



The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

AKHENATON

First on the written page of Time, he stands
Forth from the phantoms of the reedy Nile
That haunt the tombs of Pharaohs. For a while
He dreamed, then woke and with inspired hands
Made him a city. Not with proud demands
Called he those pylons up, but with a smile,
As of a brother, helped the builders pile
Stone upon stone above the yellow sands.

True comrades of all ages and a Christ
Of those far centuries, he taught his day
What now the too-long silent years proclaim.
To him the title—First Evangelist,
Who in confusion of the tongues could say:
There is one God—Eternal Love His Name!

By Rev. Robert Norwood, D. D.

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FOR MEMBERS ONLY

Greetings!



What a wonderful medium of expression and opportunity for talking to all of our advanced members this Forum publication has become! I am as delighted with the opportunities it offers as all of you seem to be with the information that is contained in each issue. Hundreds of you have written saying that you hoped it would soon become a monthly magazine. I wish it could become a monthly. It would mean a great amount of additional work and it would mean an additional strain on many of us, but it certainly would be a glorious thing.

There is only one regret that I have about the Rosicrucian Forum and that is that a great many of our members are not reading it. You know the Supreme Secretary has made only one or two announcements about it and has not urged the members to subscribe or to read it. We do not want to make anyone feel that we are compelling them to secure this publication but it seems to me that the members in lodges or in groups should learn who is receiving this magazine and who is not and call their attention to it by speaking of some of the matter contained in it and point out how they may be missing many answers to their questions and much helpful information.

I wish that I could talk to every member of the entire Order in our private sessions here and have it recorded in the Forum. The fact that I am not limited in what I speak about or the subjects that I touch upon, or the manner in which I speak, makes it very helpful and very convenient. So far as English and grammar are concerned this magazine would probably go to the bottom of the list in any critical examination. In speaking before the members of the advanced class here I do not give the least concern to my style of English or the manner in which I express my thoughts, and the stenographers and secretaries who take down these talks and arrange them for publication in the Forum are forbidden to attempt to turn any of these talks into grammatical masterpieces or samples of English literature. We want to have the intimate, personal, conversational style maintained, that is used in all of our friendly discussions and discourses before the advanced class.

I hope in this way that all who read the Forum will be able to feel they are sitting right before me in the circle of members and workers who are here when these talks are made. Just throw your spirit into the ring, as they used to say a person

threw his hat into the ring when he entered into close contact with anything. Make yourself a welcome member of this high class that meets here and don't bother with knocking at the door when you come in but simply make yourself right at home. As you read anything in this Forum read it as though it was being said to you in the lodge room and worded for your special understanding. Let us all get as close together in our understanding of the Rosicrucian teachings as we possibly can. If the day comes that we find there are sufficient members that want this Forum monthly, instead of every other month, we will try and make our plans accordingly.

I am glad that we postponed our trip to Egypt which was to start in January of 1931. Early last August I had some contacts with the Cosmic and with one of the great Masters and learned that conditions in foreign lands would not be suitable for our visit to some places and that we would all be disappointed in not being allowed to journey to certain cities where we anticipated seeing many unusual sights. I immediately wrote to most of those who had already paid for their tickets and found that they, too, were willing to have the trip adjourned or postponed until January of 1932, and so we notified the hundred or more who were ready to go and all have taken it kindly. A few have gone on other trips instead, but a majority have let their payment remain with the American Express Company and will go with us in 1932.

The reason I am speaking of this is that I am wondering what we are going to do about the Forum while we are on a trip. It looks to me as though we will have to have these Forum sessions each day on the boat, or train, or in the hotel, while we are traveling and have our secretaries send back copies of the discussions by mail so that the editorial department here can have them printed. We do not want to let anything interrupt the publication of the Forum.

I thank every one of you for your many kind comments and suggestions. The interesting game that was outlined in the last issue is being reported by those who participated in the experiment of December 10, and soon we will be ready for the second, third, and fourth test, as outlined on the last page of the last issue. I hope that everyone who participated in it will make a prompt report so that we can say something about the results in our next issue of the Forum.

I assure the members that I get a great deal of pleasure out of reading their comments about the Forum and their many words of praise or enthusiasm that they send, for then I know what interests them the most and what to deal with in future discussions. Therefore, do not hesitate to address your letters to me for it is not the time that is taken in reading the letters that counts as it is the time required in answering, and so if you want to write to me expressing your ideas without asking for an answer in return, your letters will be very welcome indeed. But do not let this interfere with you asking for help if any kind of help can be given.

And so we are all rejoicing in the coming together of so many thousands of members and the expressing of various ideas in the pages of this private magazine. I hope that all of you are taking care that this publication does not go into the hands of strangers regularly, for we want to try and keep it as private and confidential as possible.

With the kindest thoughts and good wishes to each one of you, I am

Fraternally,

IMPERATOR

Within the Law

A great many of those who consult us about their personal problems and especially those problems dealing with law suits, financial matters, and similar material affairs, explain to us how they have been defrauded or, at least, made the innocent victims of conditions by the actions of someone who has operated his plans "within the law." These persons want to know how it is that the Cosmic permits people to do things that are an injustice to others and yet allow them to escape earthly punishment because the things they do are not illegal from man's point of view, or are just within the laws of the land.

There is quite a problem involved in these matters and sometimes it is very difficult to see how the law is operating. But this much we do know. The Cosmic has allowed man to use his creative and highly developed intellect and mind power to establish certain rules and regulations regarding his own conduct. The Cosmic tries to inspire these law makers on the earth here with real universal principles and laws that are duplicates of Cosmic laws. But in many cases the inspiration or urge has been misunderstood and either innocently or wilfully misinterpreted. The result is that most of the laws which man has made here on earth for the regulation of his affairs are to some degree at variance with true Cosmic principles.

.. However, the majority of these laws do tend to help mankind regulate his affairs and control

them much more efficiently than if he did not have any such laws at all. A law to be of any value or use at all must be rigid and inflexible and it should not show any partiality. This being true, it naturally appears that many of our laws often work against our own best interests, but neither the courts of law nor the individuals on earth have any personal right to change or modify the law so as to make it fit individual requirements. The Cosmic laws do have a considerable degree of flexibility and do adjust themselves to the individuals and their actions to a very close degree. The reason for this is that the Cosmic laws deal with man's motives rather than his acts, whereas man-made laws here on earth deal with man's acts regardless of his motives. We hear it frequently said in courts of law that even though a person had good intentions, if what he did was wrong, he must suffer accordingly. A man who steals a loaf of bread in order to keep some children from starving and not to give himself any personal benefit is not considered as great a criminal by the Cosmic as one who steals purely for a selfish purpose.

From the view-point of man-made laws, the stealing of a loaf of bread is a crime, regardless of the motive or purpose back of it. With the Cosmic it is more a question of "The end justifies the means" or, in other words, if you have a good intention or a good purpose in what you do, you may commit any sort of a crime, but the real motive in the heart of the individual is given some consideration, at least, in weighing out the Karmic adjustment that the wrong-doer must make.

There is one other point about man-made laws that is interesting. The Cosmic is not inclined to exert its powers and set aside established man-made laws simply because an occasional one is working an injustice. If a majority of the people living in any one country formulate and accept or adopt certain laws and principles as a guide in their living and enforce these upon others, the Cosmic is inclined to see that the law is upheld among all who have had anything to do with it. That is only fair and just. The law may be wrong, but as long as the men and women in any country or community have adopted it and are ready to use it on others but themselves, or enforce it in the lives of other persons, it must be enforced in their own case also. For the Cosmic to step in and make any exception or interfere with the working of the law with some persons, just because those persons are good students of mysticism or developing along the real Path would be absolutely unjust. The Cosmic will inspire in the minds of the students of these principles the desire to have such unfair or improper laws changed, and it will do its utmost to make everyone realize that the laws are

improper, with the hope that men and women will come together and change the law, rather than attempt to violate it.

I have before me, for instance, a letter from a sister who has greatly suffered through the fact that a few years ago she trusted to a friend a very large sum of money that represented her entire fortune, and every worldly thing that she possessed. The man took advantage of this woman's position in life and purposely arranged the loan and the use of the money so that he could not be forced to pay it back. From her point of view, his actions were a pure case of embezzlement. She has tried through the laws of the land to secure a return of this money because she is now in dire want. After the case was tried in court before a jury of twelve men, it was decided that the man's actions were "within the law" and she has no redress whatsoever.

We have been working on this case, as we have been upon thousands of similar ones, but in this instance, the Cosmic did not assist whatsoever in influencing the decision of the men on the jury. We do not believe that the Cosmic is through with the case yet, and we feel sure that the Cosmic will gradually bring about some relief through some other means. But so far as the court decision is concerned, the Cosmic would not interfere. Despite the fact that the woman was defrauded and despite the fact that the man is guilty of injuring this woman, the matter must stand, because he acted according to the laws of the land, which the people had adopted. So long as men and women will make laws and adopt them and use them as their own creations and enforce these laws on one another, each and all must abide by them without any interference from the Cosmic. You can plainly see that it would be manifestly unfair for the Cosmic to step in and attempt to make exceptions in regard to the enforcement of such laws. Man will only learn how laws should be made and how to deal with his kindred in the world through experiencing the trials and tribulations resulting from the passage and adoption of wrong laws.

Whenever a case that is coming into court is of such a nature that there may be doubts in the minds of the jury or the judge as to whether the existing law or principles involved applies or not, then the Cosmic does influence the jury and the judge and cause them to see the proper procedure. In such ways we secure very beneficial results for hundreds of our members, but when the laws or principles involved in a case are clear-cut ones and ones which have been used by the public in the past in connection with other trials, the Cosmic is not going to make an exception for any one person.

Nevertheless, the Cosmic is not deceived or defrauded of its right to demand ultimate justice. The man who escapes earthly punishment because his acts were "within the law" still has the Cosmic law to deal with, and sometime, somewhere, must make compensation and adjustment, and the victim of his acts may be cheated out of compensation in man's court, but will not be cheated by the Cosmic, and some day in some manner the victim will be relieved of the unfair suffering. The Cosmic will use its own judgment as to how and when the punishment should be given to the wrong-doer and the relief given to the victim. All that we can do is to direct certain principles so that they will operate as quickly as possible in behalf of the one who is suffering and leave the punishment or Karmic debt of the wrong-doer to the decision of the Cosmic without any suggestions on our part.

I think that if our members will review this entire matter carefully, they will see that this is the only fair and just way in which the Cosmic can operate, and I hope it will help you explain to many of our members why some of their affairs are not immediately straightened out by the Cosmic in the manner in which they desire.

For Our Sisters Only

There is a little matter that I think will be of interest to many of our sisters throughout the organization, and I want to speak of it at this time in order that it may appear in the "Forum."

Throughout our entire North American jurisdiction there are many young members who occupy the position in lodges and groups of *Colombe*. They are the *Vestal Virgins* or *Vestal officers* of the organization. Of course, every member who has read the "Manual" knows with what high esteem these *Colombes* are considered, and how they are really charges of the organization, and how the organization is deeply interested in their present lives and their future. Then again, there are many girls in the families of our members who are not real members of the organization but who were born in these families since the parents became members. Many of these little girls born within the organization have been christened with the first name "*Colombe*" or are born *Colombes*, inasmuch as it is the desire of the parents of these little girls to have them entered in the organization some day as a *Colombe* and to grow up in the teachings and be benefited by them.

To all of the parents of these young *Colombes* and to all of the *Colombes* who are now active in the organization, I want to say that the Supreme *Colombe* of our Order, who is now *Colombe Emeritus*, is known as *Zina*. *Zina* was a member of the Rosicrucians before she was

born in the present incarnation, and her mother was a member before Zina was born into this world, and throughout the prenatal period, Zina was prepared for the great work of this organization and from her earliest childhood has been taught the principles of our work and is a highly accomplished worker in every branch of our teachings. Her beautiful character, her unusually brilliant intellect, her charming personality, and everything about her has made Zina beloved by every lodge, every group, and by every individual who has come in contact with her in the past twenty years. Zina has mastered not only our teachings, but many philosophies and forms of religion in her analytical studies and is so devoted to her work that she is a living example of what the Rosicrucian ideals can do for a young person.

In her official capacity as Supreme Colombe, it is her duty to be in touch with all the other Colombes of our organization. Therefore, I would like to have all of the present active Colombes in every lodge or group anywhere in the world who read this notice, write to Zina and send a brief letter of greetings and get in touch with her so that she can write to them, and exchange correspondence or personal messages from time to time. She will gladly welcome such communications and will be glad to have a real friendly correspondence and evolve a friendship with every one of the young Colombes. To the parents of those little girls who are christened Colombe, or who may some day become little Colombes of the Order, I suggest that they also write to Zina and give Zina the name and birthdate of the Colombe under their care so that she may know of them also, and from time to time, especially on their birthdays, send them a little card of greetings and some pictures. I must suggest, however, that this correspondence with Zina be limited solely to the present active Colombes or the parents of the younger Colombes, and that our members, generally, do not write to her for help, advice, or suggestions, because the correspondence would be too large for her to take care of. But certainly I want every Colombe of any age who can write and the parents of the younger ones to write as soon as possible and register their names with Zina and let her exchange her greetings with them. Do this as soon as you read this announcement so that Zina may have as complete a list of Colombes as possible. Address your letters to Miss Zina Fletcher, 349 Landowne Avenue, Westmount, P. Q., Canada. Zina is at the present time in Montreal, and has lived in various cities where our lodges are at different times in her life, but for the next year, she will remain

in the suburbs of Montreal and can be reached at the above address.

Welfare Help

I am glad that we have a large assembly this morning and that all of those who are actively engaged in helping our members in various cases will benefit by the special instruction that they may receive from this morning's discussion. Of course, our secretary will see that this gets into the Forum and I know that your smile means that you are already hearing from many of the members in regard to other matters that have appeared in the pages of the Forum. From what I have read in the few letters which have found their way to my desk, commenting upon the Forum, I would not be surprised if the time comes shortly when the Forum will become a monthly publication, and then everything that we whisper in these offices or in any of our discussions or special lecture sessions will appear in print. Whenever we assemble together to have a discussion over some of the higher principles, or test some new law, we will have to look behind doors and screens to see if the Forum secretaries are sitting some place with a notebook in their hands taking down everything that we say. However, since all that we talk about is for the individual good of our members, we need not be concerned.

Now I have several letters that are out of today's mail that touch upon the welfare work of our organization. Brother Bell and his staff, and my staff of helpers, need not think that all of the correspondence relates to their activity in welfare work, but a considerable portion of it does relate to these activities and of course they have a right to smile and throw out their chests and feel important whenever the welfare work is discussed for it is undoubtedly one of the important features of our activities. On the other hand, our editors and the editorial staff and the lecture staff can feel just as important, for this correspondence relates to them as well.

Now let us all become serious for a few minutes and listen to this correspondence. First, I have a letter here from a sister in the southern part of California who admits that she has been greatly helped by the Welfare Department, but she says that a friend of hers does wish that we would write more personal letters in connection with our advice in welfare activities instead of sending the occasional form letter. She says that the form letter makes her feel that a machine is handling the welfare activities instead of a group of individuals. Now I notice that you are not throwing out your chests so greatly and you feel rather hurt at this remark, and yet we must get the sister's view-point and remember that it may

be the view-point of some others. After all, she is right in one sense, for we have systematized the welfare activities in such a manner that the whole Welfare Department does act like one perfectly made piece of machinery. I cannot understand why anyone should think that Cosmic affairs or the use of Cosmic power and energies should be directed or controlled in any other manner than in a machine-like fashion.

The great difficulty with so many voluntary good-will activities in various organizations is the fact that these activities are assigned to various members on a good-will basis and there is no perfect control and management of the whole affair. No one is sure whether the desired help has been given, and no one knows just what is done; no perfect record is kept of each case, and the whole system is a loose and inefficient one. In our organization a request for help of any kind coming in by mail, telephone, telegraph, or personal call, is looked upon like a business request in any well-established business organization.

A careful notation is made of the verbal requests and these, along with the written requests that come by mail, are filed away and index cards are made out for each case and carefully classified and the secretary of the Welfare Department looks after it and follows it up with requests for reports, and each case is given as much attention in regard to system and organized methodical attention as any order for a book.

Now in taking care of these cases it is inevitable that many form letters must be used, for we could not possibly write from two or three hundred personal letters daily to those who send in some request for Welfare help. Not only is it impossible to do this, but it is absolutely unnecessary. This would be an equivalent to addressing all of our envelopes with fountain pen instead of typewriter in order to give what appears to be a more personal touch, and yet, after all, what would be contained in the envelope would be the same matter whether it was handwritten or typewritten.

The one thing that must not be overlooked is the fact that when it comes to giving the actual treatments or help this can not be done with a stereotyped form, for no two cases are exactly alike, and that is why we have such a large staff of workers in the Welfare Department, whereas only two secretaries are required to look after the actual correspondence. You know, of course, that those two secretaries do not handle the welfare correspondence that passes through my hands, or that which passes through Brother Bell's hands or the other directors. They simply handle the original requests and the formal notices that come from our members before the

case is assigned to a special worker. Therefore, we have a machine system in one part of the welfare work, but complete and perfect individual human action in the other part of the welfare activities.

Now let me read the other two letters that were side by side with this first letter in the same mail. These letters will encourage you in your personal attention to every call for help and you will find in these letters an inspirational idea to convey to the members in your correspondence. The first letter is from a brother living in Los Angeles. He says that recently when he found it necessary to make a certain business call, he worked in harmony with our principles and did an unusual thing. He called upon a person that under ordinary circumstances he would not have called upon and he was inspired to do this solely by the principles contained in our teachings. Going home he sat down to concentrate during one of the Cathedral periods to get in touch with any of our welfare workers who might be able to help him in his problem. He says that he immediately felt a sensation in his hands and around him as though some of our members were congratulating him by shaking hands with him and telling him that he had done the proper thing or, in other words, he was impressed immediately with the personal attention and personal interest that our workers were giving to his case and he thanks us for it. If this was the only letter of this kind received by us, it might be attributed to imagination, and, too, if we had not our own knowledge of our contacts when helping these members.

But here is the third letter coming from a sister in the State of Washington in which we read these words, "On the 15th of the month, I requested help from you for unnatural stiffness in the joints which had suddenly come upon me and which greatly annoyed me and prevented me from carrying on my work. Two nights later I was awakened by a touch on my hand as though someone was trying to awaken me and I felt the contact of a personality and was conscious of a freeing, easy feeling that extended throughout my body and in the morning the condition was greatly improved and I know that the treatments have continued since then and I want to thank you for this help and ask for its continuance."

These two letters contain the important elements of personal contact. I know how often the letters speak of the Cosmic touch that awakens our members at night while they are asleep. We have found in the years that have passed that it is easier to give our members treatments during the night while they are asleep than at any time during the day. Of course, in emergency cases where the patient is relaxed and in need of immediate help the contact can be made easily at

any hour and there are hundreds of reports on file here of perfect contacts made at every hour of the day. But in ordinary circumstances where the patient is not suffering from an accident or in a critical state needing immediate help, it is easier to devote the hours from eight in the evening until midnight in giving the best treatments. That is why we ask all of the workers in this Welfare Department to reserve their evening hours for the general cases, in addition to the special Cathedral periods throughout the day.

In nearly every instance where treatment is given to a patient at night he is awakened to some degree by the sensation of a personal contact of some kind. It is not necessary that they should awaken and it is not necessary that they should be objectively conscious of the contact, as you all know, but there is such a pleasant, comforting feeling in connection with these contacts that often partially awakens the patient and he knows that the treatment is being given. If that is not personal attention, then I do not know what personal attention means.

I know of no machine or impersonal system of help that will give the individual member such an individual contact. Yet such persons may have received a form letter from the Welfare Department secretary advising them that their case is being cared for or sending them a little card to hang on the wall and advising them when to make their reports. But just because a mimeograph machine wrote that letter instead of a typewriting machine, it does not mean that the mimeograph machine is giving the treatment, and I do hope that we can succeed in making our members understand that if they receive a form letter from us, or a personal typewritten letter from us, saying we will take care of their case, that this means that their case is being assigned to a special worker who is going to give his or her attention to the case just as though they were visiting the individual in person and giving the treatment in personal contact.

The hundreds of letters received every day from those who want help, and the other hundred or more letters from those who make reports of benefits received, and the telegrams coming to us every day, telling us that the desired results have been attained or the condition improved, plainly indicate the careful attention and personal assistance being directed toward each appeal. You know that most of the letters say that they have never before contacted an organization that is as prompt and as unselfish in its welfare activities as we are. These letters mean only one thing to us and that is that we must continue to improve our methods and widen the scope of our activities so that we can continue to deserve this high compliment.

And now we will turn our attention to some other matters.

Hours of Birth and "Death"

Let us spend a few minutes at this time in examining some of the principles and laws involved in the cycles of life as they relate to the hours of birth and so-called death. I think that every time we can examine the cycle of human life microscopically and note the perfect rhythm of each human existence, we should do so in order that we may constantly realize the precision and the exactness of the human cycle. For so many centuries there has been such a wide-spread and common belief on the part of the uninitiated that life is very greatly a thing of chance.

I think even a large majority of those who are devout believers of the Bible, or who are sincere followers of some of the Christian religious movements, still have a feeling that life is all a gamble; or that if it is not a gamble, it is at least a purely arbitrary thing and that our coming and our going, and all of our daily affairs, are regulated not according to any law or system, but according to the passing whim and fancy of God. They believe that human birth occurs when the great Creator of all things decides suddenly to create another being, and that life ends when this same Supreme Intelligence decides that it is time for some particular human being to pass out of earthly existence. And they believe that each and every event of goodness or sorrow in each human life is also the result of the will of God expressed spontaneously and arbitrarily, and not in accordance with any plan or important scheme.

We know, of course, that a soul does not enter into a human body at birth except in accordance with certain laws, and these laws are a part of the great laws of the cycles of life. We know also that the important events throughout a person's life are in accordance with this same cycle, or the laws of this cycle, and the same is true of transition. This does not do away with the will of God but merely shows that the Supreme Will is not a mere whim or passing thought, but a carefully studied plan.

When we come to study the hours of births and transitions, we find the law of averages revealing one of the laws of the human cycle of life. It is fortunate for us in our research work that the larger life insurance companies have compiled vital statistics for many years and worked out many interesting laws of averages, as they call it, and it is also fortunate that our government has kept vital statistics for so many years, and which are available in an understandable way.

This subject of the hours of births and transitions has often been discussed by scientists and by statisticians. We have been amused at times at some of the attempted explanations of the laws of averages revealed by the statistics. Here, recently, a physician of North Carolina became interested in the subject and compiled the records of transitions occurring along the coasts of our country. Of course, he had some idea in mind or some theory, or he would not have selected just the records of cities located along the coasts. He found from these records that the majority of transitions occur between two and four o'clock in the morning.

He would have found that the average transition in cities inland and away from the coasts is also between two and four o'clock in the morning. There is a slight difference in regard to altitude and temperature, and I think the variations at the equator all around the world would be noticeable as compared with those in the more temperate or colder zones. By taking the United States as a whole, or any other country anywhere, we would find sufficient transitions occurring between two and five in the morning to show that there is some law of averages or some effect of a cycle operating in this regard.

Now, let us note that the physician who compiled these records regarding coast cities, states that he believes that these transitions occur at this time because of the effect of the tides. We must understand, of course, that in compiling these records, only those transitions resulting from lingering illnesses were taken into consideration. All transitions occurring through accident, or those through suicide, or deliberate acts, were not considered, for these are in accordance with other laws and do not relate to the same law as transitions that occur after long illnesses. The doctor, therefore, decided that the ebbing tide of the water at these coast cities was related in some way with the ebbing of life. He did not attempt to say why or how, but merely related this part of his theory.

Here is where the Rosicrucian, who has studied the cycles of life, can step in and explain the how and why of what the doctor has discovered. Those who have read my book on "Self Mastery and Fate With the Cycles of Life" will recall that in one part of that book, I point out the fact that the moon's periods have a very considerable effect upon prolonged illnesses and various diseases, and upon childbirth. The table of the moon's influences shows that illnesses, which linger for a considerable length of time, will have their crises at certain periods of the moon's phases or influences, and that when the moon is waning in power, the vitality of a sick person also wanes. The doctor has discovered that there is a relationship between the ebbing of life and

the ebbing of tides, but he does not know that both of these manifestations are the result of the moon's influence and that this moon's influence is in accordance with a well-defined cycle. All of us have also noticed that the period between two and four o'clock is an excellent period each morning for clear and easy contacts of a psychic nature.

It is interesting to note also that the statistics regarding births show that a great proportion of births occur during these same morning hours. No explanation is ventured in regard to this matter, however, for it would appear foolish to any physician to say that the ebbing of life has anything to do with the birth of a child. Looking at our cycles of life, however, and studying the laws relating to them, we find an easy answer. Taking into consideration that both transition and births occur at these morning hours, we discover that it is at this time that the human body is the most relaxed in its objective tenseness and this is usually a result of the moon's influence. Relaxation in the human body is easily understood as an aid to both birth and transition. After midnight of each night the average human being becomes more relaxed. As the hours pass, until just before sunrise of each morning, the average human being is in a more relaxed and more psychic state than at any other time during the day, unless the person is conducting some special psychic experiment.

It is during this condition of perfect relaxation, therefore, that nature is able to perform her proper functioning and permit of the birth of a body. You all recall the famous Twilight Sleep system that was introduced into this country some years ago from abroad, and which was claimed to be the greatest aid to expectant mothers at the time of delivery. Thorough investigation proved that the combination of a mild drug and mental suggestion produced a state of complete relaxation in the mother, during which she was not wholly unconscious but semi-conscious, and in such a condition delivery was made short and simple, and with the least amount of suffering to the mother. Its general practice was abandoned because the drug did have some other effects, mostly upon the vitality of the child at the time of birth, and because other methods were known which had no objectionable features.

