters you have ever read. How these people came to be swept from the face of the earth, except for survivors who have living descendants today, is explained.



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Fanned by the cool breezes of the Pacific and crowned by a cap of snow is California's mystery mountain, Mt. Shasta. It is not unlike other towering peaks of splendor on the famed Pacific coast except that it is shrouded with tales of weird happenings. It is said that a strange people live in seclusion somewhere on the mountain; that they practice unusual rites. It is said that they seem possessed of great wealth, for they have much gold; and, too, it is said that they exclude themselves from others. These people are the living descendants of the Lemurians.



Do you know how they came there, when their forbears perished centuries ago with the submersion of the continent of Lemuria? Would you like to know the truths which they concealed from a merely curious world?



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