You know that in our welfare work we have between ten and thirty calls per month for aid on the part of expectant mothers, and you know from the telegrams and letters received that in each case our work has been unusually efficient, reducing the period of so-called labor to the shortest time possible and permitting of delivery with so little suffering and inconvenience as to make it seem like a miracle to the average mother. You know that such work is easy for us because

in applying our principles we are cooperating with the Cosmic while asking the Cosmic to cooperate with us in what we are doing. The effect upon the mother is wholly psychic and a certain psychic condition must be produced in the mother's nature during these moments in order to bring about that perfect relaxation and self-conscious cooperation that makes for an easy and proper delivery.

On the other hand, it is only natural that when a person who has been lingering for a long time with a severe illness and has been losing vitality and strength continuously should suddenly yield up life itself during those hours when the entire body is most relaxed. Understanding, therefore, that all of us are more relaxed between two and five in the morning, and realizing the effect that this would have upon both the expectant mother and the person who has been suffering from a long illness, we can plainly see why so many births and so many transitions occur at this time.

Again I say that this observation of the working of the cycles of life makes us realize how definite the cycles of life really are and how marvelous is the entire scheme of all the manifestations of the Creator in this universe. Of course, those of our members who have read the book dealing with the cycles of life will find hundreds of incidents in their lives plainly indicated by these cycles and they will understand how birth and transition are another manifestation of these cycles. Those who have not read that book and have missed so much valuable help in their lives will some day read it and then they will understand what we mean by the cycles of human existence.

Vaccination Again

Well, we certainly have a predicament on our hands now. Some weeks ago, I discussed vaccination here with all of you, and not only pointed out the dangers of vaccination, but called attention to the fact that vaccination was not absolutely compulsory everywhere, and that parents could sign a paper and present it to the schools showing that they did not care to have their children vaccinated, and this paper would be accepted. But now comes a letter from one of our good members in Texas and the dear sister is certainly in a predicament and I think that the entire membership of our organization would join with us in extending to her our sympathy. Let me read you a few extracts from her brief letter.

"I am consulting you about my daughter, fourteen years old, who has been dismissed from high school because she is not vaccinated. She is a perfectly normal, healthy girl in every way, and has never been sick in her life, and I shudder at the thought of having vaccine poison and the horrible germ put into her system wilfully. There

is not a single case of smallpox here in this part of the state, but there are children who are sick in bed and suffering intensely as a result of the vaccination. I have talked to a lawyer and he has said that I would be prosecuted if I attempted to keep my child in school without being vaccinated. Another lawyer told me that I would be prosecuted if I did not send my child to school, and that there was no need of taking the matter up legally since the supreme court of the state had decided several times on the matter and that my child would have to be vaccinated, or I would be prosecuted. Kindly wire me at once instructions as to procedure."

Now think of it, Brothers and Sisters, here is a woman who has a perfectly healthy child. She is a taxpayer and supporting the schools. The schools are operated for her benefit. One law in the state says that her child must go to school; another law says that children cannot go unless they are vaccinated, and the whole combination of laws tells this woman that her healthy child must be wilfully made sick and poisoned with a filthy germ from diseased animals, and her system reduced in its resistance to disease throughout the child's whole life in order that her child may enjoy the school privileges for which she has been contributing through her taxes. If someone can point out to me where the liberty that is guaranteed to us under our National constitution is made manifest in this situation, I would like to see it. We, who are living in this state of California, where such a law was changed long ago, and thousands of our members who are living in other states where the law was changed, will hardly believe it possible that Texas is still so primitive in this one little respect. And yet, it is a tremendous thing in the lives of children.

Of course, the laws of the state might attempt to say that it is all a matter of opinion, and that it is a case of the opinion of lay minds, with their ignorant understanding of such matters, pitted against the superior knowledge of scientists and medical men. That would be a pretty picture to use, in arguing that the lay mind or the common people were trying to rise up in their ignorance against the solid front of the very learned medical profession. If this were really true, the poor ignorant public would have no chance at all in any contest regarding vaccination, but it just happens that the medical profession does not present that beautiful picture of a solid front, nor does it present that very impressive position of complete unity and agreement in regard to vaccination, for the truth of the matter is that there are just as many medical men and scientists voicing their opinion against vaccination as those who are positively in favor of it.

We have found that in the medical profession there are thousands of physicians who are more or

less neutral on the subject, and who frankly state that they have not made sufficient investigation to determine whether the ill effects of vaccination are sufficiently great enough to offset the possible good resulting from vaccination. Most of these neutral physicians are perfectly willing that the parents should decide whether their children should be vaccinated or not. But among the physicians who have adopted a very definite and positive attitude and who insist upon their attitude being right, we find that so far as learned qualifications, long experience, and thorough understanding of the entire matter are concerned, there is just as much strength in the positive statements of those physicians who say that vaccination should never be performed as among those who take the stand that it should be performed. If the matter were left to a court to decide on the arguments of the physicians from both sides, no court could come to a conclusion, for there are just as many eminent and well-recognized medical authorities who are against vaccination as there are those in favor of it, and I am referring not only to physicians in America, but in most of the countries of Europe.

We have the Christian Science organization, and its excellent activities in behalf of a campaign to eliminate superstitious practices, to thank for the doing away with compulsory vaccination in many states. It is alleged by competent authorities that here in California, for instance, the Christian Scientists succeeded in impressing the state courts with the fact that it was wrong to make vaccination or any form of medication or medical practice a compulsory thing, against the desires or beliefs of any citizen, and so we have the situation today in this state whereby a parent can say it is against his belief and his convictions, and we will not be compelled to have his children vaccinated. He must assume all responsibility in case his children become ill, but the fact of the matter is that since the law was changed in this state, we have had no more epidemics of smallpox than we ever had before, and the children are more healthy than those children who have been forced into vaccination every seven years. If this can be accomplished in many states through the firm stand taken by Christian Science and through the activities of the anti-vaccination society, and through the righteous protest of fathers and mothers, think what can be done in other states in this regard if all sane and sensible persons would use their influence, and think also of how many other important modifications of ancient superstitious laws could be made through concerted action.

The advice I gave this mother was as follows: I told her to take her child to a reputable physician, one of the best she could find in her locality, and have her child examined and have

the physician state that the child is at the present time in perfect health. Then ask this physician to perform the vaccination. If he refuses, get him to recommend a physician who will do it. The physician should examine the child first and determine that the child is in good health, and then she should tell the doctor that if the child becomes ill in any way through this vaccination, she expects the doctor to take care of the child and to restore the child to perfect health again. She should also state to the physician that she is not agreeing to the vaccination but submitting under compulsion. When such statements are made to a physician, he will think a long time before he resorts to using the usual poisonous vaccine, and the chances are that he will use some substitute that is not so poisonous, or in some way modify the vaccination so that it complies with the law but does not produce the ill effects. This is all we can advise under such circumstances.

We are going to try and get in touch with the Anti-vaccination Society and find out what it is doing, and later on, we will discuss their propaganda and their principles. It seems to me that it is time that our organization does something more than it has done. On the other hand, we do not want to break our old rules and regulations by becoming a part of an "anti" movement of any kind. For the Rosicrucians have always believed that reforms of any kind should begin with the individuals, themselves, and that no revolutionary stand should be taken by the organization.

I hope that if this discussion on vaccination gets into our "Forum" magazine that many of the eminent physicians connected with our organization will write to me, personally, and express their opinion in regard to vaccination. I do not want these statements for public use or for any form of propaganda, but merely to further inform our members regarding the principles involved.

Cremation

One of the points often asked in regard to our principles and our understanding of natural law is in regard to cremation. I remember, as a young man, I spent considerable time in the first cremation institution in New York and I recall distinctly the many forms of arguments that had to be used by the well-known embalmer and undertaker of that city who was brave enough to introduce the better method of reducing the remains of a lifeless body. There was so much prejudice against it in those days, due to false sentiment and a misunderstanding of the principles involved.

It is strange, but paradoxically true, that the very persons who proclaim most loudly that the

Soul never dies, that it immediately rises to Heaven at transition, are the ones who want to worship the longest around the shrine which they make out of the physical body after transition. More Christians, who believe that the Soul has immediately gone to Heaven, are determined that the body must be preserved and saved as a place of worship than any other religious sect. The truth of the matter is, however,, that not only the Soul, but personality and character of the person we have known, is no longer associated in any way with the body after transition and to allow our thoughts to center for one moment upon the physical form is to admit our weakness in our faith in the immortality and all-ness of the Soul and personality.

To the mystic who understands the real principles, it is shocking to see the expense in money, time, and effort, and the elaborateness of earthly thought that is centered around the huge mausoleum tombs, and cemeterial architecture associated with graves and the care of lifeless bodies. Many individuals have never contributed in their entire life half as much money to a living monument of worship, like a real church or Sunday school, as they spend on a silent monument like a mausoleum, tomb, or elaborate tombstone. These great structures are places for their own personal, selfish, and almost heathen worship, for they go there to shed tears, utter their prayers, and attune themselves with God and the Cosmic, instead of going among the living, or in the silence of their own homes, or the Cathedral of the Soul, to do this.

Transition is the complete separation of all that is conscious, living, intelligent, and real, from that which is unreal, unintelligent, and earthly. Our thoughts, our prayers, our devotion, and high regard should follow that which is real and that which we knew the most intimately, loved, and adored. In other words, our thoughts of devotion should follow the Soul and personality in its upward rising and in its ascension to the higher realm. As for the remainder, constituting only the gross physical elements, it belongs to nature and unto dust should it return. It is a Cosmic law that the gross elements of the physical body, drawn from the earth through the food and water we consume, should return to the earth again in order that the elements may be separated and used in nature's process of re-creating new and living matter.

Burying the body in the ground is one method of allowing the elements of the body to disintegrate and return to the primary, separated, elementary forms. But the process of disintegration is neither wholesome nor pleasing to think about, and the time is coming when, perhaps several hundred years from now, persons will

look back upon the present burial system as barbarous and as strangely primitive as we now look back upon the earliest forms of burial.

The wholesome, clean, natural method, is to assist nature in the most rapid disintegration of the body so that no unhygienic or unsanitary condition can attack the perfect body. The best process is, undoubtedly, cremation. Here, the entire body is not burned in the ordinary sense, for no flame reaches the body and the heat does not scorch it. The electrical heat is so great that it merely absorbs the moisture from the body and this moisture constitutes almost eighty-five per cent of the entire body. By the process of immediate and almost instantaneous evaporation of this moisture, the body is not scorched or burned but instantly reduced to dry ashes. The amount of ashes left after the moisture has been withdrawn is so small that for the average human the amount is no more than what can be conveniently placed in a two quart container.

An examination of these ashes clearly shows how quickly and efficiently the entire body is carried past any possible stage of disintegration into a wholesome, dry condition that is sanitary and natural for the processes of nature to work with. These ashes should be immediately distributed on the surface of the earth, or allowed to mix into the earth elements. They should not be retained for more than a few days after cremation, for certainly there is nothing of the human form left in them and nothing to which even the most devoted person would want to pay adoration and respect. The Rosicrucian system recommends that on the second or third day after the cremation the ashes should be taken from the sealed container and taken out to some body of water like a lake, river, or ocean side, and sprinkled on the surface of the water or along its edge so that the moisture will assist the ashes in reaching the small crevices of the soil and in mingling with the other elements. Hundreds of our members have carried out this plan with the utmost reverence and devotion.

Take, for instance, our greatly beloved and adorable Supreme Matre of the Order for its first term in the present cycle. I refer to Mary Banks-Stacey. At her request, her body was cremated in Chicago and her daughter, following out the mother's wishes, took the ashes and alone and without any witnesses rowed in a small boat on the lake, and with a prayer and an understanding of the entire principles involved, scattered the ashes on the surface of that lake.

I wonder how many of our members realize that the earthly remains of the physical body in returning to the earth become impregnated with new life and gradually take part in the creation of new, living matter. Out of the ashes thus distributed will come new elements of living

plant and animal life. It seems to me a beautiful thought to think of the physical body being quickly reduced to ashes without any period of unwholesome disintegration, and quickly united with the other elements of the earth to begin the process of creating new matter, and I think it is also beautiful to think that this new matter may express itself very soon in the form of beautiful flowers, grass, trees, plants, and perhaps little living creatures that will find their way into the vitality of the living water and begin a career of physical evolution. Certainly, this is giving the body its rightful chance to live again just as we know the Soul has its chance and opportunity to live again and again.

Birth Control

Recently we have had considerable correspondence in regard to this subject, especially since a branch of the Church of England took up the subject and argued about it and decided that in certain circumstances or conditions birth control would seem advisable.

I do not know just what our members expect us to say about this subject or even why they expect us to say anything. Of course, we have nothing in our teachings in that regard and I cannot say that such a subject has any rightful place in our teachings. However, I presume that under the classification of a general welfare existence our members may rightfully expect us to say what we know or believe in regard to this matter.

For many years the subject was taboo because it was claimed to be a sacrilegious thought. Birth control and abortion were considered not as scientific or physiological subjects for discussion, but as religious ones and, therefore, a great many men and women dismissed the subject from their consideration. Now that several churches or denominations have opened the door and discussed these matters in a way as to plainly indicate that they are not purely religious and that birth control, for instance, could be practiced without becoming a sin, thousands of persons feel that these subjects are now solely in the field of scientific and physiological study and may be discussed irrespective of a religious point of view. Hence the flood of inquiries that have come to us on the subject of birth control.

It may be said in passing that in England the subject of birth control is not a subject for whispered conversation, but a very public and commonplace thing. I was surprised a few years ago in noting that many of the conservative and dignified stores, including the chemist shops, were freely distributing literature dealing with the subject of birth control, and that apparently there was neither a law or social blush to cover it.

That is why the church in England probably had to deal with it very definitely.

Of course, the principal arguments in favor of birth control are socialistic. There is no question in the world but what a man and wife should determine whether they shall have children or not. No law of the courts in any land can rightfully insist that a married couple have children. I doubt even if any religious denomination can insist upon this, although it is generally believed that the Roman Catholic Church takes a very definite stand in this regard and would, therefore, be the last to endorse any form of birth control. Therefore, looking at the matter from a purely socialistic point of view there is no doubt but what certain circumstances and conditions warrant the limitation of children in the family. The question then resolves itself into the problem of how to prevent the birth of children.

Common sense instantly brings to our mind the first and most logical method of prevention. The trouble here is that this method demands restraint and the use of will power and this is the great stumbling block or, in other words, this is the one way which is instantly rejected. Any other way is merely a substitute and we naturally run into the question of ethics and morals.

The Rosicrucian organization does not have any definite teachings in this regard, except in its fundamentals. Any frustration of a natural law wilfully performed by mankind, with the responsibility for the act and the resulting Karmic debt, must be paid for. Again the old injunction is appropriate, "If you dare to do you will have the power to do." In other words, as with any other problem in life, if you dare to do a thing you want to do in the face of the consequent Karma that you create for yourself, you will find the power from the Cosmic and from every other source available to permit you to do it. Neither the Cosmic nor any laws of nature will prevent you from doing anything that you will to do, if you dare to do it. Remember, that is a fundamental law. But if you once decide in the face of the knowledge of the law then the responsibility is wholly yours.

In many cases, of course, the Cosmic has already decreed that certain married couples shall not have any children. This is because of some lesson they are to learn, or some Karmic condition that is to be adjusted. In their case any effort on their part to prevent the birth of children will have no Karmic effect upon them. In cases where the Cosmic desires that a couple should have children in order to learn some lesson or carry out some good work for the Cosmic, the wilful interference with this through birth control would result in bringing some other Karmic condition upon the couple which they will have

to face at some future time. We must always keep in mind that the Cosmic takes into consideration not simply the act of commission, or omission, but the motive back of such an act. If there are good reasons, even from a social and ethical point of view, why a couple should not have children and for these good reasons alone the birth of children is prevented there will be no Cosmic or Karmic debt to pay. This reduces the matter entirely to a decision on the part of each couple. This is precisely the stand that the Church of England took. It is the only logical viewpoint.

This is one other point to be considered by each couple. If you realize that your own conditions in life are such that any children born to you will have to suffer unnecessarily through poverty and lack of education, or lack of opportunities to become a good and useful person in the world, then the bringing of such a child into this life may place upon you a Karmic debt as great as that which might come from the prevention of birth. It is just as great a sin against the Cosmic law to add to the number of unhealthy, uneducated, ignorant, and criminally inclined persons in the world, as it is to prevent the birth of one who might become useful. Here we have the social problem and not the ethical one to think of.

From all that I have said you will gather that it is impossible for us to state definitely to any one of our members what they should do or not do, unless we made a long and careful study of their present lives and future possibilities. This we cannot do and, therefore, we cannot enter into personal advice on this subject or say anything more than what I have said just now. I hope that this will establish our position with the members and lead to no further requests for our expressions or beliefs regarding this subject.

Prohibition

Here is another subject upon which we have been asked to take some definite position and to consider it in our special class discussions. It deals with the subject of prohibition of the liquor business in America.

I presume that all of our members have gathered that the Rosicrucians do not constitute a reform organization in any sense. We do not even attempt to reform our members by any doctrines of compulsory principles. We point out clearly and definitely the errors in life, but more clearly and more distinctly the good things that should be adhered to by every person seeking to attain the utmost of happiness, prosperity, and health in this earthly life. Having done this we leave each member to choose for himself or herself what he is to do in this matter of self-redemption, self-reformation and self-attainment.

We know only too well, and have pointed out in our lessons, the errors of over indulgence in tea, coffee, or anything else. It probably is true that alcoholic liquors, and especially those of a highly intoxicating nature, have less excuse for their existence than any other thing that gives man some realization of imaginary pleasure, outside of narcotics. In fact, alcoholic liquors and narcotics are in the same class. The small amount of good that they have done, or can do in this world, is a very weak argument for their existence as a free and open indulgence. The human body is not poisoned by alcohol, as is generally stated, because the human body manufactures alcohol every day from food eaten and uses this alcohol in order to heat and warm the body. A small additional amount of alcohol in the system will not do any great injury. It is, however, the large additional amount of alcohol in the system that does poison and destroy the blood and the proper functioning of various parts of the body.

I remember, a few years ago, a friend of mine in New York, who was an eminent dietician and who had been careful of his diet all his life, was injured in some experiment with a new model of airplane. He was lifted out of the crushed airplane with both legs so broken and injured that at the hospital they advised immediately that both legs be amputated just below the hips. The bones were broken in each leg in at least three places, the muscles torn, and the flesh ripped from the bones in an unsightly fashion. The doctors at the hospital said that even if they succeeded in setting the bones and putting the legs into plaster casts the danger from blood poisoning was such that they would probably have to amputate the legs within a few months. My friend protested and said that inasmuch as he has always eaten properly and had good blood in his system he would take a chance with nature's re-creative processes to re-build his limbs again. So the legs were not amputated and blood poisoning did not set in and the healing processes went on at a remarkable pace, so that in a few months they were fairly well healed and he was able to move his limbs and begin to use them. Today, he uses his limbs like any other man.

I remember being impressed by the statement of physicians at the hospital, for they emphatically declared that if it had not been for the fact that this man had never had any excess amount of alcohol in his blood system and had never poisoned his blood in any way, the re-building process would never have been carried on and blood poisoning would not have been prevented. This statement was made by physicians who indulged in alcoholic liquors and who would have hesitated to associate themselves with any movement tending toward the prohibition of the manufacture and sale of alcoholic liquors. Yet

here was an excellent example of the benefits to be derived from abstinence.

Granted, however, that we recognize the dangers from over-indulgence in alcoholic liquors, or even from temperate indulgence in it, the question is: Do we aid in preventing people from over-indulging by the present prohibition laws? In other words, does prohibition prohibit, or will education bring about the reform? On this point we cannot possibly say anything definite. It is true that human nature resists any interference with so-called personal rights and liberties, and that like grown up children we want to do the thing that we are told we must not do. But on that basis alone, if used as a rational foundation for all of our reasoning, we would have to abandon all of our laws against burglary, robbery, murder, and other crimes.

You may argue that these other crimes are not expressions of personal liberty, whereas drinking is. But the fact remains that the man who is arrested and confined in prison, because he wants to steal or wants to commit some crime, argues that the law has interfered with his personal rights. It is true that in the case of robbery and murder his so-called rights infringe upon the rights of others, but can you say that a man who wants to drink excessively and become intoxicated is expressing his personal right without any infringement upon the rights of others? To argue this would be to argue that each individual is in no way associated with the community, and his actions and doings, even his very existence, has no influence upon those near him or distant from him. To argue this would be foolish.

No man in any community, city, state, or country, can do things of consequence without affecting humanity in general. There are the mental, the physiological, the moral, the ethical, the social, and the civic effects, to be taken into consideration. In many cases the effect is very direct and intimate, for the influence exists intimately with his wife, his family associates, or his children. The effect on the off-spring, born or unborn, carries the influence into one or more generations, into other communities, and other sections of the world.

The support he gives to the liquor business is national and international in its results. Therefore, the liquor-drinking man is not indulging in purely personal habits that affect him and him alone. From this view-point it is rational to say that if certain types of persons cannot control their indulgences through their own will power, then the community should seek to control them for him. This gives the principle of prohibition of the liquor business a rational foundation. As to whether the law is a success or not has no bearing upon the matter whatsoever.

The justification of a law cannot be measured by the success of its application or the results of its attempted enforcement. If the law was observed there is no question about the good effect it would have. The fact that it is not observed is not a reflection upon the law itself but upon the citizens who live under the law. Therefore, the more we argue that prohibition is a failure because it fails to prohibit, the more we condemn our own American citizenship and our own standards of civic principles. To violate the prohibition law is no less criminal and no less a condemnation of our civic principles than to violate any other law that is universally adopted in this country.

From our view-point we thoroughly believe that the true way to prevent a man or woman from over indulging in anything is to educate him to the point where he will realize the error and refuse to indulge any further. We are thankful that thousands of our members have freely and frankly expressed themselves in this regard. There is hardly a day that passes that our Welfare Department does not receive letters stating that the member has overcome or eliminated some habit of drinking, smoking, the use of occasional profanity, neglect of duty, quick temper, unkindness, or many other things that enslave people or prevent them from attaining a high degree of success and happiness. This has come about solely through the rational principles contained in our lectures and lessons and not through any criticism or doctrines or beliefs issued by us. We realize, however, that there are millions of persons in this world who do not have the will power, or even the inclination, to eliminate some personal habit and indulge in those things which they know or believe to be detrimental to their health or their well-being. These persons must be guided and protected in some way and the laws regarding prohibition are intended to help them.

It is interesting to know that so far as our organization is concerned the constitution of our Order, adopted for North America, long before prohibition was made a national law, states distinctly in one of its paragraphs dealing with the New Year sacred feast each March that the symbolical wine to be used must be unfermented grape juice. On this occasion corn, salt, and wine are the symbolical foods of the feast, prepared in the form of corn bread, salted nuts, and grape juice. These three symbolical foods come to us from antiquity and are found in many of the ancient symbolical feasts. But when the constitution for our organization in North America was prepared in 1909 to 1912 it was agreed that the word "wine" should be qualified to mean unfermented grape juice. This in itself shows the attitude that the organization has taken

and always will take in regard to alcoholic liquors in an official sense.

The members of the Order, however, still have the privilege of doing as they please in their own homes and outside of our lodges, temples, or group assemblies, for the Order will not attempt to control the personal habits of the members in this regard while it strictly adheres to its own principles in an official sense. Again the old injunction is applicable, "If you dare to do you will have the power to do."

"Unto the Least of These"

This special incident to which I have just referred is best told in the letter I have received from Sister S., living in York, Pennsylvania. Incidentally, there is a smile that can be added to this incident when I tell you that the city or town of York, Pennsylvania, is one of the few places in the United States where our work and the work of any similar organization is looked upon with much concern.

It seems that for many years a certain section of Pennsylvania has been the seat of many superstitious practices, and every form of misleading information, strange magic, or superstitious practice, has been introduced among the uneducated of this part of Pennsylvania until whole cities and large communities have raised up in arms against any more public lectures, fortune telling, mystical practitioners, or anything else of the kind, coming into this section and taking large sums of money away from the public.

The superstition is so intense that the moment any one of these communities sees someone else reading literature pertaining to any religious or philosophical subject he is suspected of being a magician or a student of Oriental practices of some kind. The result has been that many good movements and good propositions have had to suffer there. Our members, of whom there are a large number in various parts of the state, have found it interesting to study the peculiar, strange philosophies that have come into the lives of these people and held them in superstitious practices for so many years.

You know, of course, that we have a branch of our work in York, Pennsylvania, and that this city is a progressive and highly evolved location and that there are hundreds of very fine people there who are doing their utmost to bring an end to the superstitions that exist in all of the outlying communities and other sections of their state. York seems to be the center of the activity against the magical practices that have caused so much trouble in that part of Pennsylvania. Now let me read this letter to you from the Sister living in that city:

"As I read the "Mystic Triangle" a few months ago containing the "Thought of the Month" article regarding the adoption of children it brought tears to my eyes and just made me feel as though I had not done for others or put into practice all of the good that I might have done. A few weeks after reading that article I saw a dear little girl in a near-by community who seemed to be greatly neglected and weak in health and very sad and lonely. I learned from others that this little girl's mother did not want her because the little girl was unable to walk or talk. It seemed as though she was paralyzed or stiff from some mental or physical condition and that this also affected her limbs. In fact she could not even lift her tongue sufficiently to pronounce the least word.

"I went to the mother and had a talk with her and the mother frankly admitted that she did not want the child, that the child was either affected in some strange way or mentally and physically incompetent. Realizing that the child was an outcast, I arranged with the mother to let me adopt the child. Papers were signed and the child was legally turned over to me.

"Now after just a few months the little child is completely changed and I wish you could see her. I am inclosing her photograph for you to see. Through the use of our principles I have helped her in every way and now she is able to talk plainly and walk as well as other children. All that was done for her by anyone was through the knowledge of the Rosicrucian principles and treatment which was obtained from our lectures. The little girl's heart is filled with love toward me and she is a loving child. The mother is greatly surprised although a doctor had told the mother that the child would never walk and she certainly was a sad sight when I first saw her. Today she is happy and healthy like other children and of course I am happy also."

The photograph of the little girl with a dog at her side looks like the photograph of any normal child of three or four years of age. This is what I call putting the work into practice, living the life, and becoming a demonstration of our principles in a community. Our Sister does not tell us in this letter, but I venture to say that a hundred or more persons in that community will know about the change that has taken place in this little girl's life. They will all be inspired by what this Sister has done and what she has accomplished in the life of one child. The mother of the child will also learn a valuable lesson and so will the physician, who was so sure that the child could not be helped. These lessons will prove a valuable aid in the work we are trying to accomplish because some day, somewhere, these lessons will be passed on to others. But

even if no one else benefits through what this Sister has done, think of the benefit to this little child. Think how this child's whole career in life has been changed as suddenly as though a little fairy had come down from the clouds and touched her with a magic wand.

I presume that there are some in that city who will look upon that whole affair as magic, since they have been brought up to believe in superstition and magic, and I also believe that the mother of the child believed that the little girl was possessed of witches and devils because she could not walk or talk, and wanted to get rid of the child because she might have an evil entity in her home. But the little child will now walk. If she had continued to live under these circumstances for a few more years her condition would have become fixed and nothing short of a miracle would have changed her life. When this child becomes a youth and an adult it will not only have love for the woman who has adopted her, but will have an admiration for the teachings of the organization that made the change in her life possible, and so we will have another great worker in some community later on who will be a living demonstration of the principles of Rosicrucianism.

These are the things that make us happy, and I know that all of you want to thank the sister in York, Pennsylvania, for what she has done and we will always look upon this little girl as our charge until she is old enough to help take care of herself. You know that we are looking after hundreds of such children in many communities and we are happy in the fact that all of them are continually improving in health, mentality, spiritual development, and understanding.

When others write to you and ask you about the practical side of our work, point out these incidents and tell them that there are thousands of these practical demonstrations of our members being reported to us every month, and they are so numerous and of such a varied nature that it would take a large index to classify them. But what is done "unto the least of these" is done for the good of all, and each incident of this particular kind brings us unusual happiness and joy.

Unlucky Numbers

There is so much talk nowadays about numerology and the numbers in names and letters that it seems that the Western world has gone wild over a very old subject. There are, today, probably one hundred different systems of numerology being offered to the public, and there probably are twice that number of individual personal interpreters of numerology systems offering to make life readings from the name and birthdate. The astonishing thing about

it all is that only two or three of these systems come anywhere near agreeing with each other. One of our members had nine readings of his life made from his name and birthdate, according to nine different well-advertised and popularly sold systems, and no two of the nine readings agreed. Certainly, if these systems were based upon truth, there would be some fundamental agreement somewhere. But you know and I know that this modern business of numerology is based upon a completely erroneous understanding of the ancient system of Pythagoras.

Pythagoras was a Rosicrucian and his best and most secret teachings are contained in the Rosicrucian work, and, therefore, we understand why persons who have never studied the Rosicrucian work or never, in fact, studied the work and teachings of Pythagoras, cannot have a proper understanding of his secret teachings about the value of an alphabet. You know, also, that in our secret manuscripts, which we have not published completely to all our members, there is a very perfect and dependable interpretation of the true and original number system, and some day when I have time to go over these old manuscripts and put them into modern language, we may give to our members a real dependable system of numerology. It has no definite place in any of our present teachings and that is why we have not touched upon it. But it would seem as though we must do so some day in justice to the truth of the matter and in fairness to the ancient philosophers.

But, aside from this matter of interpreting the names by their numbers, there is also a wide interest in numbers, themselves, and especially, is there a great many superstitious beliefs in regard to so-called unlucky numbers. Of all the numbers considered unlucky, number thirteen has the most crepe tied upon it. It is strange that persons cannot seem to realize that if there is any such thing as a lucky or unlucky number, thirteen should be considered one of the most spiritually lucky numbers in the world, for it has always been associated with beautiful and happy spiritual things. Those who look upon thirteen as unlucky, point to the fact that there were thirteen seated at the Lord's supper, and that one of them proved to be a traitor. Why do they pick out one of the thirteen as being a traitor in order to prove that thirteen is unlucky? Why don't they say that one of the thirteen was the most wonderful soul that ever lived on earth, and thereby prove that thirteen is a fortunate number? Why don't they see in the fact of thirteen at that supper a symbol of a new world power of a spiritual nature, and thereby realize that thirteen could symbolize the beginning of a new philosophy and a new life of salvation for all? One of our friends recently investigated this

number thirteen to see how many good things he could find about it. In his search he came across the following facts:

There were thirteen original colonies in the United States. There are thirteen stripes to the American flag. The National emblem, the American eagle, and the national phrase, "E Pluribus Unum" contain thirteen letters each. Even on the great seal of the United States, we find that the pyramid has exactly thirteen steps. In the original federation, a committee of thirteen men drafted the thirteen articles which were adopted on September 13th. The national flag was first selected by foreign powers on Friday, the 13th. This occurred on a ship commanded by John Paul Jones, whose name contains thirteen letters, and who was only thirteen years old when he landed in America. The great American navy started with thirteen vessels, and the first flag raised by George Washington in Cambridge was saluted by thirteen guns, and thirteen cheers. We could go on through American history and find hundreds of instances where thirteen played an important part, and if our ancestors had been superstitious, they would have thrown certain men overboard; destroyed certain guns; abandoned certain plans; cut up the American flag; thrown out one of the states; and otherwise made fools of themselves because of the number thirteen. But, some way or other, they allowed thirteen to go ahead and have its way and against all of the beliefs about thirteen, we have a pretty good government, and a pretty good foundation anyway. The thirteenth day, or Friday, or any other day of the week or any other number will prove a very unfortunate number for you or anyone else if you are convinced that it is unfortunate, and act accordingly.

But you can make thirteen the luckiest number in the world if you will believe that it is fortunate and start in to do the very best you can in connection with that number, and try to prove that it is fortunate. All "luck" is in your own mind and not what you believe.

If any more of our members write to any of you about the unfortunate numbers in their name, or the unlucky elements they have in their lives because of certain numbers, be sure and tell them that so long as they believe what they write, they are going to be affected by it. Sometimes I wonder how long it is going to take many human beings to discover that the will power in them is superior to any inanimate symbolical thing, whether it is the name of a day, or a number, or anything else. God made all things and all things are good until man begins to think they are evil. Then his conception becomes the law unto him, and he is a victim of his own creations.

About Ourselves

This morning I want to talk to all of you assembled here in regard to our own little organization. Ever since the first issue of the Forum appeared in print and reached our members, scores of letters have come to us praising that publication and containing this one question: "What is this personal group or class conducted by the Imperator which receives all of this special instruction at headquarters, and who composes it and why?"

Now you see, brothers and sisters, I have either got to answer those questions in a veiled way, or come out in the open and untie the strings around the bag and let the cat out. For a long time we have had our little confidential, private meetings, sessions, conclaves, and discourses, without any interruption and without arousing any feeling of separateness in the minds of our members. Then we decided to allow some of our discussions to go into print for the benefit of all our members, and we let a couple of efficient secretaries become connected with the class as hired editors of the new magazine called the Forum, and then these two eavesdroppers put everything into the magazine that takes place and at once we are in hot water. Now what shall I say to our members?

I do not suppose that we would be justified in presuming that there are any members in our organization who have labored under the wrong impression that the entire executive and directive staff at headquarters never came together for consultation, study or discussion. Every business corporation has regular meetings of all of its executives in some private office where they discuss the work, plans, and problems of the business. The larger the organization, the more frequent and more important are these meetings. They are not meetings of boards of directors, but are meetings of the department heads throughout the entire business. In many large business institutions such meetings are held every morning for a half hour. In other lines such meetings are held once a week.

With us we have held such meetings at various times throughout the week. Sometimes our meetings have been late in the evening, sometimes for a long period on Sunday or Saturday afternoon, and at other times during the morning. Realizing that all I am saying now will appear in the Forum, let me say, for the sake of those who are listening in, so to speak, that this special class consists of the highest and most advanced members and the special workers connected with the staff at headquarters. This not only includes the officials of the organization and the directors of the Welfare Department and the directors of the Correspondence Department and the other heads, but the principal workers in those departments.

All of these brothers and sisters constitute the members who make psychic contacts with our members, look after their personal affairs, send them help from time to time, and in every way carry on the highest mystical, metaphysical, and psychic activities of the organization. All of us are well acquainted with each other, enjoy each other's company in social affairs, as well as affairs of the organization, and have our pastimes and hobbies, but we spend most of our time, day and night, in working for the benefit of all our members. We agree with the utmost harmony and we are all happy and contented, enjoying good health, and watching the organization grow and develop into tremendous size and power, spiritually, mentally, physically, financially, ethically, and morally. We see our principles and teachings being applied and proven true, hour after hour, and day after day. I am sure that I am speaking for the rest of you when I say that each one of us has proved in our own life what these teachings can do. Our one great problem and one great interest is to devise new ways and better ways for disseminating our teachings, reaching more persons, and making everyone of our members as happy and successful in life as we are.

There used to be a time when every minister of a church was judged to be a pious, devoted, and spiritual man if he wore poor clothing, had very little to eat, had to depend on food handed over the back fence and an occasional invitation to someone's home for dinner. When winter came he was supposed to have no wood or coal in the cellar or any lard in the larder. It was expected that he would make a sort of house to house canvas among members of the church and come to them with kind greetings and with a smile on his face and with one hand extended visibly for some sort of donation. If he failed to do this the members would have felt slighted. If it had ever happened when winter came that he had wood in the cellar, and coal in the bin, and food to eat, they would immediately suspect that he was in league with the devil and had sold his Soul to some corporation. Only when he was half starved and begging for a few grains to eat was he considered to be really spiritual and worthy of leading them on the path to righteousness. There are thousands in the world today who think that each one of us here at headquarters should be in the same position as these ministers of days gone by. If they thought that one or more of us owned a Lincoln sedan, or a high-priced roadster, and had plenty of coal in our bins, a fur coat, a good radio, and a fine meal on our table at dinner time, they would be sure we were neither spiritual nor real masters of psychic things and unworthy of being considered as sincere in our work.

With the sane and sensible people throughout America today those ideas no longer exist. We hear constantly of the intelligent man and woman who, when informed of the Rosicrucian organization and its claims, instantly says, "Show me whether the officers and directors and principal workers of the organization are demonstrating in their own lives what they claim to teach and then I will have some faith in their teachings." Where the idea ever started that spirituality and poverty were bosom companions, and formed a combination that the devil could not conquer, I do not know. It is also a mistaken idea that every wealthy man, or man with great wealth of any kind, is so selfish, so narrow, and so materialistic in his thinking that he cannot attain any degree of true spirituality.

It is true that Jesus said that a wealthy man should give away what he has if he wants to contact the kingdom of Heaven. But that does not mean that such a man must continue to live in poverty. I know of many extremely wealthy men who are the very best students and workers we have in our organization, and I know of some of America's most wealthy men who are deeply and profoundly interested in our work. One of them has bought many copies of our books and distributed them among his chief executives in the corporations with which he is connected, in order that they might guide their affairs and carry on their business ideals in accordance with Cosmic principles. I know also that these wealthy men give away more each year to the poor and to humanitarian purposes than the average well-to-do man could give away in a life-time. The fact that even though these wealthy men give away huge sums each year, and that each year their big business activities bring them a new income and a new fund of wealth, does not mean that they do not have any time for spiritual thoughts or humanitarian sympathy. There are two kinds of wealthy persons in the world; those who make wealth their god, and those who look upon their wealth as a trust that the Cosmic has placed in them to use for the betterment of mankind.

I am intimately acquainted with some of these men, and despite the fact that they have enough wealth to indulge in any of the great follies and costly fads of the day, they are delighted when they can get away from business matters and social affairs and sit down by the fireside and talk about Cosmic principles and laws, and read one of our books and meditate.

And so it is with each one of us connected here with our work. We are not trying to accumulate great wealth to place ourselves in any position where we would be looked upon as masters of finance. We use the Rosicrucian principles and laws to see that we have what we actually need

and to enjoy some of the luxuries of life. But at the same time we are also busy in showing others how to do the same thing, and we are happy to point to our own success in these matters as an illustration of what the Rosicrucian principles can do and will do.

Think how some of you spend your spare time. You, my good brother, spend practically five nights a week here at headquarters reading over the letters that are placed on your desk for special evening attention. These letters pertain to the affairs of persons who are in deep sorrow and who need some psychic contact in order to cheer them up and help them over a very sad experience. You sit here at your desk in the evenings until eleven, twelve or one o'clock in the morning. You would rather be here than out in your automobile or at the best show in town. Nobody makes you come here, and there is nothing in your connection with our organization that says that you must give your time both day and night. But you love to do it.

And you, brother, love to come here at very spare moment of the evening and Saturday afternoons and Sundays and go into the temple and send your special treatments to those who are suffering along lines which come within your special field. You get more pleasure and happiness out of this than you would get out of spending any amount of money that you may have saved. And I happen to know what you do with a large portion of your savings. And so it is with all of the rest of you assembled here. You stay here after the regular clerks and employees have gone home, and you come back at times when the building is supposed to be closed. You find me painting or working on some manuscript, or dictating some special matter, while my wife waits to take us for a short midnight ride and give us a little airing, or some of the other sisters plan a hot cup of coffee and a bit to eat at midnight, or aid us in sorting and arranging special communications for the various members.

This is our life, our joy, our all. Truly, we occasionally visit the theater. We enjoy a good constructive moving picture that is inspiring in some of its thoughts. We enjoy good music and that is why we have so much of it here in the Temple, and that is why we sometimes have music playing while we dictate and write.

Many of the most important lectures and lessons and magazine articles that have been given to our members have had a very beautiful musical background for their preparation. We enjoy the hills, mountains, and valleys of this wonderful country, and steal away in groups to take such rides in comfortable cars, enjoying the luxuries of our efforts and labor and at the same time discussing our principles and receiving

inspiration from the wonderful manifestations of nature around us. And then we come together for those meetings and do our utmost to understand better the principles we are dealing with and solve the problems that confront our members.

Have I given a true picture of our life and what we are doing? Does not every employee and every visitor, who has been with us for a few days or more, see what we are doing and know what I am saying is true? Yet everyone who contacts headquarters, every member who has visited us day or night from Canada, Mexico, or from foreign countries, from east or west, remarks about the congeniality, contentment, peace, and happiness that he sees in each department and on the countenances of every clerk, employee, secretary, and officer of the organization.

I hope that these few words will give the proper impression, or bring the proper picture to our members. I hope that they will visualize us assembled here in my sanctum at various times when the building is silent, and especially evenings and Saturday afternoons when no visitors can find us or disturb us. In joy we sit about with our correspondence in our hands, or notations of important problems, and after my introductory remarks to you and my explanation of some principles or law we proceed to solve the important problems of our members. We cannot publish the long discussions that follow these talks of mine, for just one session would fill an issue of the Forum; therefore, we restrict the Forum to my address or talk to you and the comments that I make in connection with special letters received from time to time. In this way, all of our members may feel that they are a silent and invisible member of these special classes, listening to what I have to say and deriving any benefit that may come from my words just as you may derive benefit from them.

Marriage and Divorce

Now let me change my talk and take up a subject for discussion by presenting my view first and the official attitude of the organization. Our members want to know what the organization's attitude is in regard to the question they ask and I think I am right in saying that they do not care one iota what any of us may think, personally, should we happen to have an opinion that is different from that of the organization.

So far as I am personally concerned, my opinions are always those of the organization, because I have never found the organization to be intolerant, biased, or unfair. I have ceased trying to work out my own opinion on certain problems of life when I find that the organization

has already expressed itself in regard to any of these points. Here, for instance, is a letter asking us to take up the subject of marriage and divorce and give an official opinion regarding these two man-made institutions. This member wants to know what the organization's opinion is and not mine or yours. Fortunately, I know that all of us have no other opinion than that which the organization has given us and it is a mighty good one at that.

The sister who wrote the letter to me on this subject refers to the fact that the younger generation of today does not take either marriage or divorce as seriously as the younger people did in years gone by. She feels that this is a serious reflection upon either the mental or spiritual nature of the younger people. She also would like us to tell her what constitutes a successful marriage and whether a spiritual union should enter into it, what qualifications we should look for in partners, and whether divorce is justifiable.

Now let me say right at the beginning that if our present young people do not take marriage and divorce as seriously as young people did fifty years ago it is not a reflection upon their mental or spiritual natures but a very good reflection upon us older people. What a fine mess we of the older generation have made out of marriage and out of divorce also! Can you blame the younger people today for looking upon marriage lightly when we ourselves have dragged marriage, as an institution, down into the mud of the gutter?

I remember distinctly, when I was a boy, that if any couple in the neighborhood separated or became divorced it was whispered very carefully in my home lest we children should hear of it, and everyone in the neighborhood looked upon it as a sort of disgrace and reflection upon the moral character of the entire community. We used to marvel at the brazen attitude of any newspaper that dared to make comment about the divorce of some theatrical couple and the only consolation or explanation we could find for such devilish matter appearing in print was the fact that the people of the stage must be very bad people and, therefore, to speak of their divorce was not a reflection upon the rest of humanity.

But during the last twenty years or more we older people have discussed marriage and divorce in front of our children, and smiled at divorce, and laughed at some marriage as though we were talking about the actions of some clowns at a circus. We have gone into all of the silly details like the clown makes funny faces, and we have frankly admitted that divorce is common, frequent, and of no importance, and by our very attitude indicated that there was no shame or even any degree of criticism connected with it.

Can you wonder then that the younger generation adopted these ideas?

As for marriage, what can I say? Is it today one of the most sacred ceremonies known to humanity? Is it truly one of the seven great sacraments of the church? Is it one of the most holy institutions of God? In other words, do we consider marriage in this light? And do we talk about marriage with sacredness and reverence which would instill such an attitude in the minds of young people? No, we look upon marriage as merely a legal agreement that is a safe procedure in order to prevent legal trouble and social criticism. In other words, we look upon marriage today as the mere securing of a license to do things that if done without such license would be considered immoral or against the laws of man. The laws of God are given no consideration whatsoever. Marriage is not considered a holy thing but a legal thing. It is not a divine union but an agreement to enter into what would otherwise be illegal relations, and to do these things legally and suffer any consequences that may result therefrom. And that is all there is to it.

Some years ago when I was asked to express my personal opinion in regard to marriage and divorce before an ethical culture society, I plainly stated that personally, and not as a representative of the Rosicrucian Order and its teachings, I believed that so long as marriage was so easy, divorce should be just as easy. I said that so long as a man and maid, young or old, properly qualified or unqualified, could meet for the first time or third time, sober or drunk, and agree between them to get married, and have to do nothing more than pay a three dollar fee for a license which was given to them by a clerk who made no investigation of their qualifications or worthiness, and then go before a justice of the peace or minister and be tied together without any consideration of their past, present or future plans or possibilities, they should be entitled to secure a divorce in the same manner. If a man and woman can be qualified to become united by merely desiring it and asking for it, then they should be allowed to separate and become divorced by merely desiring it and asking for it and paying a three dollar license fee; and going before any justice of the peace or minister, and without court procedure, investigation, and witnesses, trial, or hearing of any kind of any legal nature, they should be given a brief ceremony and a blessing, accompanied with a cheaply made certificate containing signatures written with a poor fountain pen and exchanged for a five dollar bill.

When the time comes that marriage will be as difficult as divorce is in some states of this country, there will be better marriages and fewer

divorces. If a couple wanting to be married had to appear before the judge and prove as much about themselves and their worthiness to have the marriage performed as they have to prove about themselves when they want a divorce, there would be fewer hasty marriages and fewer wrong marriages.

A true marriage is not the uniting of two physical bodies but a uniting of two spiritual or psychic bodies, and the blending of the auras of two soul expressions. This is what the Rosicrucian wedding ritual states and you know that when a couple desire a Rosicrucian wedding it must be performed before the legal ceremony or the religious ceremony. This is because the Rosicrucian principles hold that unless a couple are spiritually and psychically attuned the legal ceremony is wrong and a farce.

Of course, the Rosicrucian ceremony insists that the laws of the country be complied with, and that the Rosicrucian marriage be followed by the recognized forms of the country and especially that a church ceremony follow the Rosicrucian marriage of the two spiritual bodies. But you will also notice that a Rosicrucian wedding cannot be asked for unless the organization is satisfied that the two persons asking for such a marriage are properly attuned and qualified to have their spiritual bodies united. After such a ceremony is performed, or whenever two spiritual bodies are united, there is such a perfect attunement expressed in their life that the result of such a marriage is that the off-spring is born in all of the social and cultural effects of such a union and the union is wholesome, constructive, and beneficial to the couple, their personal interests, and to the interests of the community, state, and country. We are happy in the fact that many such ceremonies have been performed in our organization in the past, and that children of such a union are now of age to come into the organization, for such children have been born in the Order, so to speak, and have been instilled with its principles and ideals from the time of conception. Many such young people are now members of the organization and are marvelous examples of what a real spiritual union means.

As for divorce and its justifications, the organization distinctly states that if in any way the spiritual ties which unite a couple are severed, or the spiritual bodies of man and wife become inharmonious and there is not a Cosmic benediction resting upon the married life, it is a sin against God and Cosmic principles for such a couple to live together and indulge in any of the relationships connected therewith. In such a case, divorce is not only justifiable but a necessity, in order to prevent the building up of a Karma for each of the persons concerned and to remove from the community an influence that is evil.

According to this, thousands of persons now living together in wedlock should be divorced and separated, for there is not and never has been any spiritual blending or union in their married lives. But since these persons wilfully and of their own volition freely and arbitrarily entered into marriage they must make the most of the situation and make proper compensation for the Karma they are creating. Because they are not living together properly is no warrant for them to have access to easy divorce. They must make some compensation and suffer for their rash acts. But they are not so much to blame as man-made laws.

Man has unquestionably made a fool of himself in his many attempts to imitate Cosmic laws. Man's law of justice and equity is supposed to be a duplicate of the law of Karma and the Cosmic law of compensation, but man has muddled his interpretation of the Divine law and has made beastly laws of "an eye for an eye and a tooth for a tooth." In his understanding of the Cosmic laws of marriage he has again muddled and formed a materialistic ceremony which he thinks is holy and divine, and without any compunction, even though he be a minister of the gospel or a priest of the church, he performs a ceremony that unites a couple who may or may not be qualified to be united and, with his eyes closed to the real situation, asks a Divine benediction upon the ceremony performed in front of him and calls it sacred.

These are the ideas held by our Rosicrucian teachings. I know that they are also my personal ideas, and from what I have heard from each of you they are your ideas also, and I am happy to say that they are becoming the ideas and ideals of thousands of our members; and as the Rosicrucian work spreads throughout this land and other lands there is coming a time when these ideas and ideals about marriage and divorce will be written into the human man-made laws and the present conditions will be changed. Already those members of our organization who are judges in courts, and clergymen in churches, and justices of the peace, are insisting that couples that come before them for marriage or divorce should understand the real principles involved, and are modifying their official activities in accordance with these teachings. When the time comes that every judge, or justice of the peace, minister, or priest, sees these things as Rosicrucians see them, there will be a great change in the laws relating to marriage and divorce.

How to Say It

Now, let us have a few minutes' discussion regarding the proper pronunciation of some of the

words used in our work. I think that occasionally we will have a discussion like this and if it gets into the Forum it will help all of our members.

First of all, I want to take the name of our organization. There are several Latin words involved in the name and it is surprising how many different ways these can be pronounced and still more surprising how many different ways they are pronounced. You know that we have had quite a problem in connection with the Latin words in our name and that we have consulted some of the best Latin authorities in the country, and out of the twenty-two letters received in return, only four or five of them agreed in regard to the Latin. However, nearly all of the Latin words we use are those which are found in the ancient manuscripts, and whether they agree with modern Latin or not, we adhere to them for the sake of tradition. Take the words *Rosae Crucis*. Those two Latin words mean "of the Rosy Cross." The phrase, "Ancient, Mystic Order *Rosae Crucis*," which is the name of our organization, means "The Ancient, Mystic Order of the Rosy Cross." The name should never be used in English as "The Ancient Mystic Order of the *Rosae Crucis*" because in this way the words "of the" are really used twice. Now, there is considerable dispute as to how the word "*Rosae*" should be pronounced. Some authorities say it should be pronounced as "row-zee-ay" while others say it should be pronounced as "row-zee-eye." We prefer the latter way because it is so indicated in ancient manuscripts. The word "*Crucis*" is also in dispute. Some say that the soft sound of the "c" should be used and some say that the hard sound should be used. Ancient records say that the proper pronunciation is as though it were "crew-shee." Those that argue otherwise say that it should be pronounced as "crew-sis." We prefer the former way as stated. The word, "Rosicrucian" is an Anglicized form of the Latin. The first two syllables "*Rosi*" is an attempt to spell in English the old Latin pronunciation of "*Rosae*" and the latter part of the word is the old Latin form of "*Cruci*" remaining with "an" of the English language added to it. It is, therefore, an artificial and arbitrary word neither pure Latin nor good English. It should be pronounced as "rosey-crew-shean."

The word "AMORC" is formed by the initials of the full name and should be pronounced as though it was "am-ork." The first syllable should be pronounced like the "am" in "lamp" or "lamb" and the "ork" should be pronounced as in the word "cork." The accent should be on the first syllable. It is surprising that a great many of our members in addressing their

envelopes spell this name wrongly as "Amorick," "Amorack," or otherwise.

The French of the words "Rose Cross" is "*Rose Croix*" and this should be pronounced as "roze-quah." This is as near to the French pronunciation as can be given with English sounds.

If you find the members asking for the correct pronunciation of any other words used a great deal in our work, I wish you would bring these letters into our morning discussion so that we can pass upon them.

About the Forum

While speaking of comments from our members and suggestions, have you noticed how many of our members wish that we would put a stiff cover on each copy of the Forum magazine? They wonder why it does not have a heavy cover with colors and other features like a magazine. Some think that this would protect it more in the mail. We have seen some copies of the Forum that have been mailed to members in Shanghai, China, Australia, or parts of Europe, and because these members were touring and had moved on to another city, the copies have been returned to us in the original envelope in which they traveled half way around the world, and back, and these copies were still in good condition and uninjured. Truly, occasionally the corners of some of them are bent or wrinkled a little, but we notice the same thing is true of some of the best magazines published in this country that have stiff covers. Even books with very stiff covers get damaged in the mail.

It must be remembered that when we first planned to have the Forum, the price set upon it was \$2.50 a year. But, we afterwards decided that what our members wanted was the reading matter on the inside and not the fancy cover, since the Forum magazine is not to be sold on news stands or in book stores. Therefore, we decided to eliminate all unnecessary expense in heavy covers and colored inks, and reduce the price so that every member would be sure to subscribe and get the utmost benefit out of the magazine at a minimum cost. When these copies are preserved and bound together for one year, or several years, in one book, they will remain perfectly flat and the covers on them would be taken off anyway, and would serve no real purpose. Therefore, you may explain to any member who writes to you about it, that the average member is so busy reading the inside that he forgets about the outside of the Forum.

The day may come when the Forum will be printed monthly instead of every other month, but that is about the only change that will be made in it. We are going to continue to use

the picture, for we have had many requests that we occasionally publish the picture of someone who is well-known to all our members, or some diagram, or something of a helpful nature.

Good Books

One of the many questions so often asked by our members is in regard to more good books to read. That's right, go ahead and smile, each one of you, and I can tell you just what you are thinking. You would like to have somebody tell you where to find some good books to read, and so would I like to have someone tell me. Look at the stacks of books that are being advertised and notice how many we buy or borrow to examine, and cast aside. Here, not long ago, I found one of you spending two of your evenings buried deeply in a green covered book, and I thought that one of you had found a good book that we could recommend to our readers. Finally, I decided to ask what it was about, and our good brother over here said: "The book is so foolish, so useless, and nonsensical that I am reading it the second time to see if I can decide whether the man was sane or insane when he wrote it."

How often we have all thought the same thing after we have started to read some of the modern books. Do you remember the brother from Wyoming who was here at the Convention and who stood up on the Convention floor and said that because AMORC couldn't find any good books to recommend, it had to write them and publish them itself? That is not the real case, however. The books we have published have not been published for that reason, but because we believe they contained information not to be found in other books.

I know of some good books, of course, and I guess each one of you knows of some you would like to recommend to our members, but they are so scarce, so rare, or impossible to find that if we do recommend them, our members only write back to us asking for addresses where the books can be found, and in the end we can't answer these questions either.

Take that beautiful book that has been borrowed or mis-appropriated by someone from my library, who has forgotten that it belonged to us. It was called "Uarda." It was a wonderful story of Egyptian life in the height of Egyptian civilization; it had a good love story in it, but plenty of mysticism too. My copy was very old and rare, and I would have recommended that to our members years ago if I had known that there was another copy to be found anywhere in any library or book store. Maybe some day I will receive my copy by mail, or perhaps someone will find another copy and send it to us. But that

won't help our thousands of members who seem to be the most hungry readers we have ever known.

As fast as we find any good book on the public market that will be helpful to our members and which can be purchased easily or found in a public library, we will rush to put its title and complete name and publisher's name in our magazine and lectures, and recommend it. If we could give here in the Forum a list of good books to read that we have not already recommended in our lectures and lessons, we would gladly do so, for you know that it would cut down a great amount of the correspondence we have from our members regarding books.

We could answer ten thousand letters at one time by asking the editor to put in the Forum a list of books that we recommend. Of course, our lectures recommend "Zanoni" and books of Marie Corelli, and some others, such as "Dweller on Two Planets" by Phylos, "Brother of the Third Degree" by Will L. Carver, "Novum Organum" by Francis Bacon, "Fear" by Rathbone Oliver, "Cosmic Consciousness" by Bucke, "Tertium Organum" by Ouspensky, "The Worship of Nature" by Sir James George Frazer, "Conquest of Happiness" by Jules Payot, Ph. D., "The Submerged of Atlantis and Lemuria" by Dr. Rudolf Steiner, "The Life and Doctrines of Paracelsus," "The Faith of Ancient Egypt" by Sidney P. Coryn, and many others. But, our members have read these and want more.

We intend to add a new volume to our own collection of the Rosicrucian Library books every few months, and I am glad that the newest addition to that library is now ready and is called "Mansions of the Soul." It is a complete and exhaustive presentation of the doctrines of reincarnation, which is going to answer thousands of questions about the soul and the hereafter, and about reincarnation, and other subjects that have been asked in our letters for the past twenty years, and it is going to give our hungry book readers a fine meal for a few days, and keep them pacified for a time while we get busy in preparing the next book dealing with the secret doctrines of Jesus.

Now listen, little secretary, if you are putting this in the Forum, please add these words that the book called "The Secret Doctrines of Jesus" will not be ready for sale 'till sometime in the spring of 1931, and that no one should send money here for the book until it is announced as ready. We received hundreds of orders for the "Mansions of the Soul" before it was fully written, let alone printed and ready for sale. Perhaps some of the readers of the "Forum" may know of some excellent books that we have not recommended and they will tell us about them.

Several things guide us in the selection of books for recommendation. First, the book must be on the subject related to our studies. Secondly, it must be sane, sensible, rational, and of practical usefulness, and not a mass of personal opinions and theories. Third, it must not present some new philosophy that is contrary to what we are teaching. This last point we insist upon, not because we are afraid of any rival philosophy, for that would be foolish, but we certainly do not want to have the minds of our newer members filled up with outlines of philosophy that are different from our own and, therefore, setting up confusing thoughts in the minds of our students. When they are with us long enough to understand and thoroughly test our work and know that it is true, then they are ready to read some other philosophies or systems of instruction and be capable of judging it properly. So much for the subject of books for the present time.

What the World Needs

Very often, we are confronted with the question: "What is the Rosicrucian Order doing for the world?" Of course, such a question comes from those who are outside of the Order and who look upon the Rosicrucian organization as some sort of a religious cult or sect. Nearly all such movements are limited and exclusive, inasmuch as they preserve their teachings and their benefits exclusively for those who are on the inside of the ranks and look upon all outsiders as heathens who are to be saved eventually but who cannot share in any of the great blessings which the cult or sect preserves for its own following.

The great work of the Rosicrucian Brotherhood, as you will know, is not confined by any means to helping the members of the organization. In fact, our principal reason for having any members at all is not for the purpose of helping those who associate themselves with the organization but rather to instruct them and prepare them to go out into the world and help those who are not members.

In other words, our principles are the reverse of those of the average sect or cult. It is true that we invite those who are seeking to advance themselves and better themselves to come and join with us, but not solely for the purpose of developing these applicants into successful, happy, contented men and women, but to prepare them to be well and healthy and instructed in the principles which they can use in benefitting others. The first step in the preparation for such a mission in life is to make one's own self as healthy and happy as is possible.

We are happy to discover constantly, through our correspondence and interviews, that as soon as our members begin to master the laws and

principles, and advance their own interests, they cannot refrain from wanting to help others. Thus the great work, which constitutes the real objective of our organization is being carried on and gradually attained throughout the world.

In answer to the specific question, however, of what our organization is doing for the public, we can point with considerable satisfaction to the fact that week by week and month by month more of our members are exerting their influence and practicing the principles in public offices. There is hardly a day that we do not hear of one of our members occupying a public position of some kind where he or she has started to use the ideals and principles of Rosicrucianism in a practical way for the benefit of hundreds or thousands of others. We are happy, for instance, that in many cities and towns, the mayors or city managers of the city councilors are members of our organization and find in our principles many rules and regulations which they can use to guide and direct others more efficiently and with more contentment and peace.

In some cases, these mayors or directors of city affairs are women, and it is notable that they are highly successful in the broadminded, sympathetic administration of their affairs with Rosicrucian principles in mind, as are the men, and it is also noticeable that in these communities many unique and truly humanitarian principles have been applied, much to the pleasure and satisfaction of the community.

In other words, we have Rosicrucians as judges or important officers of the courts, and they, too, find many opportunities of fulfilling their duties in accordance with Rosicrucian principles. The reports from some of these showing how they have sympathetically and properly guided their decisions and actions in accordance with Rosicrucian principles proves to us the success that these persons can achieve if properly applied. There are many clergymen, organists, or directors of music in churches, and schools, and many persons and instructors in public and private schools, who are likewise guiding their work by Rosicrucian standards. Newspaper editors, writers, magazine managers and contributors, and thousands of others in public activities, are gradually introducing the Rosicrucian standards into their lives and the lives of others. They do not talk of the Order; they do not attempt to make propaganda of their attitude or their interest, but they do demonstrate that high degree of understanding and Cosmic appreciation of conditions which soon becomes manifest to the people with whom they are dealing, and we have received scores of letters from persons who have highly praised the effect that the Rosicrucian principles have had in public affairs.

I am sure that all of you will be interested in looking at this newspaper that I hold here in my hands, and noting one of its principal articles. It is strange that this newspaper came to my hands through the mails this morning after a letter that was received yesterday dealing with an almost opposite situation.

You know that this newspaper is from one of the leading cities of Michigan. Inside, on the second page, with very large type is a public announcement issued by the public health administrator. Notice what the headline says: "Flu Epidemic Expert Warns That Precautions Are Essential." Here is a very important article sent forth from the public health office of a medical man, who is not only a very well-known physician and medical expert but who was in 1918 one of America's most important flu epidemic experts. Since that great epidemic of the flu, this physician has become a member of our organization and whereas in 1918 he agreed with other physicians in the belief that the epidemic was due to a germ, and participated in the general frightening of every human being in America that the flu could spread through germs and that everybody was likely to have the flu, today he has an entirely different opinion. In 1918, he would have advised everybody to guard against germs in order to prevent contracting the flu. Today, his public announcement and warning is of an entirely different nature. Will you bear with me while I read a few statements from his official notice. I am now reading from this newspaper:

"Doctor _____ of this city who voluntarily served the government in the flu epidemic of 1918 and was in public health service voluntarily in the lesser epidemic of flu in 1928 when asked regarding the possibilities of an epidemic this fall and winter said: 'Flu is not a germ disease, therefore, we need not anticipate any epidemic With the onset of winter the economizing of fuel and closing up of the living and sleeping rooms, the school rooms, churches, theatres, work shops, and places of business, with the resulting vitiated air, minus humidity, and similar winter conditions, here is a combination of influences which may have the potential powers to try the human organism to an extreme degree. This, along with unbalanced food diets, and a diminished supply of green vegetables, I suppose we will have the usual amount of winter illness, which is generally classified as influenza. As a public health officer, I feel that I should call the people's attention to these facts and state that there is a way to balance up the unbalanced body conditions externally and internally so as to insure against the possible large development of winter illness. As the weather becomes cooler, people should not close all the windows and live

in vitiated air, but make sure that the living and sleeping rooms and work shops are bathed in fresh air. So also with schools, churches, and theatres. Vitiating air or poisoned dead air may be the means of much sickness.'"

In this way, the doctor goes on to recommend that each person in his city should discover whether his food is of the proper balance, whether his breathing and living conditions generally are wholesome, and eliminate all fear of the flu and take ordinary precautions to give the human body every proper and natural condition. Certainly, there is nothing alarming in that doctor's statement for it is typical of what a Rosicrucian would say to any community where the fear of a flu epidemic is already worrying the minds of the public.

Now, compare that logical and reasonable announcement with another one that came to me through the mail yesterday. This other one is in the form of a letter and a circular, mailed by the commissioner of health of a large city in the United States to all of the parents in every section of the city. Needless to say, this letter is not from a Rosicrucian. It is a medical doctor who unquestionably believes that he is doing his duty and serving the public properly. The letter and the circular warns parents to quickly protect their children from a threatened epidemic from the germs of diphtheria. Listen to this phrasing, supposed to be a plea from the children themselves.

"Please! Save us from diphtheria, the deadly, dangerous disease that strikes little children just like us, from nine months to ten years old. Last year, 642 of our little playmates died, and 10,134 other little friends were very sick with diphtheria. Our little friends need not have died—need not have suffered—for diphtheria can be prevented! You can save us by toxin-antitoxin vaccination. It is painless harmless, lasting. We have to be at the doctor's only a few minutes of three visits a week apart. Take us to the doctor right away because we do not want to get sick, we do not want to die from diphtheria—please hurry!"

This pitiful, heartrending plea is on a circular, with three beautiful faces of children at the top of it in beautiful colors. Here you have an example of applied psychology. There is hardly a mother or father in that great city receiving such a circular, accompanied with a personal letter from the commissioner of health, who would not feel that his little children were immediately in danger from the germ of diphtheria, the "deadly, dangerous disease that strikes little children just like us." And, think of it, they now want to vaccinate these little children for diphtheria in addition to vaccinating them for smallpox. And, they claim that "it is painless, harmless, lasting." Only the last of the

three words is truthfully used. And, what a truly lasting effect it has!

We do not know from this distant location whether there really is an epidemic of diphtheria in that big city or not, or whether one is really threatened. Furthermore, we are not concerned whether an epidemic is or is not close at hand. But, we do know that such literature and such psychologically worded warnings will cause an epidemic of vaccination, and that is as serious as the epidemic of diphtheria. And what all of us would like to know is why the public health commissioner and the other officials of that city do not spend time and money in preventing the causes of the diphtheria instead of trying to vaccinate children to make them immune to the cause but leave the cause continuing. What would you think of the fire department of any city sending out a warning that an epidemic of fire is threatened to sweep over the city and is burning fiercely in some spot or other, and ready to break out at any time and destroy every human being in the city, and asking every individual to protect himself by making himself immune to fire, while the city itself and the fire department made no attempt whatever to put out the fire already started and prevent it from spreading?

When we have more Rosicrucians in control of public affairs and directing them with the sane and sensible principles taught by our organization, we will not have such campaigns as this, which are designed to frighten people into doing things that should not be done, and which are absolutely unnecessary. I will leave the matter to any sane and sensible person to decide. Which is the better way, to help protect the health of the public by following the method of the one health expert who is a Rosicrucian and who tells the public to have no fear of an epidemic but merely to guard against it by proper living and thereby prevent ill health from spreading, or to follow the method of the other expert who cries aloud that the epidemic is upon the community, that it cannot be avoided, or stopped, or checked, and that the only way to protect yourself against its spreading influence is to resort to a form of poisoning the system that will make you immune to one imaginary germ while actually setting up in your system other conditions of a serious nature?

We are thankful that all of the medical experts and leaders of the medical fraternity do not agree with the few who insist upon this form of disease prevention and we look forward to the day when our members working in public offices and in public places will help to educate the mass of human beings in regard to the real standards of living. This is but part of the great work which we are pledged to carry out in the future.

The Life of Jesus

Here is an interesting newspaper dispatch from London, which states that for the first time in the history of that large and old city, the life of Jesus is portrayed on one of its stages. But that is not the really interesting feature of the whole newspaper item. One might naturally ask why the ancient rule against the portrayal of Jesus on the stage has been revoked or an exception made at this time. The answer is that the play presenting the life of Jesus is so different from that contained in the Christian Bible that it was believed necessary to put it on the stage and allow the public to learn the facts. What are these important facts? Let me read to you what the newspaper item says in this regard:

"The first appearance of the figure of Christ on a London stage occurred last night and was made possible because the performance of George Moore's play entitled 'Passing of the Essenes' presents a new group of facts regarding the life of Jesus. The play was beautifully produced by the Art's Theatre club. The Jesus of the play did not die on the cross nor rise from the dead but was rescued alive by Joseph of Arimathea from the tomb in which he had been laid unconscious. Twenty years later Jesus is a shepherd among the Essenes sect by the Brook Kerith, but not professing Himself divine or as having been divine. Ian Fleming, as Jesus, deeply moved the audience by the dignity and grave gentleness of his rendition of the roll. John Laurie played Paul of Tarsus." The book by George Moore from which the play was taken, is based upon the same facts as are presented in my book on "The Mystical Life of Jesus," and I think this is the third recent acknowledgement of the facts contained in my book. It shows that other research workers and students of the life of Jesus are gathering together the real facts about this great spiritual being, and that they also consider that the time has come for the truth to be known. Some day, such a play will be produced here in America and then—well, who can say?

Helping Non-Members

The work of our Welfare Department has spread so widely throughout the country in recent months that very often we are asked in a letter or telegram from strangers whether we will give help to those who are not members of our organization. They naturally expect or believe that we would have some restrictions in this regard for it is apparent to every thinking person that no organization can let down all restrictions and carry on its work publicly in accordance with popular demand. It would

require more workers, more facilities, and more time than we have at our disposal. However, our invariable answer is that until we find it impossible to cope with every situation, we are glad and happy to help anyone with our metaphysical or Rosicrucian treatments whether the persons needing such help are members of our organization or not.

We depend upon our members, of course, to use discretion. We cannot allow the home of each member in every community to become a free clinic or public clinic. You can well imagine what the result would be if Mrs. Jones, living in a small city of Oklahoma, allowed it to be known that any sick person coming to her and asking for help would be given immediate help by the Welfare Department of our organization. One or two cures or notable reliefs from suffering in such a community would attract the attention of many others and in a few months that sister's home would become a clinic, and every hour of the day there would be those who would come and appeal for help and our sister would be busy writing and telegraphing us from one end of the week to the other. We must keep in mind that the average case that comes to us for help is one that is either so mysterious or peculiar that the physicians cannot understand it, or else it is one that is considered beyond any help at their hands either through long standing or the very nature of the condition itself.

In every community there are hundreds of persons suffering from chronic conditions which have not been relieved by any other known method, along with accidents or sudden injuries that seem to be beyond the help of anyone. These are the kind that usually reach us. Cures made or relief given in one such case as these immediately advertises itself in every community and hundreds of others seek at once for similar help. Therefore, we do expect our members to use considerable discretion. They should not ask us to give our services to everyone who asks them for help or everyone who may be suffering in their community. Many of these persons should seek for help from other organizations or from local physicians of the various schools.

On the other hand, there are cases in every community which should have our attention and we do not want our members to miss an opportunity to do some good when there is every indication that no one else can help as we can help. It is for this reason that we have in our Welfare Department the cases of hundreds of persons who are not members of the organization and who do not intend to become members, since they are not interested in study or the taking up of this sort of work as a part of their duty in life.

You know, of course, that we do not ask any strangers to become interested in our work and we do not even send them any literature regarding our work when they write to us regarding physical or mental help. Our only concern is to give them the best of our service and bring them back to normal health again and with happiness and joy. If, later on, the results of our work arouse their interest and they wish to investigate the possibilities of uniting with us, that is their privilege, but we make no attempt to arouse such interest. And, of course, we never ask for any fees or donations from our members for any such help and therefore could not think of asking for these things from strangers.

However, I say again that there are instances in every community where our help should be given to some stranger, not because the person is a stranger but because the nature of the case is one that warrants our help. I refer particularly to those cases where some unusual or peculiar mental or physical condition exists which seems to be beyond the understanding of all services of the usual therapeutic systems. The case of a little boy who was blind in one eye through a baseball striking the eye is an example. After being blind for three years in one eye and having found no relief through a number of operations, he was helped by our work to such an extent that the injured eye took on a normal appearance, thus removing a disfiguring blemish to his appearance, and the improvement in the eye enabled him to see to a fair degree and removed the worry over the belief that the other eye would become blind in sympathy. Such a case is typical of what our members should look for and try to help whenever possible.

Now I know that all of you would like to hear about the Worcester, Massachusetts, case. You know that the other day I read in our local newspapers here an Associated Press item to the effect that a twelve-year-old boy in the public schools of that city had failed in one of his examinations and was so depressed over it that he went into hysterical sobbing, and that while sobbing he went into a coma which had lasted seventy-two hours. In this coma the boy continued to sob a little but was otherwise unconscious, unable to eat, and according to hospital reports was losing strength, and his heart was becoming so weak that it was expected that he would pass through transition.

As I read this item and called your attention to it at our evening session, I was impressed by two facts. First, the little fellow was rapidly approaching transition through a condition which nothing of a medical nature could help or which any of the systems of therapeutics could help,

and that the doctors and nurses around him were completely up against a stone wall. Every tenderness and kindness was being shown to him and everything known to medical science was being done for him. It was only a question of a few more hours when this little fellow would succumb. That was the first fact or group of facts. The second was that a state of coma was almost a perfect psychic condition.

In other words, the state of coma is so near to the border-line of transition that it is a perfect example of complete objective dormancy and purely a psychic condition. This latter fact at once suggested how easy it would be for us to reach this lad with our psychic Rosicrucian treatments and bring about a change in his condition. You know that I agreed at once to take up this case, although we had not been asked to do so, and that was the one strange fact that impressed all of you.

We have members living in Worcester, Massachusetts, and yet no one had written or telegraphed about this unusual case. Therefore, we sent a telegram to our official representative in that city and asked that full details of the child's case be sent by telegram and his present state described. While that telegram was on the way we began to send treatments to the boy. The telegram was answered promptly, stating that the boy was still considered as on the danger list at the hospital and still unconscious and in a coma. Three days after I made my first contact with the boy he was taken off the danger list at the hospital, and two days later a telegram from our representative stated that the hospital physician said the boy would recover and that his condition was good. At the present time the boy is continuing to improve, and from our contact with him we are convinced that his life has been saved.

We warned our representative not to tell anyone at the hospital or anyone anywhere in the city that we had any special interest in the case, or that we were doing anything for the boy. We are not anxious that either the boy or his parents or anyone else should think that we did what we have done for the sake of making any test or demonstration to the public, and that is why I am not mentioning the boy's name at the present time for you know our secretary is taking this down for publication.

It is cases of this kind that we are anxious to contact whenever our members let us know of them. A telegram should be sent to us if it is an emergency case, giving as many details as possible. No one should wait for a telegram to come back to discover whether we are going to take care of the case or not, for everyone can depend upon it that whenever we receive a telegram of this kind help is given even if

we have to abandon our other work for the time being. But the member who advises us of such a case should keep us informed of the progress of the case and especially let us know the patient is well and no longer needs our attention. This does not mean that we are not going to continue to keep in contact with the patient, for through our contact we know whether the patient needs the help, but it does let us know how other people in touch with the patient might feel about it. Our contact can only tell us about the inner or psychic condition. Therefore, we should be kept informed either by air mail or telegram.*

I hope that all of our members will keep this in mind. But, on the other hand, I warn them again to use discretion and not allow themselves to be made the center of community appeals to such an extent that their homes will become clinics. Now let us take up another subject.

*Since the foregoing was written for the Forum, a telegram has been received stating that the young boy in Worcester, Massachusetts, was discharged from the hospital as completely cured a few days after we contacted the case.—Editor.

Spirituality

I want to briefly touch on this subject this morning. It appears to me that a great many of our members have asked a question that seems to center around this subject in a way to make it appear that many of our members do not have the same understanding of the term "spirituality" as we have.

There is truly a difference between the spirituality referred to by the mystic and the spirituality as considered by a member of an orthodox religion. In the first place, taking the Christian religion as typical of the several orthodox religions, we find here that spirit is often synonymous with soul and used to mean the same thing, and in the minds of the Christian people, spirituality is apt to mean some sort of soul quality. When we hear the average person say that another person is very spiritual or has a high degree of spirituality, we understand in a broad sense what they mean, and we understand that, specifically, they mean that the person is very religious, and very reverential, and sacred in his thinking and his believing.

This is not what the mystic, and especially the Rosicrucian, means by spirituality. Spirituality is not an attribute of the soul or a condition of the soul, for the soul, itself, is a part of God's consciousness and is more than spiritual. It is God, Himself. Therefore, it can neither be developed or added to, modified or in any way

affected by our thinking or our religious training. Nothing can reduce the divinity of the soul and nothing can add to it.

To the Rosicrucian, spirituality means that additional quality of Cosmic attunement that raises the rates of vibrations of his consciousness and being to a high degree of perfect harmonious relationship with the divinity of the Cosmic. A spiritual person, therefore, is not only one who is devoutly religious in the study of sacred principles, but one who has, through his thinking and living, and in actual everyday existence, raised the rates of his vibrations toward a more perfect attunement with the Cosmic Divine Essence.

This spirituality must manifest not only in the person's aura and in his occasional devotional attunement with divine principles and the divine consciousness, but must manifest itself in all of his everyday actions. It must purge the body of disease as it progresses in its development. It must blind the eye and give a divine softness to it so that it sees tolerantly, correctly, kindly, and with understanding. It must guard and guide the lips in the words which they speak so that nothing will be said or uttered that is not kindly, helpful, and sympathetic. It must raise the understanding of the heart and the emotions to a sympathetic appreciation of the divinity in all things, and especially in all living creatures. It must guide the hand in what it does so that it will serve man and glorify God. It must guide the footsteps so that they will walk in the right path and tend toward those places where God's service can be rendered. It must gauge the standards of thinking so that there will be no conceptions in either the objective or subjective minds that are not in accordance with God's conceptions. The aura and the personal magnetism of the body must be raised through spiritual development to where the very radiations of the vitality of the consciousness in man are soothing and pleasing, healing, and creative. This is spirituality.

The pagan who has not yet learned of the real nature of God, and who is not a member of any of the present day orthodox churches may attain this spirituality along with the one who is a devout Christian or Jew, Mohammedan, or Buddhist. Let us try and impress this meaning of spirituality upon the minds of our members so that they may have a better appreciation of what we mean by the term.

The Arcane Cosmology

This morning, I want to speak about Cosmology for a few minutes. Yes, I am glad to see that all of you are happy about this, and I know that you have been urging that we touch on the subject for some months. I know what the

uppermost question in your mind is at the present time. It is a question that members constantly ask in their correspondence. These members want to know whether we are going to promote or adopt the idea of the Arcane Cosmology with its new view-point of the universe. Whenever members write and ask us about this, we emphatically say no. The subject of Arcane Cosmology, as discussed in the groups or given to our members who are vitally interested in astronomy or Cosmology, is simply for the purpose of showing them a different view-point and to enable them to realize that all that we have been taught about the universe is purely speculative and that very little of a definite nature is actually known. In other words, we present a different theory from that which has been universally adopted in all schools and colleges. This Arcane theory really originated in Germany among the Rosicrucian mystics there who got their first inkling of it from some statements in very old mystical manuscripts. Later on, the French Rosicrucians prevailed upon some officers of the French government to make some investigations and additional information was secured. Still later on, an American philosopher or mystic, augmented this information and promulgated the idea not as an original postulation but as one which he adopted as absolutely true and attempted to make it the foundation of a new Christian theology.

We have taken all of the original German and French findings and elaborated upon them with some new matter and presented it in our Arcane Cosmology lectures merely to show to our members that there are certain undeniable facts in this new Cosmology which contradict certain beliefs in the old Cosmology. Both the old and the new may be absolutely wrong in its ultimate conclusions for we may later on find a third theory or form of Cosmology that will impress the facts and principles in both the old and new, and prove to be the correct one. For this reason, we are not advancing the Arcane Cosmology as a proved science or the only correct postulation, or anything of the kind. The new one certainly does offer more logical explanations of certain conditions than the old one, and it certainly does conform to more of the mystical principles than the old one. But since we are not trying to adopt it or force it upon the people of the world, we have not attempted to continue its study into all of the branches of astronomical science, but ended the course of study at a point where the rest of the subject would be too speculative to be dependable. That is why the course of lectures on Cosmology end abruptly. But we do not want any of our members to think that the Rosicrucians have adopted this new Cosmology as proved and superior to any other.

In all general discussions in our work and in all our other graded lectures, we still use the Copernican theory of Cosmology as taught in the regular schools and colleges. This enables us to speak of universal things in an understandable manner to our general membership without introducing new ideas that might puzzle them. After all, our Cosmic work, psychic work, and other general Rosicrucian principles and methods, will not be affected one way or the other by whether the old Copernican Cosmology is correct or the new one is correct. What we teach in our lectures has been proved to be true, and the principles are usable and dependable, regardless of the Cosmology back of them.

When we learn anything new or anything more definite about the Cosmology, we will take it up in our discussions here and let all of our members know about it.

Twins, Triplets, and Quadruplets

Some time ago, we had a discussion here about the soul in twins. We stated then that it had been found that in the case of the birth of twins, the soul, hovering over the mother at the time of delivery, was divided into two extensions of itself and entered both bodies of the twins and this caused them to be not only alike in the mental, spiritual, and emotional nature, but very definitely attached and attuned. The matter dealing with twins appeared to be of great interest to hundreds of our members, for they wrote in thanking us for allowing the discussion to get into the pages of the Forum. But now comes a number of letters asking why we limited our discussions to twins and did not include multiple births generally, such as triplets and quadruplets. Also a few letters have been received stating that they knew of cases where two children were born at nearly the same time and were not alike in spiritual or emotional natures. I also have a letter from a sister who states that when she was born she was one of triplets, there being two girls and a boy, but that the boy was born lifeless and never took a breath, and she and her sister, born some minutes apart, are not alike in any sense, especially in spiritual, mental, or psychic natures. She wishes us to explain what occurred when her little brother was born lifeless, and why she and her sister are so different.

Here we are entering into a very complex subject, and I am not sure whether many of our members understand all of the principles involved, so I think that we had better spend a few minutes on the subject.

First of all, I want you to take note of the fact that there is a considerable difference between

two children born of the same mother on the same day, and twins. In other words, the fact that two children are born of the same mother on the same day does not necessarily make them twins in the spiritual or Cosmic sense. Physiologically, they may be considered twins by the physicians or medical science, but very often they are not twins in even that sense. When we refer to twins in a Cosmic sense, we refer to two bodies having the same soul personality divided between them. This is because the same cell conception was responsible for the two bodies being matured and born at the same time. Such twins are usually born not more than two or three minutes apart, and often less than one-half minute apart.

But, there may be multiple conception and, in such a case, the two bodies maturing within the womb may be as separate and independent of each other as two bodies born of the same mother a year apart. In such a case, their births are often many minutes or even an hour apart, and the soul in each of them is that of a distinct personality. Such twins would not be alike except in a few characteristics, based upon a similar inheritance of physiological tendencies from the parents. There may also be triplets and quadruplets, or five or six children born of some strange method of multiple conception. While these children would, in a general sense, be looked upon as united in the same manner as twins are, on the other hand, they really are not. There is no record in the mystical archives of any case of multiple births beyond twins where the soul personality is divided between them. In other words, we have no instance on record of the soul personality being divided more than in one-half or in two physical expressions. This constitutes real twins, and a large majority of the twins are of this nature. In all other cases, the mother is surrounded by the two, three, four, five, or six soul personalities, each entering one of the physical bodies of the children. These children then would be no more alike than average brothers and sisters are.

In the case of the sister who writes to us about the triplets, the fact that one of them, the boy, was born lifeless, eliminates him from consideration, inasmuch as no soul functioned in his body. Of the other two, which were girls, they were not twins but two bodies of three triplets, each of them having a different soul personality just as though the third one had actually lived and had a distinct personality. For this reason, the two girls are not alike in the same sense as we referred to in speaking of twins.

I would call your attention, therefore, to the fact that when the mystic speaks of twins, he means a dual physical expression of the same soul personality, and he does not refer to two physical

bodies that were born of the same mother at nearly the same time. To make the picture understandable from a materialistic point of view, we might say that an architect conceived of a beautiful home and conceived of it in a manner as being built in two identical forms inwardly and outwardly. After conceiving the plans and all other details, he proceeded to build two of them exactly alike, and at the same time. Both houses being finished on the same day and alike inside and outside, they would be called twin houses. If, on the other hand, the same architect later on conceived of building two houses, each slightly different inwardly and outwardly, and began to build them the same day and finished them the same day, the fact that they were completed on the same day would not make them twin houses inasmuch as they were multiple conception and not identical in either conception or outward and inner manifestation.

I hope that this makes the matter plain to each of you and to all of our members through your instruction or through the Forum, and that it will throw considerable new light upon this interesting problem.

Improvements in the Lectures

While we are talking about giving new light on new points or on interesting problems, I want to read this letter to you. It is from a sister living in Michigan and who has been a student and member for just about a year and is, therefore, not thoroughly familiar with all of the many methods we have of aiding our members in their studies. She says:

"I have carefully read the first two issues of the Forum, and I am simply delighted and enthusiastic over the wonderful knowledge presented in each line of each page. It seems to me that the Forum should have been in existence long ago, and now that we have it, I cannot conceive how the work of the organization could continue without it. Everybody connected with the Forum should be praised and thanked for the extra amount of work and the unselfish service that is made manifest in it. What I would like to ask, however, is why all of this additional knowledge and matter is not put into the lectures so that every member can receive it in that way. Taking almost any one of the articles in the Forum, it would seem that they should be added somewhere in the lectures because it is just the sort of information that we are anxious to have, and most helpful in our studies. In other words, what are the future members going to do who are unable to get copies of this Forum? Will they be deprived of ever having this wonderful additional knowledge?"

This good sister has not been a member long enough to know that the lecture work is being constantly improved and amended. At least every few months, the lectures are edited and words added here and there, and paragraphs inserted or sometimes whole pages or entirely new lectures prepared. Anyone who has been in the organization for four or five years will be astounded to go back over the early lectures of the early grades and see how they have been revised, amended, extended, and improved in many ways. Those members who have been with us for many years and have long since passed through the grades where these amendments and additions have been made have received this additional information through our magazines, through lodge discussions, through correspondence, and otherwise.

The sole object of the Forum, as we understand it here in our conclaves, is to give to all of the members the quickest possible benefit of the new matter, new instructions, new discoveries, or findings in our teachings. In other words, for years, we have held these secret, private conclaves for the discussion of certain experiments, laws, principles, and doctrines of our teachings, and for the making of amendments to our lessons and lectures. That new matter which we have adopted and have agreed upon as important has ultimately appeared in the new lessons and new lectures when they are revised. In this way the new members receiving those improved lectures would get the benefit of our discussions here. Older members, however, who had passed through those grades would not receive this new information except through correspondence. In order to obviate the long delay in getting this new matter to all the members through lectures or correspondence, it was decided that certain secretaries be engaged to take down the important discussions of these conclaves and put them into private form, which we call the Forum. In this way the new matter is never more than two months old when it reaches our members. Furthermore, much more matter is given to our members through the Forum than actually appears in our lessons.

For instance, a little while ago, we were discussing the subject of twins and triplets and the soul in them. I do not think that this matter will ever be put into our lectures since it is not pertinent enough to any one of the graded lectures to warrant space being used for it. It is a matter that would be reserved in our files to be given to any person who wrote to us asking for special information about twins or triplets. However, because the Forum is now issued, this discussion about twins and triplets will reach all of our members quickly, whether they write to us about it or not.

Reincarnation

THE Return of the Soul!

THE Editorial Staff at headquarters is under a distinct obligation which it is endeavoring to fulfill. About one year ago a questionnaire was privately mailed to every active National student of the Rosicrucian Order, asking many questions on varied subjects.

Much surprising and pleasing information was revealed through the questionnaire. A careful analysis of the replies showed that one subject was demanded in book form more than all the rest, and that was REINCARNATION. Many were

the requests that a special publication be prepared, devoting every page to helpful, easily understood discussions of the doctrines and laws of Reincarnation, without limitation, bias, or prejudice.

Thus, it is a pleasure to announce that the Editorial Staff induced Dr. H. Spencer Lewis to contribute certain manuscripts on Reincarnation which have been prepared into the most fascinating and instructive book on this subject ever published. The book is entitled:

“Mansions of the Soul”

This book contains not only the doctrine of the return of the soul but actual laws involved. Intriguing charts, illustrating the principles of Reincarnation, are beautifully prepared. The book takes the theory of Reincarnation out of the field of speculation and puts it on the plane of logic. The statements ring true. It at last will give the millions of believers in Reincarnation the opportunity to say, “I no longer believe in Reincarnation, I KNOW IT.”

The book takes into consideration the age-old and present attacks and criticisms on Reincarna-

tion, and a portion of it is devoted to answering the many critical questions that arise in regard to this subject. Ancient documents and records are quoted, as well as the Christian Bible, substantiating Reincarnation. This book is truly an investment every student and thinker should make.

The book is attractively bound in black silk cloth, stamped in gold, containing over 300 pages, with many illustrations, and can be secured from the AMORC Supply Bureau at the nominal price, postage prepaid, of only \$2.50.

CHRISTMAS SUGGESTIONS

This is the time of the year when we try to think of appropriate gifts for our loved ones and friends. The real purpose of the gift is to convey the spirit of love, which was the motivating force behind it. The gift that is lasting, not merely passing, and continues to provoke thoughts of appreciation of the giver is a REAL GIFT.

What is more thoroughly enjoyed for the small cost involved than good books? What reflects the spirit and character of the giver more than a book. AMORC is pleased to suggest that you secure for yourself this Christmas, or

for your friends, one or more of the volumes of the Rosicrucian library. Each book is something that will be treasured. They are economically priced and the AMORC Supply Bureau will ship them anywhere to your friends and inclose a Christmas card from you, if you wish this. Write for complete catalog of AMORC supplies and books, or look in the back of your monthly Rosicrucian Digest. Remember, anyone can have these books, whether a member or not. Secure an AMORC publication for a Christmas gift this year.

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The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

BROTHERHOOD



The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

Edwin Markham

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FOR MEMBERS ONLY

Greetings!



The Editor of the Forum has asked me to prepare a few words of greeting again for the fifth issue and I feel that I have been taking too much space in previous issues for such a purpose as this so I will, therefore, make my greetings very brief at this time.

When I say that I am pleased with the many letters received every day at the Supreme Temple commenting on the Forum and saying that it is one of the most helpful aids that we have ever devised in our work, I do not want you to think that I am taking these comments as any form of personal praise. I note precisely what the members mean and I am not deluded in thinking that they intend their comments to be taken in any personal sense. Our members are simply appreciative of the additional matter that comes to them through the pages of this magazine, and it was this very form of help that we had in mind when we decided to publish the magazine. It is an additional work far more cumbersome and fatiguing than may be realized, but because we are aware of the fact that it is helpful and is appreciated we are happy in the extra service which we can render in this way.

What You Can Do

While I am dictating these few words of greeting I may as well take the opportunity of speaking directly to the readers of this Forum magazine and answer a question which has been asked by a great many but is more definitely worded and phrased by Brother Mark A. Johnson. His letter, received on February 13, says in part: "Permit me to suggest that you write an article, preferably in the Forum, addressed to all members and especially to the newer members. I am sure it would be interesting to everyone. Kindly give us a general outline of the service we can render to our fellow-men and to AMORC."

I think that we have touched upon this several times in our Forum discussions but there seems to be a growing desire throughout our entire membership to want to do something in return for what the organization is doing for them. It was not uncommon several years ago for us to receive from members, who had been studying with us and working with us for a number of years, similar letters on this subject. But it is surprising how even the new members, who have been in contact with us only a few weeks or months, are now caught in the spell of the brotherhood spirit and

sense the great fact that "service is life." We might paraphrase our famous Rosicrucian motto and say that Wisdom is Light, Service is Life, and Spirituality is Love. Even from the purely materialistic point of view our Rosicrucian teachings reveal to us the fundamental principle that all matter is in motion, and that through motion we have a manifestation of matter or of the living principle throughout the universe. Without motion there would be no manifestation of life. That which ceases to move, to vibrate, or to be in action, is lifeless.

Every particle of matter, from the small grain of sand on the borders of the sea to the largest rocks in the world, have some service to render, some mission to fulfill, some great purpose in the scheme of things. More and more man has harnessed the motion in matter and enslaved matter itself to serve him so that even those things which primitive man rejected as useless, or non-utilitarian, or the waste products of nature, now serve him in a practical way and convince one that God foresaw their usefulness when He made even the smallest of existing things.

Thus the snows that lie upon the mountain peaks and seem to be a useless element in man's life are directed into channels of flowing water to serve in irrigating the valleys far below them. The weeds and uninteresting plants of the wilderness and swamps have been finally turned into paper and other material to be used in useful ways. The white and glaring sand-dunes on parts of the Pacific Coast that for many centuries were looked upon as waste land and a detriment to man's agricultural and other advancement, now find their way into the mixture of plaster that decorates the most perfectly finished walls of the homes of millions of persons throughout the land.

The little known and mysterious pulsations set up by electric sparks and interruptions in the flow of electricity that cause so much annoyance and seem to be an enormous waste of energy, are now used in wireless signals and radio transmission to the benefit of millions. The pulp of discarded wood, the sawdust that was allowed to rot away and the wastepaper that was burned in order that it might not become a danger to lives and property, have been transmuted into wooden or fiber sheets to cover walls and to make useful and ornamental objects. The by-products of many manufactured things, the waste energy of mechanical energy and the power of water falls,

and rising and dropping of the tides have been harnessed and applied to serve man in his great creative and constructive activities. Truly the sluggard is an outcast and that which cannot be made useful is poor, indeed.

Man is the highest form of created expression on the face of the universe and he possesses more powers and ability than any living creature. His potentialities are more dynamic than the great explosives, that industrial or scientific chemistry has been able to create through the blending of natural powers. His direction and control over the animate and inanimate things of life is unlimited. His own development and attainment, his superior prowess, is circumscribed only by his own will. Man hath not yet seen what he can do, nor has he sensed the ultimate power that lies in his mind and hands.

All this being true we are forced to realize the fact that any man or woman who fails to serve, to create or to move forward and in harmony with the universal kinetic activities of the world, is doomed to failure in life, to suffering, disease, unhappiness, and retrogression. No one can stand still in the great march of human progress, for as the world moves on he who is motionless will find himself retarding and going backward.

Our Missions In Life

Unquestionably each one of us has a mission in life, a channel through which we must express the natural gifts of the Cosmic and the divine heritage placed in our soul before birth.

Like the checkers taken from the checker box and placed upon the board by the master hand we may be unconscious until most of the game of life is over, or the part we are playing or the part we are to play in the great game, but from the very moment that we are placed upon the board in our individual square we are destined to move and to serve some purpose even though that purpose seems to us inconsequential and the master hand removes us after a partial journey toward the opposite side of the board.

But unlike the checkers on the checker board, we have the God-given power to determine our own moves and to advance in our battle against the oncoming players and to outwit them and overcome their obstacles and to reach the goal in safety and be crowned a king. We are not mere pawns in the hands of an unknown master but we are chosen images of His Mind and have an equal start in the game of life with a real purpose to serve, and we may rest in that starting place and wait for the hand of the unknown master to force us into positions of service and thereby attain only a mediocre degree of service to Him and to others, or we may discern our purpose and anticipate it and bring it to a glorious conclusion.

Until we know what our mission in life may be so far as any specific purpose is intended, we can be sure that other minor purposes must be fulfilled. First, we must live healthy, happy, and proper lives that we may continue to be a living manifestation of the likeness of our Creator and do no violence to His supreme ideals.

Secondly, we must spread among the unfortunate, the unknowing, the dwellers in darkness, and the sinful, some of that health, and happiness, and peace which we enjoy that they too may learn what life really means and share in its abundance.

Thirdly, we must create and evolve and manifest the kingdom of heaven on earth. We must build not only better mansions for our souls but better mansions here on earth for man in order that he may continue the progress of civilization.

Fourth, we must acquaint ourselves with God and His laws that we may cooperate with them and be prepared for the highest mission of our life, whatever it may be.

Answering the specific question of our good Brother I would say, therefore, that each member of this brotherhood of the Rosicrucians must pledge his life, his service, his heart, and mind to a furtherance of the Rosicrucian ideals. I say that each member *must* do this. I do not mean that each member will be forced to do so through any ruling or any autocratic decision of the organization, but each must do so if life is to be successful and the ultimate end attained. Each member should see that as rapidly as possible he accumulates and assimilates the wisdom and knowledge contained in our teachings so that he will be prepared to apply this knowledge in the service of mankind.

As soon as each member becomes acquainted with the principles of health, the prevention of disease, and the methods of making life happier and more peaceful, he should not only apply these to his own life but to the life of those with whom he comes in contact. He should learn to be a healer and heal those who are sick instead of asking us to do this for him or for them. He should seek every opportunity to spread the Light and knowledge of the Rosicrucians. A word dropped here and there and a thought expressed at the right time, and explanations offered to one in doubt, a cheering word given to those in perplexity or despondency, a helping hand extended to those in need, are the channels and methods of service.

Bear in mind that around you hundreds, if not thousands, are seeking for the path which you have found and for the way which now lies before you. Thousands are pondering in their moments of meditation, trying to solve the mysteries of life and asking for the first sign, the single word, the key to the solution of these things.

Your words, the giving of a leaflet, the recommendation of a system of study, the introduction of Rosicrucian principles, the kind offer to acquaint them with our organization, all these constitute real service to humanity and to the organization as well.

Man needs a guide. I remember well when the first news came to America that several of the great rulers of European countries had forsaken their thrones and abandoned their positions and gone off into secret private life. I was in touch at the time with many persons of European birth who had become American citizens. They looked with horror upon the situation developing in Europe, and one man of English birth who was a great student of international law and European situations said to me: "If Germany, Belgium, Sweden, or Denmark, or any of the great empires of Europe suddenly find themselves without an emperor, a czar, a king, or a queen, they will be lost for many years and wander in darkness and in sorrow and despondency. They have been trained for centuries to look to their individual ruler as their great father and great guide and great director. They have rested safely in the knowledge that what was best for their country and for themselves was being considered and controlled by eminent and competent authority and to have this problem of control suddenly thrown back into their own hands and into their own minds and hearts will stagger them, and for years they will weaken under the cross they have to carry. All through civilization man has sought a more competent guide than himself in his worldly affairs, just as he has lifted his heart and soul toward a more competent mind in the direction of his spiritual affairs. Man must have a place, a point, a person, a central seat of power to which he can attune himself, associate himself, and look for dependable guidance in his material things of life if he is to be successful and peaceful."

Have not the conditions in Europe in recent years plainly indicated to us how lost and unsettled, restless and discontented, the millions of persons have been who find that their former guide and director of worldly things is gone and the authority and power of control is divided among them as individuals? It is absolutely true that every man and woman, regardless of education, culture, worldly social position and wealth, seeks a more competent authority, a more wise council, a more dependable guide than himself. This is precisely what the Rosicrucian organization offers to thousands upon thousands of individuals. The Supreme Temple in each land, the supreme activities of each branch of the organization, the unbiased, unprejudiced, loving, and sympathetic executives of the organization in each country constitute the elder brothers, the imperial authorities, the dependable, worldly rul-

ers for these thousands of persons in all of their worldly and material affairs. The realization that in any problem, in any sorrow, in any perplexity, grief, or joy and happiness there are those who can understand, who will guide and direct and who are ready to point out the proper way to proceed is in itself a source of satisfaction, a source of power, and a source of continual happiness.

Thousands of our members today look upon the Supreme Temple and its officers as their material home and worldly center of guidance and spiritual temple and their sacred directors in their progress toward a better life on earth and a better attunement with the spiritual and Cosmic consciousness. Just as thousands or millions of Orientals daily at prayer time kneel upon their prayer rugs and turn their faces toward the Mecca of their spiritual development, so thousands of our members daily turn their hearts and minds toward the Supreme Temple of the Rosicrucian Order in each land and pay homage to it, not with any sense of worshipping it as the place of a diety on earth but as the shekinah of the Lord of Lords. This focalized power, this centralized energy, this united devotion and loyalty constitutes and continues to create a point and place of increasing value to every member.

Thus we see that every new member should learn early in his association with the organization the value of his membership and what it means to him and to the organization as a group of individuals. It is the loyalty and devotion, the pledge of life-long adherence to the ideals and principles of the organization and the support morally and otherwise of its activities that makes the Rosicrucian organization not only a Mecca of the thoughts and mind power of its multitudes of members but a radiating point of new Life and of Light and Love.

Roman Catholicism And Mysticism

I want to talk to all of you on this occasion regarding a very sacred and very important matter. I think all of you have heard me admonish you many times and remind you of the fact that the one great evil throughout civilization and in the makeup of man's mind has been the peculiar element of *intolerance*.

From the dawn of civilization there have been certain sects, groups of individuals, as well as prominent individuals unassociated with others, who have brought great suffering and great losses into the ranks of mankind through an attitude of intolerance. First there was the intolerance regarding pagan gods and pagan religion and pagan practices. The devout pagan was intolerant of the ones who had no religion at all. The religious ones became intolerant of the heathen and the

heathen became intolerant of the religious view of the pagan orthodoxy. Kings, queens, and rulers became intolerant of the power of the priesthood which was developing through its religious influence, and on the other hand the priesthood became intolerant of the power that the kings seemed to have with those who loved him or obeyed him.

The poor became intolerant of the wealthy and the wealthy became intolerant of the learned ones who seemed to be succeeding in life through their knowledge, regardless of wealth. The hungry, the sick, and down-trodden became intolerant of the attitude of the healthy and the strong. Wars were waged and fought over no other principle than intolerance. I think all of this was beautifully illustrated in that famous picture produced under the direction of Brother Griffith known as "Intolerance" and which was the world's first great masterpiece in super-production for the moving picture screen. Throughout that picture the Rosy Cross was shown on the screen with the captions, and was indicated as being the one symbol of a group of persons throughout the world who saved mankind in crucial times from the terrible inflictions of intolerance.

I am happy to say that throughout all the ages the Rosicrucian Order has been free of this intolerance, and today in all civilized lands the Rosicrucians try to practice the principle of tolerance which is man's sympathetic understanding of the view-point of others and forbearance with the faiths and beliefs, the convictions and the ideals of other human beings. None of us can be so sure of what we know that we have any right to assume that we are absolutely correct in our understanding and that everyone who does not agree with us is wrong. We may be all wrong and the others right, or, as is more than likely, we may be partially right and partially wrong, and all others the same way.

It is for this reason that religious, political, social, and racial distinctions make no difference in our organization. Visitors at our public meetings in such a beautiful place as the Tibetan Temple, or magnificent art auditorium in the Roerich Museum in New York, where one of our public meetings for seekers is held every third Sunday night in each month, are surprised to see that some of the ushers and some of those who are polite, kindly aiding in the conducting of those meetings are of other races than the Aryan race.

Here, at the last national Convention in San Jose, all of us were delighted with the representation and speeches made by the delegate who came all the way from the Gold Coast of Africa to represent his brethren of that country. Even though he was of the black race his culture, his development, his courteous consideration of the laws of this country, and his ethical standards,

highly impressed every member who was present, and he convinced all of us readily and easily of his sincerity, loyalty, devotion, and the enthusiastic manner in which the people of his country and his race study the teachings of the Rosicrucian work.

The thing that often surprises persons who are not members of our organization is the fact that so many Jews, and especially so many Roman Catholics, are members of the Rosicrucian Order. They can easily understand that when the person of the Jewish faith comes to realize that the cross, which forms an important part of our symbolism, is not a strictly Christian cross that he or she can conscientiously unite with us in our work and worship; but they are always of the opinions that a Roman Catholic cannot unite with us because of some prohibition or some ruling of their church which forbids them uniting with any such organization as ours, and they also feel that for some reason or other the Rosicrucian Order would have some restrictions against Roman Catholic applicants.

When they learn that there is nothing in any of our literature, or in our teachings, or in our conscience, that would prevent us from welcoming a Roman Catholic applicant with the same genuine interest that we would welcome a Protestant, a Buddhist, or a Hindu, they are somewhat surprised. This attitude of tolerance on our part seems to be unexpected and yet none of them can say why they should expect a humanitarian movement, promulgating the ideas of true brotherhood, should have any restrictions for any religious class. They seem to take this matter of intolerance as a natural thing whereas to us it is really the most unnatural thing that could enter into the spirit of any international, interracial and truly human, brotherhood.

The Roman Catholics who are members in our organization are generally as enthusiastic about the studies and are certainly as sincere as any members that we have. The reason for this is that when Roman Catholics venture to investigate the offerings of such an organization as ours it is done because they have more than a casual desire for Light and knowledge on the problems of life. It takes considerable thinking and meditating for them to reach a conclusion that they should venture outside of the teachings of their church for any other guidance or knowledge regarding the mysteries of life, therefore they do not come into our organization prompted by the spirit of curiosity or casual inquiry, as is often the case with many who unite with us for a time and then drop because their curiosity has been satisfied or their inquiring mind appeased by a little knowledge on certain subjects.

These Roman Catholic students may not accept every one of the philosophical or mystical doc-

trines contained in our teachings, and perhaps a majority of them reject, for instance, the doctrines of reincarnation. But you will note that we do not make it compulsory for every member to accept all of our doctrines either upon faith or our authority, but upon conviction, and we constantly repeat that a true Rosicrucian should not believe anything or accept anything until he has become convinced of it through experiencing it. Many of the doctrines and principles in our teachings which are interesting are not so essential for the progress of the individual as a student or for the development of the human personality, that they cannot be left aside or rejected. For instance, referring to reincarnation again, our students may successfully go through most of our work and attain a high degree of development and mastership as will make them successful in life and extremely helpful to others, without ever accepting the doctrines of reincarnation or having any faith in them until the conviction comes.

Whether a person accepts the Roman Catholic or the modified Protestant beliefs regarding Jesus the Christ as the Saviour of man, or accepts in all of its details the Catholic doctrines of the virgin birth of Jesus and His vicarious atonement for the sins of man, or does not accept them, makes little difference so far as attaining mastership in the fundamental principles of our teachings, which relate to the natural laws of the universe and are acceptable to every rational mind regardless of any religious doctrines; for they neither change, modify, augment, or take away from these religious doctrines in any sense. So long as our members and students have a firm conviction in the existence of the sole living God, and understand this God to be the Creator of all that exists and the Father of all human beings, there will be no difficulty in all of us agreeing upon the fundamental natural laws of the universe and their application to our daily affairs.

I hope, therefore, that all of our members will broaden their individual view-point so that it becomes inclusive, just as the Cosmic view-point is, and remember that regardless of color, or race, or social position, or our religious beliefs, all living creatures are our brothers and sisters and if we can help them we should do so and we should always withhold our personal opinions on subjects which are matters of personal conviction and be tolerant and sympathetic of the opinions of others. Love all beings, as the petition in the ritual of the Buddhist church expresses it, and love God with all your heart, so that you may have God's view-point of all that exists. Remember that if God, the Creator of all things, the Super-Being of all creation and the Highest of the High, can have and express love and sympathy for every creature in the universe, we who are less than He can most certainly have the

same attitude and thereby be in attunement with God's perfect understanding.

Rosicrucian Sunshine

Now, Brothers and Sisters, I have a very serious matter to bring before all of you and yet it is one that is filled with joy and happiness. I want to ask that our little secretaries, who are taking this down, and the editor of the Forum magazine, make sure that this discussion appears in the fifth issue of the Forum magazine which will be going out to our members at the happy and joyful spring time period of the year.

Many years ago—and this is not a fairy tale I am telling—a group of our members in one of our lodges realized that they ought to do something very practical to help demonstrate the Rosicrucian principles among the people of their community. After discussing many ways and means and writing to us for suggestions there was established a little committee of practical workers. It was the hope and plan of this committee to give treatments and help of various kinds and forms to persons in their city who might be sad or sorrowful, sick or despondent, or in need of friendly advice or suggestions. The committee at first was composed of four executives and a number of volunteers and so they decided to call themselves "The Square of the Four". The first thing they did was to insert a little advertisement in the personal column of their local newspaper reading like this:

"Are you sick or unhappy or in need of friendly or spiritual advice and help? If you are, write to us and we will help you to the best of our ability and without any obligation. The Square of the Four, P. O. Box———."

They arranged with the newspaper that this little advertisement should run in the personal column twice a week for several months. Of course the newspaper wanted to know who was back of it and what was back of it, but when two or three well-known persons assured the newspaper that it was an effort to do kind work among the needy the newspaper was glad to publish the advertisement at nominal rates and asked no further questions.

Finally the plan was adopted by several of our groups and I want to tell you of the marvelous results this little plan brought forth. From eight to ten inquiries a week came to them from men or women who were broken-hearted or sick, or especially needed the advice of a dependable friend in a serious predicament. These persons were not always visited in person and in fact most of the good work was done by writing these persons letters and giving them the advice or help they needed. Of course, there were requests for money and if this money was only needed to help

in some business proposition or something of the kind, money was not given.

On the other hand, there were occasional requests for money for some man or woman who was starving and who only wanted something to eat, and in such cases visits were made and groceries taken instead of money. In other cases a woman or a young woman was in real trouble of a personal nature and needed the advice or suggestions of a lawyer or a doctor. In such cases a lawyer or doctor in the lodge offered his services and when there was no doctor or lawyer in the lodge some physician or attorney in the city was asked to give his services at a nominal rate and very often these men upon learning what the little committee was doing, gave their services freely and very gladly. In some cases money was given or loaned without the bother of notes and securities, for most of these poor people or unfortunates had no security to give. A donation fund was collected in the lodge to help this committee in its work but it was soon found that money was not the thing that people needed most of all, but rather advice, sympathy and a cheering word in some real serious problem.

In one case an old retired clergyman stated that he had no income and no way of making a living and that he was receiving no pension. He said that all he wanted was a typewriter and that he could typewrite articles for magazines along religious lines and receive some pay and thereby support himself. You would hardly think that such a request would come to a strange organization but it did. He had appealed to church people and had no success. A second-hand typewriter was soon found and loaned to him. At the end of the second month he unexpectedly sent enough money to the committee to pay for the typewriter and for three years thereafter he made a small monthly donation of his own accord to the funds of the committee.

In each of these groups it was found that after a year's operation they had received back in voluntary payments more money than they had loaned or given to people. In many cases where a five dollar bill had been given to some unfortunate person entirely as a gift and not as a loan it was so appreciated and the liberality of the gift was so surprising that the person returned the five dollars a few weeks or months later and often added a dollar or two extra to help the funds. In one group \$220 had been given out in the year and \$260 returned by the persons who had been helped and yet no demand had ever been made for the return of money except in the few cases where a loan was made and it was definitely stated as a loan.

In other groups the Committee received over \$400 one year in four large donations that came to them from persons whom they had helped and

who, upon finding themselves in better circumstances, did not forget the help they had originally received.

Now I cannot see why more of our groups throughout the country do not adopt this plan. A few little improvements upon this plan can be made and I am happy to say that one of our groups has really opened the way to illustrating to us what can be done. This is the group of members in St. Louis, Missouri. Here a group of women formed a women's circle to try and help persons in their city. They called themselves "The Rosicrucian Sunshine Circle".

Originally the group had only six members in it but in a short time grew to twenty-six members and during the first few months of its work this group succeeded in distributing three tons of coal divided among four families, four baskets of food delivered to worthy families, flannel clothing given to some, a skull cap to an elderly person, bedroom slippers to another, five bath-ropes to others, a half dozen shawls to elderly persons all of whom were living in poor homes, and also gave coats, overcoats and baskets of food, shoes, and toys at Christmas time and helped one very worthy young woman with an outfit in which to be married.

All of this was done in a few months. Even one of the local newspapers noticed what the organization had done and reported that the Rosicrucian Sunshine Circle gave a dinner at the Women's Cooperative Exchange, at which there were twenty guests, and enough clothing and food was collected by the members to supply the needs of eight families and supplied six dollars to the funds. This group in St. Louis charges its members twenty-five cents a month to be active members of the Sunshine Circle, or a dollar a year for associate members, limiting membership to only those Rosicrucians who are in good standing in the organization.

Many of our members may not realize that hundreds of men and women in every community are more often in need of advice or a few helpful suggestions or a kind word in the dark hours of trouble than food or money. Then again sometimes the advice of a physician or an attorney will mean everything to them, especially when they are short of funds. Such persons do not like to go to their neighbors, friends, or even relatives and ask for this help. Very often it is a secret matter that they do not care to reveal to anyone who knows them, and sometimes it is of such a personal nature that only physicians, attorneys, or a real friend can be of help.

Now I would like to see one hundred Rosicrucian Sunshine Circles formed in North America before the summer of 1931. It is not necessary to arrange a plan of having dues for membership in

this Circle for I am sure that it can be done upon a voluntary donation basis.

First of all, let somebody in each one of our groups take the initiative step of becoming temporary or permanent chairman of such a Sunshine Circle. Let him or her call for volunteers to join it. Let those who have the time to occasionally visit someone or write a sympathetic and helpful letter be the first to volunteer. Be sure and have one or more physicians and one or more attorneys in your group if you can. Be sure and have someone who is experienced in nursing and who will gladly make a call to give advice in regard to nursing or hygienic matters where there is illness. Find out if there is not some grocer or supply house that will give your groceries at wholesale when you need some. Make it more than a mere welfare committee; make it a true sunshine circle, for, as I have already said, very often the sunshine of a few helpful words, or advice and sympathy, will do more than any material thing.

Put an advertisement in the personal column of your Sunday paper where other similar advertisements appear and word it this way:

"Are you in need of advice or help or sympathetic understanding? We will gladly do for you whatever we can without any obligation. Write in strict confidence to Rosicrucian Sunshine Circle, P. O. Box——" (or newspaper box). If any of your members have a post office box which you can use you can have the mail go to that box. If you have no post office box you can have the mail go to a newspaper box. Do not put the name of any person or of our organization in the advertisement. Simply call it the Rosicrucian Sunshine Circle without any other personality connected with it. The chairman of the committee should be the one to go and get the letters and distribute them among the committee in accordance with the requirements of the letter.

Now I would like to have letters forthcoming to me from every group where such a Circle is established, telling me what date they started the Circle and sending me one of the clippings from the paper, and then making a brief report to me once a month of what the committee is doing. Address your letters to me personally and my secretary will file them handy for me to refer to. I am sure that in each group of our members there are those who will contribute a few coins occasionally to help in this work. The Cosmic will bless everyone who helps in this and you will be bringing sunshine from the Cosmic into your own life as well as into the lives of others.

Expectancy and Child Birth

Here is a subject that we have not discussed in a long time and I think we had better touch upon it for a few minutes and perhaps the editor of the

Forum will find in what we say something worth while printing in the Forum magazine.

Many of our lectures speak of the advantages of prenatal influences and the effect of them upon the unborn child. The result of these lectures has been a constant inquiry from expectant mothers as to any special suggestions we might have to give them. For a long time we tried to carry on this helpful work with expectant mothers solely through short communications sent at occasional periods, but something more than this was desired by these expectant mothers for they wanted a general course of prenatal help and a course of help for the child right after its birth.

We finally called together the assistants of our Research and Editorial Staffs, and the result of this consultation was that we established a subsidiary organization known as the Child Culture Institute. The reason for this was, we found that not only our own members but many of their friends and acquaintances who were anticipating the birth of a child wanted some very practical guidance in this matter. Therefore the operation of a separate course by a separate institution would permit non-members of AMORC to share in its advantages as well as members.

The Child Culture Institute, therefore, prepared two courses of study, one for expectant mothers which enabled them to receive weekly lessons telling them what to think, what to do, how to concentrate and how to use other natural and psychic principles in attracting the right soul to the unborn child and in establishing certain fundamental principles of character and certain talents and abilities which they hoped the child would have later on in life. The course also contained practical instructions for the mother's own care and much advice that even the best physicians and scientists failed to give to expectant mothers. This course included special advice by correspondence when necessary and the assurance that when the time came for the birth of the child our entire organization would assist in having the birth as easily and satisfactorily as possible.

The second course dealt with the care of the child just beginning to ask questions and wanting to know certain fundamental facts of life. It consisted of a series of special stories to tell children and some instructions in how to guide their thinking. This second course was for children above five or six years of age.

All of you know the result of this work. Thousands of members have benefited by it and we have a long list of children who were born in the past two or three years under our guidance. The expectant mothers were told to telegraph us on the day or hour that the child was expected to be born stating simply these words, "I believe I am ready for the help you can give." These telegrams were to be sent to our Welfare Depart-

ment and were always given prompt attention. We have a large stack of letters that have come to us showing that through the psychic help given by our Welfare Department the mothers did not suffer long nor experience any unusual difficulties. In fact the average report shows that the birth was unusually satisfactory in every regard and that the mother was delighted with the strange assistance that was given at the crucial moment. Even those cases that were considered to be very difficult and which threatened the mother with a long period of suffering were changed into short and simple periods of satisfactory results. This is a glorious work in which all of us rejoice and we want to continue this as much as possible.

Let us keep in mind, therefore, that we should advise all of our members that any expectant mother who wishes to may write to the Child Culture Institute, Rosicrucian Park, San Jose, California, and get an interesting booklet that describes the two courses and what they will do for her. On the other hand, we would like all of our members to know that whether an expectant mother is a student of the Child Culture course or not, if she is a member of AMORC, she is entitled to our help at the time of the expected birth. All any such expectant mother need do is to have someone in her family send to the Welfare Department of AMORC a telegram worded as I have already stated asking for the help that we can give and we will immediately give such service.

You know how we all feel about this matter. The proper birth of children and a favorable coming into this world is a very essential thing in the life of everyone. We feel that if we can help the little one to enter this world as perfect in body and mind as possible and with as little suffering or injury to the mother as is possible that we are not only giving the mother a great advantage but we are giving the child a wonderful start.

Therefore, I say again we should impress upon our members that whether they are studying in the Child Culture Institute or not if they are members of the AMORC we want them to telegraph us in time to help them at the time of the birth. Of course, we cannot extend this service to non-members for it would mean interference with our efforts for our members and that must come first in our consideration.

Locking the Stable After the Quadruped Has Decided to Journey Elsewhere

It is strange, indeed, how many times a day one or more departments of our organization has a letter to deal with pertaining to some serious trouble that might have been prevented if the member had written to us as frankly and as

promptly before the troublesome condition started as they write to us after it is all over.

I do wish that our members would realize that the best advice in the world is the advice that is given at the beginning of a situation and not at its close. Hundreds of letters are received each month telling us of some deplorable situation and presenting us with a problem that is so far beyond redemption or correction that we are unable to do anything except in a way that is always miraculous. Why these members do not write to us first and secure advice before they get into trouble is something we cannot understand.

Hundreds of persons will invest in oil stocks, mining schemes, and all sorts of business ventures, and after they have given their money, or signed over mortgages, or signed written agreements and have waited two or three months or two or three years for some development, they suddenly think that perhaps it might be a good thing to write to us about it and get some advice.

If we could only make our members realize that unless they have expert and dependable legal advice or business advice from someone who is unbiased and upon whom they can always rely, they should not invest in any new business, mortgage their home, or become financially interested in any new plan or proposition without speaking to us about it. We may have to write a great many and say we do not know but will try and find out, but in most cases we can quickly advise these persons what to do and especially what not to do. In one day's mail I had nine letters from nine different members in nine parts of the country, telling me they were having trouble in a financial way but they were hoping to secure some money immediately through the sale of some very valuable pecan nut property they owned in the southern part of this North American continent. In all of the nine cases these persons had purchased these properties about a year ago, while they were members of this organization. It breaks our heart to have to write these people and tell them the last hope upon which they are banking all their faith in the future is a foolish one and that their pecan property isn't worth a penny and that they will never derive anything from it. You can imagine how unhappy we are to write such a letter to someone who is bolstering up their rapidly sinking hopes on such a possibility and then realize that they have nothing left after all. Others have written to us about this same pecan property for many years and we know only too well how greatly they have been deceived.

Then there will be letters from others who tell us just yesterday they mortgaged their home to the utmost and invested their money in new and wonderful mining schemes or oil development and they hope to be happy ever after. You can imagine how we feel when somewhere on our desk

we have letters from members who have been deceived by the same company and in our files we have reports and records showing these companies with whom the money has been invested are fraudulent. Think of the position we are in by having to write to these members and tell them they have lost their home, lost their money, and are absolutely penniless through their recent investment.

Others have written to us that they have taken the last penny they had in the world and invested it in some proposition of salvaging jewels and gold from the bottom of the ocean, or some other similar or foolish proposition that has been presented to them in glowing terms. Generally it is our newer members who write to us this way, for they have not yet learned how they can secure dependable advice from us and they have not learned how to take such propositions to the Cosmic or Cathedral of the Soul and get a dependable answer.

Perhaps the most sad experience for one of our members is to be approached by someone who claims to be a Rosicrucian in good standing, and who uses every trick of the slick high-pressure salesman to extract money from our members on the basis of Rosicrucian companionship and fellowship. I have before me now a letter from a sister in Missouri who was approached by a person claiming to be a member in good standing in our Order and who offered to help her in some of her business problems and after winning her confidence for a few days then borrowed from her every dollar she had in the bank with a guarantee to invest it and help her in many ways and then disappeared and now refuses to make settlement. The man who approached her had been a member of our Order and knew enough about us to talk freely about our lessons, etc. But he had been suspended for nearly a whole year before he approached the sister and he could not have shown her an up-to-date membership card if she had demanded it.

It is not sufficient protection to ask anyone of this kind to show his membership card, for it is possible that in various parts of the country we have some new members who are using their membership in our organization to defraud others and the mere fact that their membership card is paid up to date and they are in good standing is no guarantee as to their integrity. In the Masonic Order this sort of thing has often reached deplorable situations and every member of the fraternity is warned not to make investments or give money or loan money on the basis of fraternal relationship, and the same thing is true of other organizations and members of churches or clubs. It takes time for us to become acquainted with the personal habits and wrong actions of any unfit member, but we gradually

learn of these things through correspondence and contact with them and when we have sufficient evidence we suspend members who are taking advantage of their membership in this regard.

The only safe way then is for our members to write us by air mail or telegraph us in emergencies and ask us what we think of their plans or desires in connection with loaning money, giving money, investing money, or doing anything else that will affect their material or spiritual welfare and progress. Get your advice first and then act. Do not act on your own opinion or the argument of someone else but write us and ask us for our advice or suggestions of help. We have saved many members an aggregate total of hundreds of thousands of dollars through advice we have given. Our advice is unbiased since we have no shares of stock to sell, are not selling bonds to our members, nor asking them to invest with us in any proposition or business with which we are connected. We know only too well that if we were to float a bond issue, or attempt to raise money for ourselves in some similar legal financial manner, the trust and confidence our members have in us would bring an immediate response totalling a very large sum of money. We have had no necessity to do this so far and we are not planning to do it, but we do want our members to write to us about their investments for we want to save them this embarrassment and loss whenever it is possible.

Controlling Your Life

Let us touch upon the subject of controlling our affairs for a few minutes and note the difference between those persons who attempt to master their lives and those who do not. I think that for the purpose of classifying the successes in life and the failures in life we can take the two classes of persons who write to us in regard to some of our principles.

Take, for instance, the announcement that we sent out some months ago regarding the new book called, "Self Mastery and Fate With the Cycles of Life." Of course, the average member in our organization realized the value of such a book but when the circulars reached persons who are not members and reached book buyers generally we began to receive various kinds of comments.

In fact, the comments that were received could be divided into two classes. There were the persons who wrote us and said that this was the very sort of book that they had been looking for and wanted and were happy to find it. Then there were the other class of persons who wrote to us and said that such books were all nonsense and that life is just a gamble and that we are all pawns on a checker board and that Fate is the

only controlling factor in the scheme of things. Most of these persons scoffed at the idea that such a book as ours could be any sort of a guide in the regular affairs of life.

Now these letters represented two classes that we meet all through life. You may call the first class of persons, who wanted the book, very gullible for believing in our principles, but at least you have got to admit that they are persons who also believe that life and its affairs can be regulated and controlled and the strange part about it is that generally speaking these persons have more success and happiness in life than the "wise ones" who laugh at such a thought and believe that everything is due to Fate and chance. Thus we have two classes of persons throughout the world, those who are attempting at least to overcome the obstacles of life and master their fate and those who are just running loose like an engine on a railroad track without an engineer.

If you will look over the classes of people you meet today during this business depression and who are bemoaning their "luck" you will find that they are the class of persons who have no philosophy as the foundation of their life, or are just beginning to develop some philosophy, and they are usually those who will not take the time to systematize their life like a business man systematizes his business. After all, is there any greater or bigger business in life than the business of life itself?

Every business firm of a proper size has business engineers, business efficiency experts, cost experts, and other experts to advise how the business should be conducted and to create and establish new and special systems of regulation made for that business exclusively. We have such systems installed here at headquarters and we are constantly reading and studying and analyzing the reports of other business concerns so that we may establish and maintain the very best business systems known to the commercial world. The business side of our operations is run in the same manner as the most complicated departments of the government or the biggest business corporations.

Now if business needs such system and regulation why should we think that our personal lives and personal affairs need no regulation? What would you think of a man who is the head of a big corporation and who was constantly seeking for the best experts to advise him, and studying the systems of other corporations in Europe and America to find anything that they used to help regulate their business, but who upon coming home and closing the business affairs for the day immediately cast aside all system and regulation and allowed his personal affairs and home life to run in a haphazard manner? Any person will tell you that such a man will lose money and

health and time and success during his personal hours while he is trying to save them during his business hours. It is just like trying to regulate and control the flood of water in the top of a bucket, in an attempt to fill it properly, while there is a big leak in the bottom that will let all of the contents leak away.

In controlling our personal affairs and our personal life we must know all about ourselves inwardly and outwardly and we must know all about the strange or mysterious laws that affect us. Do you suppose that a business man could systematize and properly regulate his business by merely studying it from what goes on within the walls of his building? He must know how the seasons affect his business in sales and trades. He must know how the market quotations throughout the world affect the supply and the demand of the materials he uses in his business. He must keep up-to-date in the style, the hobbies, the fads, and the foibles of the public generally so that he may be able to anticipate the public's desires. He must know how similar lines of business are being affected in foreign countries as well as in his own country and he must have prolific knowledge or prolific advice as to what may happen in the future in regard to the things he is dealing with and the tastes and desires of the people. He must be able to foresee the affects of war in various countries, the affects of science, and the affects of general conditions.

Why, then, should this same individual in his personal affairs think that he does not need to know anything about the Cosmic influences throughout the world, or the Cosmic vibrations, or the laws of nature, or the laws of health, or the laws of his own mind and the power to create? Why should he think that he is a separate little god and universe unto himself and that so far as the rest of the world is concerned it can go into bankruptcy, decay, or pass away entirely, and he can go on living and being successful regardless of such conditions? Yet that is precisely what these sort of people actually believe when they believe that they do not need any knowledge that will tell them how to master conditions and overcome obstacles and use their will power and mind power to dominate the changing conditions around them.

Statistics compiled by the government recently show that there are two kinds of men who have been most affected by the business depression and who were the first to be thrown out of employment during the business depression period. These persons were, first of all, those who had no definite trade of any kind; and, secondly, those who had a trade but were associated with some company that did not have foresight or the proper understanding of worldly conditions around it.

Now some of you may smile, and I see our big brother sitting over there in one corner looking kind of scared because he is connected with some big corporations and he wonders whether I am going to tell tales on him or not, and over here on this side is our good sister who has some shares of stock in a large corporation and she wonders what I am going to say now that may frighten her, and there are two or three down there in that corner getting their heads together and preparing a defense, but I am going right ahead and say what I have to say and if I am wrong it won't do any harm and if I am right it may do a lot of good. One of you may rise up and challenge my statement and say that most of the big companies that laid off employees during the present depression were large corporations that have been successful in business for years and it does not seem right to accuse them of having no proper view-point of business conditions.

Now I will admit that most of the unemployment at the present time is due to large institutions, factories, and manufacturing companies shutting down or discharging most of their employees, and I will admit that most of these corporations have what is called business efficiency experts and claim to be up to the minute in every form of business knowledge that can protect business, yet I claim that those same corporations have proved that they have as much business sense as a child. I claim that they need such a book as "Self Mastery and Fate" and ought to be Rosicrucian students in the very kindergarten of the work, and I don't care whether they are billion dollar corporations with the world's greatest business men on their boards of directors. What is the excuse that nearly all of these corporations have given for shutting down their plants and discharging their employees? The excuse is *over-production*. If that isn't a childish excuse, or one that reveals a childish knowledge of business, I would like to know what you call it? Does it not prove that they did not have the proper system in running their business and the proper understanding of universal laws and principles?

Any firm, corporation, group of persons, or individuals, who will continue producing until they have over produced and gone beyond the possibility of sales demand are persons who are acting like children and prove that they are not properly advised and do not know certain universal laws that they should know. We have had illustrations of this sort of thing in the recent popularity of the miniature golf links.

Because certain golf links in certain sections of various cities seemed to be profitable and well patronized everyone that could borrow or secure some money started in to lease empty lots and build golf links. In a few months the business became one of the big industries of America with

over one hundred and twenty-five million dollars invested in it during what we called the worst business depression period for many years. Thousands of persons invested their money in these playgrounds without stopping to figure out whether there was sufficient demand or not.

In one small town in southern California there were eighteen of these golf places within the town limits. It was figured out afterwards that if every man, woman, and child in the town went out each night to play miniature golf there would still be six empty golf places with no customers to patronize them. That is over production of the first class and few of these persons realized that when the rains and snows and cold weather came there would be no customers at all.

I know of one toy manufacturing corporation in the west that was asked to hurriedly make up several thousand Mah-jong sets because of the rapidly increasing demand for them at that time of the year. This corporation enlarged its plant, hired more people, bought loads of material and started in to make these sets, and for six months sold them as rapidly as they could produce them; but they kept on making them, operating their plant day and night, until they had three warehouses filled with them before they discovered that the big boom was over and that the whole boom had been a temporary one, due to some advertising that was creating a forced sale that would not last more than a year. The firm went into bankruptcy with over three million dollars worth of Mah-jong sets on hand that they could not sell for even enough money to pay part of the costs for materials.

If an automobile concern, or a clothing concern, or a cash register company, or any corporation over-produces and finds that it has to shut down its factory and lay off its employees, thus demonstrates that it does not know anything about business cycles, financial cycles, and personal cycles. You may try to disprove my statement, if you wish, but in the end you will find that I am right.

So we have the two classes of persons who are out of employment. First, those who have no definite trade and who are therefore the last to be taken into any reliable corporation; and, secondly, those who have a good trade but who do not study business conditions and who depend upon the heads of various corporations to guide them through their life. If these persons had studied our teachings, or some similar teachings, and knew how to watch for the cycles in their own life and apply some system and regulation to their personal affairs and business affairs, they would be prepared for business depressions and would be ready to overcome such obstacles. We have thousands of members in our organization who are not affected by the business depression at

all and who frankly admit that they foresaw it, expected it, prepared for it, and have not missed one day of work or income throughout the entire depression.

Speaking of business concerns refusing to use such a system, or any system, in fact, let me read to you this letter from a brother in Houston, Texas. He bought a copy of the "Self Mastery" book and studied the cycles of his own life and found that it helped him in controlling his personal and business affairs. He is employed by a large department store which is supposed to be owned and controlled by two clever business men. This brother of ours has two superior officers over him who are managers of various departments. Listen to his letter:

"I gave the book on the cycles of life to my immediate superior, who is assistant manager of the first floor of this store. He read it carefully and tested the various cycles and periods and then in turn gave it to his superior, who is the general manager of the first floor of the store. These two men do all the buying for all of the departments on the first floor and both of them made use of the cycles in the book in buying their articles for the store and in regulating the buying and selling of the merchandise, and they are so surprised at the marvelous success of the system and the manner in which it has enabled them to make a greater success of the first floor than they have ever made of it before that they are going to write to you and express their thanks to you and to God and the Cosmic for the blessings that have come into their lives through the use of this book."

The real owners of this store would not bother with the book, for they think they have a superior knowledge of business systems, but they will sooner or later discover that two or three men in their employee are making a greater success in some departments of that store than has ever been made before. Will that teach them a lesson? I doubt it very much. But I know that the three men have been taught a lesson that they will never forget.

I think I have a thousand letters on hand in my files from presidents of corporations, manufacturing men, physicians, lawyers, teachers, buyers, inventors, and men and women in all walks of life, who have said that this book on self mastery has enabled them to change the course of life and make it the most successful and happy that it has ever been. Some of these persons are nationally known in business circles and probably their friends or associates would laugh at them if I were to publish their names and publish what they have said about that book. Their friends would say they were superstitious and foolish to believe in cycles, or believe in any outside influence affecting business or affecting their lives.

But the men who are using the system have that quiet, personal laugh all to themselves when they think of how they are proving the truth about these cycles and their friends are ignoring it. It reminds us of that old proverb, "he who laughs last."

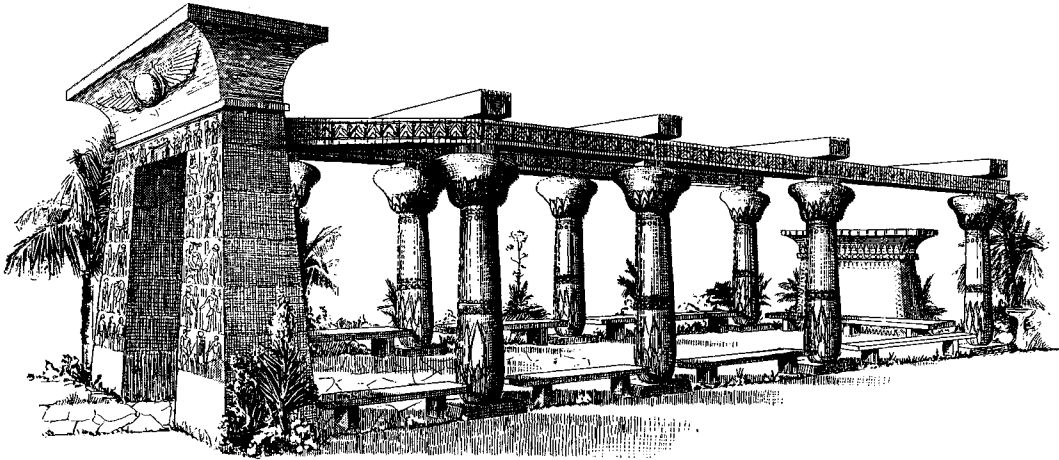
But the point is this: If business men and women who have every advantage in the form of business associates, ample funds, national contracts, hosts of friends, and long training, can find profit and benefit through systematizing their lives according to cycles and Cosmic periods how much more benefit should you get by doing the same thing? Whether you use the book "Self Mastery" or not you should do everything you can to follow the principles given in our teachings about developing your own faculties, your mind, your will, and your Cosmic powers to regulate and control your life, and unless you care applying our principles and using them daily you are not making the success in life that you can make and your failures, your sufferings, your trials, and tribulations are just as much the fault of your own neglect as though you wilfully disobeyed the universal laws and purposely set out to try and make your life a failure. You have the knowledge offered to you, you have the lessons, the lectures, and the guidance of the organization to help you, and if you do not use these things and do not apply them you are not guiltless but wholly to blame for your fate and your destiny.

A Wonderful Celebration

(On Sunday evening, February 8, a special convocation was held in the Supreme Temple in San Jose to celebrate the anniversary of the first Supreme Council meeting of an executive nature, conducted by our Emperor sixteen years ago. Through a small notice in the Rosicrucian Digest members were invited to attend. We had the largest congregation of visiting members for this occasion ever assembled at the Supreme Temple. A number of the officers made long and interesting addresses, and due to the significance of the occasion the introductory part of the Emperor's address is given here because of its relation to a matter which the Emperor wishes to bring before all of the members of the North American jurisdiction—Forum Editor)

Brothers and Sisters, I am truly delighted with the opportunity to stand before so many of you here in this Temple tonight and have you share in the joyous celebration of an event that will always be a sweet memory and a joyous occasion in my life.

I had no idea that our Grand Master was going to arrange to have one of our sweet Colombes hand me this marvelous bouquet of roses, each rose symbolizing a year that has passed since the mem-



THE SHRINE OF AMENHOTEP IV, PHARAOH OF EGYPT

Built at Rosicrucian Park, San Jose, California

(See article "A Wonderful Celebration" on Page 141)

orable event of the first executive meeting of the original Supreme Council of our Order; nor did I have any idea that I would have presented to me as I stepped into this Temple tonight, this mass of telegrams of congratulation and good wishes. I am not going to take the time to read all of these telegrams but I must call your attention to the good wishes and comments of the officers and members in such cities as New York, Chicago, Toledo, Minneapolis, Dayton, Montreal, Denver, St. Louis, East St. Louis, Wichita Falls, Los Angeles, Boston, Philadelphia, Vancouver, and scores of other cities. It was my intention to spring a few surprises or at least one surprise here this evening but in that spirit of good fellowship and happy companionship which exists among all the officers here in our organization, I see that some of my co-workers have sprung these surprises in advance of mine.

I do not think you will be interested in having me dwell upon the nature of the event which we are celebrating on this occasion. It is an event which I have annually celebrated in my consciousness and in the privacy of my life and which I will probably never forget in any of its details. For many years the Supreme Council, formed in 1909, had been active in preparing and arranging the future work of the organization, acting as an advisory body and cooperating with me in arranging the translations and the establishment of the

fundamental principles, but it was not until February 8 of 1915 that this Supreme Council was called together for the purpose of actually executing some definite work and becoming active as an executive council rather than as an advisory one.

With prayer and with the sense of tremendous responsibility the members of this first Supreme Council came together on that occasion to execute the plans we had been discussing for seven years. Here was proclaimed and set into public expression the first American manifesto under the new regime and the first papers of a legal nature and the first contracts and agreements relating to outer activities were signed and sealed. Conscious of the propitiousness of the hour in a Cosmic or astrological sense and conscious of the presence and inspiration of the Great Masters we humbly and joyfully started the outer activities of the new foundation.

In the sixteen years that have passed, each month has revealed further evidence of the inspirational advice and directive assistance we received from the Masters at that time, and today the greatness and power of the physical and spiritual activities of our organization proves how propitious and how Divinely and Cosmically blessed were the decisions we made on that occasion.

But, I feel that so far as spiritual and Cosmic power of a universal nature are concerned in

their relation to the lives of the members of our organization, this coming week that now lies before us is the anniversary week of another event that will be remembered by more of our members and appreciated by more of them in the future than even this first executive council meeting. I refer to that momentous and widely significant and influential event that occurred on February 14, 1929, in Egypt. In fact, it was a culminating event following a series of significant occasions and incidents which began on Monday morning, February 9, 1929, just two years ago tomorrow.

In all of our ancient records regarding the Rosicrucian activities and in all of the beautiful and inspired writings of the mystics of the past we read of the wonderful journeys which the seekers for light and wisdom made from all parts of the world travelling toward the east and discovering the goal of their desires in Egypt. We read of how Greeks and Romans, Persians and Hindus, and many of other lands, travelled great distances from their countries to the portals of the temple in Egypt in order that they might become initiates of the great brotherhood at the hands of the Masters living in that land. We read of the joy and the sublime happiness that came into the lives of these persons when they were finally admitted across the threshold of the mystery temples in Egypt and were allowed to become members of the sacred, secret schools.

You who were not with us, therefore, may sense the joy and the happiness that came into the lives of over seventy of our advanced members and highest officers who journeyed with me in the winter and spring of 1929 from America to Egypt to participate in the first initiation of citizens of the new world in a temple in Egypt under the direction and with the approval of the still existing Rosicrucian Brotherhood of that land. Not only did we journey a greater distance than any of the seekers of the past but we were the first citizens of the new world to journey there for such a purpose, and we were the first in hundreds of years to be initiated in one of the ancient temples of the Brotherhood with the ancient ceremony; and not for 108 years, or, in other words, not until the year 2037, will this initiation be given again to citizens of the western world. Therefore, you see it was my intention, as a little surprise, to make this occasion the second anniversary celebration of that wonderful event.

The initiation that occurred in Egypt in the temple at Luxor at sun down on February 14, 1929, was, as I have said, the culmination of a series of events or preliminary initiation ceremonies which had begun on Monday morning, February 9, in front of the Sphinx and in the shadow of the Pyramid. We had prepared ourselves for days while upon the ship in the Medi-

terranean, and while in various sacred places in the Holy Land, and finally began the first steps of actual initiation at the same sacred point in front of the Sphinx where the ancients began their first steps of initiation. Then we journeyed to that wonderful sacred lake out in the desert waste far from civilization and had our symbolical baptism on the very spot where the Sacrament of Baptism had its origin among the mystics of that land long before any religious movements or any church knew of the value of water in its mystical and spiritual application. Then we continued on to Luxor, where, with the assistance of the Egyptian Rosicrucians and the special privilege of the officials, the culminating ceremony was held in the very temple where similar ceremonies had been held several thousand years ago, and where the vibrations were intense and the presence of Masters visible and invisible charged us with their benedictions and blessings.

In the temple here tonight are nine who participated in that ceremony. Three of these are sitting here at the side of the temple where I can see them, and the tears in their eyes show how deeply they are moved as they recall the events of that wonderful night. The Egyptians in Luxor and Cairo who assisted us in arranging for this initiation, and who acted as Guardians and protectors of each one of our initiatory events, and assured us privacy and other necessary conditions, were members of a Rosicrucian lodge in Egypt known as the *Amenhotep Lodge* named after the Great Pharaoh of Egypt, who is the honored founder of the present principles of the organization.

At the suggestion of these Egyptians, plans were immediately made whereby those who were initiated on this occasion would become the charter members and founders of the *Amenhotep Chapter of the Egyptian Rosicrucian Order*. This meant that these charter members were actually founders of a new lodge, to exist in America but always as a chapter of the Rosicrucian Order of Egypt. Later on beautiful certificates were given to each one of these members certifying to their initiation and containing the seals and signatures of the officers of the Egyptian organization.

Since that occasion these charter members and founders of this unique lodge have been in touch with one another, and all but six of these members have united in forming a permanent organization to be known as the *Amenhotep Chapter* in America. Because of the removal to another land and for various other reasons six of those original members have withdrawn, leaving sixty-five foundation members who have individually pledged in writing to support the Chapter as long as they live, and to prepare for its re-birth and continuance in their next incarnation. But the desire has been expressed by these members

to widen the membership of the Amenhotep Chapter. Truly, no more can be initiated into it in Egypt until 108 years have passed and that means that none of those now living will probably ever enjoy this rare privilege, but it has been planned that any member of our North American jurisdiction who distinguishes himself through service, devotion, or special work in connection with the AMORC of North America, may be elected into honorary membership in the Amenhotep Chapter and thus build up its membership through the admission of those who will pledge their lives to the maintenance of the Rosicrucian ideals and who demonstrate allegiance and devotion through some distinguished service. There will be no fees, no dues, no monetary obligations connected with such honorary membership, for this Chapter is to maintain itself upon the highest spiritual beliefs; and only spiritual attainment and spiritual development, such as that which the original initiates prepared themselves for during their many weeks of journey to Egypt, will determine the qualifications for membership in this unique Rosicrucian body.

I trust that all of you see the significance of this occasion, therefore, and that you realize that the AMORC of North America is the first and only metaphysical or occult, mystery school or movement in the western world whose principal officers and most advanced members have actually journeyed to Egypt and received initiation there under sponsorship of the organization. No matter what initiation any one may have had in other lands, or what claims other Rosicrucian students or movements or individuals may make, there is no Rosicrucian movement anywhere in the world today that has the foundation and the unique distinction possessed by this branch of our organization.

Now, to present the surprise that I had in store for this occasion and which was preceded by the surprises of the roses and telegrams and your wonderful greetings, I wish to say I deemed it a beautiful thing to establish here in America a memorial to the occasion of that initiation in Egypt in the form of a *Shrine* which would symbolize the beauty of Egypt, the spiritual location of the initiation, and the foundation of this Rosicrucian chapter. Therefore, we are building at the present time, as you may see before you leave this city, a beautiful Egyptian open-air Temple on the lawns adjoining our buildings here in San Jose.

This open-air temple is being constructed of stone and concrete, in form and shape like a replica of one of the temples in Egypt, and in fact carrying out the architecture and design and decorations of the two great temples most closely associated with our initiation two years ago. First, there is the replica of the great pylon or

gate-way to the temple of Karnac with its emblem of winged globe over the entrance way. Back of this are columns surmounted forming a temple with stone seats and pavements, all in Egyptian design and decorations, and large enough for a class or group of members of this Amenhotep Chapter to meet for any special purpose.

This unique temple, open on all sides like those in Egypt and surrounded with a lawn planted with Egyptian palms and other appropriate shrubbery, will be a permanent *Shrine* and Holy Monument which I dedicate to, and lovingly hand over to, the *Amenhotep Chapter* as a personal gift to this special organization of our members, free of all debt and never to be closed to any person who wishes to come and pay his respects in this *Shrine*, and never to be used for any purpose or any ceremony that is not Holy, Spiritual, and free of every material quality. This I do as a slight token of appreciation to the sixty-five initiates who have bonded themselves together to eternally support the *Amenhotep Chapter* with their love and devotion, and to those members who will distinguish themselves in our service and become honorary members of this Chapter. It will be an inspiration and a land-mark of beauty for many years to come and provide for all of our original founders of this Chapter an American center to which they may direct their thoughts and a Holy place to which they may come whenever opportunity permits them to visit this city and revive again the memories of that wonderful occasion.

“God and the Cosmic”

Let us spend a few minutes now in consideration of one of the many sublime principles or concepts of the universe—the Cosmic.

I am very happy, indeed, that one of our members living in Venice, California, has written to me and called my attention to the fact that in an editorial comment called “The Thought of The Month” in the December Digest I often use the phrase “God or the Cosmic” or “God and the Cosmic.” This brother wants to know if we, here in our discussions, will spend a little time explaining the difference between God and the Cosmic or the relationship.

Another member has written wanting to know if we intended to convey the idea that God and the Cosmic were synonymous or identical. Here is food for thought, indeed. As I have said, I am glad that this matter has been brought to our attention and now we will give it some discussion.

I am not going to proceed to tell you what my interpretation of God is or what the Rosicrucian interpretation of God is. Recently one of our members said that he had not discovered anywhere in our writings any reference to God as

"He" or "Him" and wanted to know whether we entirely eliminated personality in connection with God. In looking over a mass of magazines and lectures I was glad to see how mistaken this Brother was, for I was sure that while we have never attempted to personalize God with any incident, on the other hand we have not attempted to avoid reference to God as a person.

I find that I have used the word "He" and "Him" thousands of times in my writings and I find them appearing thousands of times in the lectures. At other times our reference to God may appear to be an impersonal reference only to be followed later by one that is personal.

The Rosicrucians officially speak of God as "God of our Hearts." This is because the Rosicrucian knows that each one of us will undoubtedly have a slightly different and therefore more satisfactory interpretation of God and that the only way in which we can sense and understand God is through the inner comprehension of our psychic self and our emotional selves. The God of my heart is undoubtedly different from the God of your heart and of the God of the heart of each individual in the organization. The God that re-creates Himself and makes Himself revealed to me in my inner self is the only God that I can know. He is the God of my heart as well as the God of the universe. If I or you attempt to adopt the God of someone else's understanding He is going to be more difficult for us to understand than the God that lives and throbs and moves and has His being in our own consciousness.

Therefore, I am not going to attempt to interpret God except to say that He is the Supreme Creator, the God of all gods, the Great Architect, the Divine Father of all creatures, the Creator of the uncreated, and the Founder of the universe; omnipotent, omnipresent and the sole, ever-living God.

The Cosmic, on the other hand, is a divine consciousness or a supreme consciousness composed of laws, rules, and regulations. It is not a ruler but the written or established decrees of the Ruler of the universe. It is not *the* Creator but the process whereby the Creator's laws and principles are carried out. It is not God but the consciousness of God extended throughout the universe as a mind power operating and carrying out the wishes of God.

In the beginning, when God created all that exists, He established certain rules, laws, and principles, which are the working processes and methods for the systematic and impersonal operation of this universe. These principles, rules, and processes, constitute the Cosmic and while they are related to God they are not God but rather a separate factor or a separate power so far as identity is concerned. To make this plainer let

us presume that some great mind of high power and education entered an undeveloped and unestablished country of the world still in its primitive and virgin nature, and let us say that this great mind established himself as king or lord over this great land and proceeded to create a real civilization in it and to cause things to grow and to live and to carry on in this country with system and order. And let us suppose that from the very moment of this lord's possession of this country he laid down certain laws and principles that should be eternally immutable and fixed and to which every living thing and every creature would be subject without any evasion whatsoever.

Let us say that he wrote all of these immutable laws and all of these statutes and commandments, processes, regulations, and principles in a great book which he called the "Cosmic". He might have called it the "Book of Laws," the "Book of Constitution" or the "Divine Plan of the Universal Consciousness." And let us suppose that he gave this great book the creative power, the vitality, the essence, the energy, the intelligence and the mind of his own being so that it could carry out the laws thus written in its pages, enforce them, put them into operation and see that they were maintained automatically, systematically, and universally.

Or suppose that this great lord had appointed a supreme executive council to represent him, composed of one hundred intelligent minds with the power to enforce rules and laws and to carry out his fundamental decrees and principles of this new world and suppose he called this council or cabinet the "Cosmic." And suppose that the lord left to this Cosmic the carrying out of everything that he had originally established as an immutable law. You would hardly call the "Cosmic" God, and you would hardly think of the "Cosmic" as being God or an actual part of God, yet the relationship between this "Cosmic" and God would be intimate, indeed.

Suppose, on the other hand, that the lord had reserved to himself the right and the privilege to intercede or to intervene or to show mercy when he deemed it necessary. And suppose he had not granted to the Cosmic, or his cabinet, or the universal mind of his great book of laws, any privilege of intervention or any privilege of changing or modifying a single law. Here we would have two ruling, governing powers functioning in this country. One would be the lord himself, supreme above all, the other would be his established laws and processes working without modification or partiality and automatically carrying out God's original and fundamental ideals. There could be no rivalry between these two great powers, for the Creator of all things could instantly defranchise the Cosmic of all of its authority and power.

As this new country or this entire universe advanced and men began to do things, they would either live in accordance with the rules of the Cosmic or disobey them. If they disobeyed them the Cosmic would automatically inflict its rebuke or impress its advice in the form of some suffering or some means of calling attention to the errors made and this would be done independently of the personal attention or consideration of God. On the other hand, if man cared to pray or attune himself with God and seek intervention, seek forgiveness or relief he would have the privilege of doing so and might have the rulings of the Cosmic temporarily set aside in his case through the superior wisdom and mercy of God.

In all of the things that we experience from the beginning of life to its close we are in touch with either the mandates, rules, directions, or inclinations of the Cosmic, or of God. Undoubtedly, God intervenes in the life of a great many and directs their courses and steps in and lifts a ruling of the Cosmic, or a decision made by the Cosmic mind, and allows the individual by Divine Grace to experience something that the Cosmic would not have granted to him. This has been assured to us by God, and prayer and communion with Him are the channels through which we can make our appeals and seek such divine intervention. But in all ordinary affairs the established immutable laws of the Cosmic prevail and affect our lives. As we do good we build up good for ourselves, in the Cosmic records and the Cosmic is ready at the proper time to reward us and to bestow its blessings upon us as an automatic form of compensation for what we have done. If we do evil it is recorded in the Cosmic records and some time in some manner the Cosmic rules demand automatic compensation or adjustment. Therefore, we see that when an unusual blessing comes in our lives it has come either through God or the Cosmic. It has come through God as a form of divine intervention as an answer to our prayers, or it has come through the Cosmic as an automatic compensation for what we have earned.

This is why we speak of God and the Cosmic in connection with the affairs of the lives of men and women and all living creatures.

I might go on for another half hour picturing the Cosmic to you, but I believe that you understand now what we mean by the Cosmic and what its relationship to God really is and why we often refer to both God and the Cosmic in connection with many of the manifestations in our lives.

Spiritual Attunement

Those of our members living in all parts of the United States and Canada who want to join with us in a special period of communion and spiritual

attunement on Sundays should make it their business to be close to some radio set on Sunday evenings when the National Broadcasting Company puts on the half hour program called Seth Parker's Half Hour of Song.

This half hour is on the air every Sunday evening somewhere between 7:30 and 10:30 throughout the states and provinces of United States and Canada. If you have never listened to one of these beautiful periods of solemn thought, sweet music, and spiritual attunement, make it your business to listen to this period next Sunday evening and each one thereafter whenever it is possible. And as you listen to this beautiful program of half an hour, attune your thoughts to the thousands of others of our members who are listening in and to the officers of our organization.

It will be much like a Cathedral hour here on earth. Join in singing the songs that are sung during this half hour period and visualize yourself as a guest or visitor in the home of Seth Parker and be there in that place for these few minutes of each Sunday evening. You will derive much benefit from the music and from the healing vibrations and thoughts sent out by the officers of our organization through the music and in the little practical talk that is given in the middle of each of these programs.

There is one big broadcasting station in every part of the country that carries this program and enables anyone and everyone to hear it clearly and plainly. Tell your friends about this half hour and help us to make it a real communion period for all of our members and friends. This should prove extremely helpful for our new members as well as our old members.

A Foolish Procedure

Our little talk this morning is going to pertain to welfare matters and the personal, worldly affairs of our members. I am not going to talk about business conditions generally and the so-called business depression throughout the country. I said something about this in one of our issues of the Rosicrucian Digest and quite a few members and some persons who are not members wrote to me and told me I must be sitting in a peculiar position and enjoying all the luxuries if I could write an article stating that business conditions were getting better. Each one wanted to assure me that everything was getting worse and I had better get awakened with the rest of the world and wake up from a luxurious sleep and discover real facts. I wonder if such writers think that I could be in contact with thousands upon thousands of members in every line of business in every point of the United States, Canada, and Mexico, and in many of the largest cities

throughout the world without knowing just what was going on? Is not our organization much like a business proposition?

While it is true that we are not merchants or manufacturers, nevertheless, we are in the position of a business proposition that has to receive its financial income from what might be looked upon as its customers, and anything that affects our customers would affect our income and thereby affect our business. Therefore, we are always keenly aware of business conditions affecting our members and ourselves. Does anyone think that the past business depression did not affect our income? Thousands upon thousands of our members became delinquent in their dues and cut our income down many thousands of dollars per month. But we did not lay off a single employee nor attempt to curtail a single one of our operating expenses. In fact, we used good business principles and advertised more extensively and spent more money in promotion during the poor business period than we do during times of good business. The loss in income had to be met by drawing upon reserves and in working that much harder in every department to help our members to get back into business and recover their personal losses.

When we say, therefore, that conditions are improving we base our opinion on the thousands of letters coming to us from all parts of the country and we are happy to say that there is every indication that the backbone of the depression has been broken for thousands of persons are going back to work and are more happy and cheerful than they were some months ago. All of them had to suffer their losses and take it cheerfully, just as we had to take our tremendous losses and charge it against general conditions.

The foolish persons are those who began to cry and become despondent and began planning to curtail in their activities and expenditures and their demonstrations of faith. But there was even a more foolish procedure on the part of some of our members and this is what I wish to talk about this morning.

Breaking Your Contact

In connection with what I have just said above, I want to point out the foolish mistake made by those members who at the beginning of the business depression wrote to us and stated that since they had lost their position, or the business with which they were connected had closed down for a time, they thought it advisable to be economical and saving and therefore wished to have their membership with the AMORC suspended for a time. These members requested that headquarters withhold all lectures and all further serv-

ice to them and allow them to save the monthly dues.

These persons seemed to think that by saving two dollars a month they were going to greatly help in the saving of their small funds and that this would result in carrying them through the business depression. We tried to advise each one of these persons that this was a wrong point of view and a serious mistake. We have to be diplomatic and careful in our advice for if we were too emphatic in what we said we might have made ourselves appear to be merely trying to secure the continuation of the dues, regardless of what effect it had upon the members themselves. This would have been a disastrous impression to create and would have been wholly unfair to what we really had in mind.

The worst possible thing that anyone of our members could have done when the business depression started was to sever all contact with our organization. Now the non-payment of dues does not necessarily mean breaking the contact, for we are glad to help members in every possible way through our Welfare Department when they are delinquent or in any kind of straightened circumstances. But these members who wrote to us about wanting to sever their connections had in mind a complete separation from the organization because they felt that if they were not obligated to us in any way they would save money and time and be able to put their whole interest in their personal problems and in finding relief from the depressing circumstances. This is where they made the greatest mistake. This is quite evident by the flood of letters now coming to us from members who resigned from the organization four, five, six, and seven months ago. Everyone of these letters that we now receive from such members reads almost identically. Here is a typical one: "Seven months ago I resigned from the organization because I anticipated that I would not be able to keep up my dues without some sacrifice of necessities and I looked upon my studies and my contact with the organization as a luxury. I thought that the money thus saved although small, would help my wife and family in a more positive way than would any benefit that I might derive from the studies themselves. I am sorry to say that shortly after resigning from the organization I not only realized that there was something missing in my life but I soon realized that I had gained nothing for even the small saving in money seemed to bring no help and I became conscious of being alone in facing problems and in overcoming conditions. It is true that I was still able to use many of the valuable principles which helped me to keep myself and family from any serious situation but there was something missing that became more evident as the months passed by. A month ago I rejoined the

organization and I want you to know that I have never been so happy in my life as I have been since the contact was established again. Practically two days after the new contact was established conditions began to improve with me and I want you to know that I am now in a good position again and the last thing I will ever do in my life is to break the contact with the organization. The confidence, power, Cosmic inspiration and continued psychic and mental support that came to me from the organization was too valuable a help for me to abandon so easily as I did seven months ago."

Here is another letter from a Brother who said two years ago he broke his contact with the Order because of a change in his position, and he learned in a few weeks that it was a sad mistake and rejoined at once and noticed the immediate change in his conditions. He now says that the firm with whom he has been employed for many years has been consolidated with another and it has resulted in his separation from the business, and in anticipation that he might be out of employment for some months to come he is sending a full year's dues in advance to make sure that nothing in the next few months will tempt him to resign from the organization again. He says if it took the last dollar he had he would invest it in assuring his complete contact with the organization rather than take chances with conditions existing during a break of the contact.

To some of our members this might seem like a superstitious belief of some kind and of course it is a subject we cannot talk about in our literature and certainly we cannot say anything about it in our Rosicrucian Digest. But all through the past history of the organization we find many references to persons in high positions and high power in many lands who have definitely stated that their success in life was due to their continued contact with the Rosicrucian organization. We know that membership in the AMORC does not consist merely of holding a membership card and receiving the lectures and letters of helpfulness from the Welfare Department, but it consists of a psychic and Cosmic contact that is the most valuable feature of the membership. When a member resigns from the organization he voluntarily breaks that contact. It is true that such members may write to us at any time and secure advice and help for "once a Rosicrucian always a Rosicrucian" and so far as I am personally concerned, and so far as our Welfare Department is concerned, any man or woman who has ever been admitted into the AMORC and accepted as a brother or sister is entitled to any help we can possibly give. Neither myself nor any members of the Welfare Department ever think of stopping to consult our records to find whether an appeal we receive is from a member active and

paying dues or not, but resigning from the Order and suspending membership is more than merely suspending the payment of dues. It is cutting the Cosmic contact in twain and severing oneself from all of the finer and higher forces and radiations of the Cosmic power connected with our organization. It is the last thing that anyone should do in times of disaster or business depressions, or for any other reason. In fact, just as business men throughout the world always do more to push their transactions at times of depression than they do during times of success, so every member of our organization should think first of strengthening his contact with the Order during any times of trouble instead of thinking of separating himself or herself and thereby attempting to make a little financial saving. I am sure that if our members will reason over this for a few minutes they will see that there is a great universal and Cosmic law back of what we say that can be discovered in between the lines and which is difficult to put in definite words.

Teaching Your Children

One of the problems that constantly comes to us from parents is in regard to the religious training of their children. I want to read to you an extract from a letter that I received this morning and which brings very forcibly to our attention the problem of thousands of our members. Perhaps some of you here in the temple this morning will have some suggestions to make, but I have one also which I would like to discuss with you. First, let me read part of the letter I have in my hand. It is from a Sister in Richmond, Virginia. She says: "I wish you would write an article in the Forum on the best way in which parents can help their children to develop spiritually. Sunday night my nine year old boy came in from a Baptist Young People's Meeting. He was very much distressed because they had talked long and seriously about 'bad people being burned up when they die'. Those are the words he used in talking to us. I think the leaders of the church were trying to get the children to join the church through fear. My husband had to sit and talk to him a long time after he went to bed in order to quiet the boy and get him to go to sleep in peace. I feel that he needs a proper training in Bible facts and in spiritual knowledge but I am very much puzzled as to what is best for him. I wish that you would write something that will help all of the mothers and fathers in this regard."

Thousands of our members have asked us whether we had lessons or lectures that children could read that would give them a proper spiritual training. We have often thought about getting out a course of instructions for children that they might read weekly on a Sunday afternoon,

but we have never decided definitely on the best plan because such a course might mean too great an expense for many and, on the other hand, it might not hold the interest of the children. We have been reluctant to attempt to establish so-called Sunday school classes for children in various communities because we do not want to enter into competition with churches or Sunday schools, and we are not a religious organization in the sense that we should establish such Sunday schools, although the first Rosicrucians who came to America in 1694 did establish in the United States the first Sunday school and this was sixteen years before the first Sunday school of any kind was established in any part of Europe. If there were no Sunday schools of any kind in America today we might feel it was our duty to establish them. On the other hand, a great many of our members are sending their children to Christian Science Sunday schools as the next best step. This is not wholly satisfactory and something should be done.

I see by the expression on your faces that most of you here have suggestions that you would like to offer but since we have so many points to take up at the present time, I will have to ask you to hold back these suggestions for the time and listen to one which I have to make and let us submit it to our members throughout the country and see what they have to say.

My idea is this, that instead of having a course of instruction that would cover a long period and be costly, a book should be prepared that will give to children a proper understanding of the fundamental spiritual principles of Cosmic and divine law. I think such a book could be called the "Young People's Bible" and could contain the truth in simple language without containing any threats or any elements that would arouse fear or misunderstanding in their young minds. I do not feel capable of writing such a book except perhaps to touch upon one or two subjects that should be included in it. But I think we have a great number of clergymen and spiritual leaders in our organization who are broad-minded and who have our general viewpoint in their hearts and who would be glad to contribute brief chapters to such a book. In other words, I think that such a book should be compiled by a number of clergymen, each one writing on a specific subject. These men could present the spiritual truths and the Bible truths usually taught in Sunday school from a Rosicrucian point of view for children. One of them could write on "Heaven" and another on "Divine Judgment", and another could write on the "Ten Commandments" and another on some other subject, etc., until a series of Sunday school lessons, each dealing with some great principle or spiritual truth, would be compiled and put together in

proper order and printed between the covers of a book to be sold at a minimum price for the children of our members.

Therefore, if those who read of this plan in the Forum and who are clergymen, or who are writers on spiritual subjects, will write to me personally and volunteer to write one brief chapter for the book, I will write to each of these persons and assign to them a subject. Then when we have all of these subjects together we will see what we can do about the printing and issuance of a book. I think we should limit the writing of this book to clergymen or Sunday school teachers so that we can say in the introduction of the book that it is compiled by those who are familiar with their subjects and who are interested in such work. This would make a better impression upon the children and would give the book a certain degree of authenticity or authority that might be lacking if the book was compiled by our Editorial writers here at headquarters. If you are a clergyman, or if you know a clergyman connected with our organization, regardless of denomination or sect, please think this matter over or talk it over with the clergyman and write to me about it. Such a book should not contain a single element of fear or threat but should be filled with love and kindness.

The Will of God

It is a pleasure to speak to all of you this morning on a subject that is so beautiful and so wonderful as that which moves me and thrills me at the present moment. I sometimes feel that I am much like a tightly stretched violin string or like the high string on my cello which I often play in the evenings, or at times when we are having Cathedral periods, or when I want to attune with the Cosmic and draw from it the inspiration for some lecture or magazine article. I love to sit in the twilight, or at the fire side, and let the bow in my hands wander over the strings of the cello and play as it pleases, and sometimes it seems to be moved by a master hand from within me that interprets my soul and the soul of the universe in sweet notes and mystical phrases of music. The properly tuned string of such an instrument is so responsive that the least touch of the bow upon it causes it to vibrate and give forth a beautiful tone. So I often seem to be like such a string for the least little thing will cause the self within me to vibrate and to thrill and respond to some beautiful or divine incident that comes out of the Cosmic unexpectedly and holds me in its spell.

One such incident was the recent reading in the Literary Digest of an article wherein we were told that a very eminent scientist has come to the conclusion that after all he finds the ultimate

principle and the primary motive back of every law of the universe to be "the will of God." He stated that we may analyze the power of gravitation as much as we please, and we may scrutinize and analyze the power of a magnet to attract other pieces of steel, or we may speculate at great length upon the power called adhesion and cohesion, but in the end the only thing that we can positively say with any truthfulness is that all of these powers are expressions of "the will of God."

It is such a beautiful concept that I cannot help but think that this man—Dr. W. R. Whitney—is essentially a mystic with a soul personality that has been in Cosmic attunement for many years. Even though he is director of many vast electrical research activities for the General Electric Company of New York and well-known in the scientific world, he has gone beyond science in his understanding of the great principles of life. We will hear more of Dr. Whitney in the future, for this man's work is just beginning and what he thinks and has to say will be recorded in many newspapers and magazine items during the next few years. Undoubtedly, by the time what I am saying here reaches our members through the pages of the Forum there will be other articles about Dr. Whitney in the magazines and his mystical understanding will be quite well-known.

And this reminds me also of the other thrilling and beautiful incident of publicity along such lines that appeared in the New York Times magazine supplement of November 9, 1930. Here Professor Einstein, the eminent scientist and Rosicrucian of Germany, expresses his opinion of the three "religious geniuses." It is not strange, when we realize that Einstein is a Rosicrucian, that he should have picked three eminent Rosicrucians as typifying religious genius. They are Democritus, St. Francis of Assisi, and Spinoza. Einstein said that these three men were great because they were guided by "a Cosmic religious sense."

Augmenting this view-point, we have also a new book called "The Mysterious Universe" written by Sir James Jeans. This book presents the universe as the handiwork of a mathematician and reminds us again of the early Rosicrucian teacher of philosophy who said that "in the beginning God geometrized." We find that mathematical law, confirming to geometrical principles, was the fundamental system by which every process of nature was evolved. But Sir Jeans goes further than this and touches upon the same great conclusion as expressed by Einstein and by Dr. Whitney, for Sir Jeans says that he has re-discovered consciousness as the primary reality, the one thing in the universe of which we have firsthand knowledge. In other words, Cosmic consciousness is made manifest in all of the processes

and activities of the universe. We may call this Cosmic consciousness the "will of God," as Dr. Whitney calls it, or we may view it from the more mystical view-point of Rosicrucianism as Einstein does.

One thing is certain, science is getting away from the horrible philosophy of mechanism, which became popular some years ago, and which threatened to do away with God, the Cosmic mind, and the creative power in the human mind. I mean that the philosophy of mechanism threatened to do away with these things in the thinking of the scientists for, of course, nothing that they decided upon could affect the true principles of the universe. It is a hopeful sign, therefore, when eminent scientists and thinkers are beginning to give a place to Cosmic consciousness in the scheme of things. Once again the Rosicrucian view-point is coming to the front as the only rational and logical explanation, and our members everywhere should be happy in realizing that in the near future they may speak of our principles to men of science and find an understanding instead of finding a smile and an attitude of skepticism as in the past.

I cannot think of any greater blessing that could come to me in my lifetime than to pass through transition and close my present life's activities realizing that at last the scientific world is beginning to view life and the universe as we Rosicrucians have viewed it for so many centuries.

About Our Books

Now, Brothers and Sisters, let us have a little round table discussion for a few minutes about our books and our magazines. I am glad to see that so many of you are interested in this subject and I will not take long to tell you what we have discovered. First, we have two classes of members. One class is a very small group of scattered members living in all parts of the country, which, if brought together, would form just about one fair-sized group. These members are not only typical Rosicrucians in constantly asking questions, but they are born critics. I can't say that they are cranks, for that would be unkind, but certainly they do derive considerable happiness out of criticizing. I imagine that they must criticize the coffee for breakfast and the sunlight that shines on them, and the darkness of the blue sky at night, and the shape of the moon. These members in this small group do not hesitate to write us letters of criticism and every time we announce something new or plan something new, or make some change, or new ruling, in our routine, we can count on the same envelopes coming to our desks with letters from the same group of persons containing a new form of criticism. We,

here at headquarters, hope to live long enough to some day get a letter of appreciation and thanks from each one of these critics and we probably would feel that our day's work is done if we ever received a letter from each one of them saying that they were perfectly satisfied with some one thing, which we had done here at headquarters.

We do not mind constructive criticism. That is not the kind that I am talking about. When a member writes to us and shows us where a word is misplaced or misspelled in a letter, lecture, or book, or some other mistake has been made and shows us how to correct it or prevent its recurrence, we offer up a prayer of thanks and every executive here is ready to dance with joy at the help thus given. But goodness save us from the letters that tell us that we are all wrong from top to bottom, and point out all our errors of things with which they disagree, and never offer a helpful suggestion of any kind.

The principal thing that most of the unconstructive critics have criticized has been the fact that we are publishing and selling some books. Most of them have attempted to throw back into our hands certain words which have appeared in our literature and advertisements, and which they have unconsciously misread. They write to us and say, "You advertise and state that you do not publish any Rosicrucian books, and then after we become members, we find that you do publish them. You have criticized other publishers for publishing Rosicrucian books and yet you publish them. If the AMORC is not a commercial proposition, why does it publish and sell books at a high price?"

Now, the truth of the matter is that we have never said in recent years that we do not publish any books. We did say that before we ever published any, and it was a truthful statement. What we have criticized about other publishers was the fact that they advertised and announced that they were publishing and selling the "secret Rosicrucian teachings" in books. It is forbidden to publish the real secret teachings of the organization in book form, and we have never done so, and never will do so. Those books advertised on the market as containing the "secret teachings, rituals, and practices of the Rosicrucians" are misleading, because the books do not contain the secret teachings, and if they did contain them, they would never be sold. Therefore, we are not deceiving anyone when we announce in our literature that we do not publish our teachings in book form and do not sell books containing the "Rosicrucian teachings."

No one would criticize us for selling a copy of the Christian Bible to our members as helpful supplementary reading, and no one would criticize us for selling to our members a dictionary

containing all of the ancient and modern Indian, Persian, Egyptian, and other mystical words with their true definitions. Such books would be considered as supplementary and outside of the regular Rosicrucian teachings. Our members would buy such books from other publishers if we did not sell them, and so we would be doing nothing that would not be perfectly ethical. What then is there about our other books that we do sell that make them different from the Bible or the dictionary? Is there anyone of the books that we are now selling that claims to be the "secret teachings of the Rosicrucians" or claims to contain the "lessons and lectures of the Rosicrucian teachings"? Is it not true that every one of the books which we are now offering to our members constitutes supplementary reading matter of a helpful nature? For instance, for years we recommended that our members buy and read "Zanoni" by Bulwer Lytton, and "The Brother of the Third Degree" by Garver. We know that the publishers of these books have gotten out three or four extra editions in order to take care of the enormous sale to our members. No one criticized us for recommending those books, or criticized the publishers of them for selling them. Every member considered that such books were supplementary, interesting, helpful, but not a part of the "secret teachings of the Rosicrucians."

Now, suppose that we had made arrangements with one of the publishers of those two books and said to them, "Sell us or give us the manuscript of "Zanoni" and let us publish it and sell it to our members for \$2.50 a copy." Would our members have criticized us for selling them the book which they had heretofore bought from some other publisher? Would that be a violation of our statement that we do not publish the Rosicrucian lectures and lessons in book-form for the public to read? Why, then, should anyone consider that our books called "The Mystical Life of Jesus," or "Self Mastery and Fate," or "The Mansions of the Soul," or "A Thousand Years of Yesterdays," or "Unto Thee I Grant," are any different from "Zanoni," "The Brother of the Third Degree," the Bible, or a dictionary? And what difference can it make to our members whether they buy the books from us or from some other publisher?

The truth of the matter is that we did not begin to publish any books until our own members demanded them. Long ago, when members began to have trouble in securing any copies of "Zanoni" and before we could prevail upon the publishers to kindly bring out one more edition of that book, our members began to write to us and beg us to get out an edition of it so that they could buy it. In the same way, our members wrote to us and said, "If the Rosicrucian teachings are to be kept non-sectarian and are not to

deal deeply with Christian principles, won't you please at least publish a separate book dealing with the life of Jesus as the Rosicrucians know it so that those of us who want such knowledge and who are Christians and deeply interested in the life of Jesus can get it, for we cannot find such a book anywhere on the market?" Was it wrong for us, then, to accede to this demand? You may argue that it was only a few who asked for *such* a book, and yet our answer is that many thousands have bought the book and we had to get out a second edition of it, and it has been translated in four different languages, and will shortly appear in other countries in those languages published by other publishers than ourselves to whom we have given permission, without any fee or royalty.

Another answer lies in the fact that we have given away two thousand or more copies of this book to public libraries free, as a donation from headquarters, and the libraries report to us that the demand is so great for that book, that they have asked us for additional copies; in some libraries they have a list of ten or fifteen names waiting for the book. The same is true regarding the book of the Principles for the Home and Business. It has had three editions and libraries report that it is a very active book. We can say the same thing about the other books. Our members wanted them, still want them, and the way they are read at the libraries proves that thousands of others besides our members want them.

A year ago, when we sent a questionnaire to a cross-section of ten thousand of our members, asking them about this book matter, ninety-three per cent of the ten thousand answered and said that they approved of our publishing books, thought the prices were very economical, thought the contents were exceedingly beneficial, and helpful; and over ninety per cent of them recommended other titles and urged us to get out more books. Are we to ignore this cross-section of members and look upon them as foolish and unintelligent, and consider the few critics as being those who are the only wise ones in this regard?

In regard to the commercialism attached to all of this, we wish to say that if anyone wants to make an investigation of the publication business, they will find that the publishing and selling of a book for \$2.50 or \$3.00 does not leave any margin of profit sufficient to constitute a marvelous commercial business. You may ask why publishers get out books if it does not pay them. Those who are in the publishing business must depend upon the continued publication of books and the enormous sales of them in order to keep in business at all. If the average publishing house brought out only one new book every two or three months, as we do, or brought out only four or five books in a year and sold only fifteen or

twenty thousand copies, they would find themselves very shortly going into bankruptcy, especially if the books were well printed, bound in silk, and stamped with real gold, and bound in a way to last a lifetime.

There is a difference of even 25c in just the quality of binding, aside from the mechanical part of it, and there is an enormous difference in the cost of paper and type work. And, while the average person may think that a book is a book, you will find that there is a big difference in books the moment you go to have one published. Ours are of the best work in every single element that composes a book, and no cost has been spared to make them the best that is possible in material and workmanship. Furthermore, our critics fail to realize that every time we issue a new book we send from twelve to fifteen hundred copies absolutely free to every large library, prison, hospital, and asylum in the United States, Canada, and Mexico, and to the principal libraries of the other parts of the world. These are donated by us, and the cost of them must be included in the cost of the book, or, in other words, in the probable profit that could come from the sale of those that are sold. We do this in order that as much of our Rosicrucian ideals, as can be given to the public, will reach the public without cost to the reader. Publishing houses do not do this, but sell their books to the libraries.

In figuring the costs of our magazines and our books we have placed the most economical price possible. We could have put a heavy cover on the Forum magazine, as some members have asked, but to do this would have increased the cost, and we wanted to make it as economical in price as possible so that no one could criticize us for issuing another magazine for profit. Since we are recommending that the magazine be bound later on, if the members want to preserve them, there is no need of heavy covers on them. With a book, it is an entirely different matter and, therefore, we have bound them not only properly but in the finest manner by the finest book binders on the Pacific Coast.

If we were in the book publishing business exclusively, or if we were trying to make our book business a commercial proposition, the first thing that we would do would be to refrain from giving free copies to the public libraries, and the second thing we would do would be to try and prevent second-hand copies from getting into the libraries by buying up the second hand copies like other publishers do. Each one of our books in a public library has had on the average of one hundred readers the first six months. That means that we missed the possible sale of the book to one hundred persons. Multiply this by a thousand libraries and multiply it by a number of years, and you will see that each book in a public library

is keeping us from selling many books. In every city where we have lodges and groups, all the members do not buy our books, but go to libraries to read them. Later on, they may buy a copy in order to possess it, and they do this because they like the book and want to own it, and have it in their own libraries. Those who are not members read the books without any cost and get the benefit from them. Therefore, you see it is not a commercial proposition, and I hope that we will not have this matter brought to us in our correspondence for a long, long time to come,—let us say—at least one month.

Secrecy of the Order

Appertaining to what I have just been talking about is a matter in a recent letter from a member who wants to know whether it is proper for a member of our organization to reveal the fact that he or she is a Rosicrucian student and in touch with the Rosicrucian Order. This may seem like a strange question, and yet it is one that comes to us very often. We have tried to make it plain in all of our literature and in all of our lessons and lectures that we do not want our members to act with that attitude of secrecy that would make people suspect them of belonging to some sort of an organization that is ashamed of its name, its nature, or its activities. Such a form of secrecy does not constitute a secret organization. The Freemasonic organization is universally classified as a secret society, and it certainly has many secrets of its own. But there is nothing in the world to prevent its members from revealing the fact that they are identified with Freemasonry, and we know that on many public occasions the organization as a body reveals its identity, and we also know that the members individually are proud to wear its honored emblem. The same is true of our organization. Our members should not constantly boast of the fact that they are Rosicrucians, for a Rosicrucian is not *made* but *born*, or attains ultimately that distinct designation. But all of us are *Rosicrucian students*, or students of the Rosicrucian philosophy and practices, and we should neither be ashamed to reveal that or hesitate to make it known to those who might be interested.

In fact, the great work of the organization can only be accomplished by constantly revealing the fact that the Rosicrucian organization is active and prospering by also recommending the seeker to come into its portals. This can be done through the books in the libraries, through the magazines in the hundreds of libraries, and through the personal conversations of our members. None of us here at headquarters ever miss an opportunity in talking with a stranger to learn whether he is interested in things of the higher

life, and when we find that he is, we freely and frankly say that we are students of the Rosicrucian teachings. If these strangers do not know what Rosicrucianism is, we try to tell them in a few words, and then hand them a leaflet.

Thousands of our members are doing the same thing, and it has been done ever since the first public manifesto was issued in Germany in 1614. Up to that time, political and religious conditions in various countries made it necessary for the Rosicrucians to conceal their identity. Therefore, there is no reason for any one of our members to think that it is his duty to conceal rather than reveal his connections with the organization. It should not be done boastfully, of course, nor with any degree of personal vanity. It is proper to speak with pride of the organization, but not of personal pride in the fact that you are superior to others because of your Rosicrucian connections. The humble and grateful attitude is the one that will attract the respect of others.

Speaking of our organization and its general classification, it is peculiar to notice that the Rosicrucian organization has always been considered a secret society. You know that Bulwer Lytton refers to it in his "Zanoni" as the most secret and jealous of all secret societies. Jealous, it truly is of its long and honored career and high repute, since it has never been involved in any political, religious, social, or personal scandals of any kind.

It is interesting to note that as far back as 1894 a book published here in America dealing with the decimal classification of books in public libraries under the library bureau system classifies the Rosicrucian Order first of all as under the broad subject of sociology, secondly, under the separate classifications of political science, political economy, law, public law, administration, and finally associations and institutions of a public nature. Under this last classification, it lists the specific bodies known as secret societies and mentions the Rosicrucians as one of the four leading organizations of this kind throughout the world.

Those of you who hear others say that the Rosicrucians were hardly known a few years ago and that it has no definite place in the educational world should refer to this fact that in all of the public libraries throughout the world using the standard decimal classification for books, the Rosicrucian organization and its publications have long been classified as stated above. For verification of this, you will find in all of the standard libraries the number 366.4 appearing on the bottom of the back of the book or inside of the cover as the standard classification for Rosicrucian publications. This would apply to such books as our "Rosicrucian Questions and Answers," "Self Mastery and Fate," "Rosicrucian Principles for Home and Business," etc. The book on "The Mystical Life of Jesus" would come under the

classification of religion and the separate classification of the life of Christ, and would, therefore, have the classification number of 232.9. Our new book, "The Mansions of the Soul," would have the Rosicrucian classification number of 366.4. Of course, these books may be indexed in cards under other subjects as cross reference subjects, as, for instance, under the general classification of "Mysticism" or "Occultism."

Survival of the Fittest

Let us become comfortably seated for a while and lose ourselves objectively in our mental and spiritual conception of some of the universal laws. Recently, I wrote an article for the "Digest" in which I referred to my trip to one of the National Parks and spoke about the tameness of the animals there, who had never suffered at the hands of man and, therefore, did not look upon man as a natural enemy. One of our members has written to me a letter calling my attention to the fact that while my statements were probably true I neglected to speak about the strange law usually called "The Survival of the Fittest." She called attention to the fact that her pet cat who had been properly cared for, tortured a little mouse for the sheer joy of doing so prior to devouring it. She also spoke of her pet turtle who manifested certain characteristics of brutality and commented on the wild manner in which he would grab at a live fly and eat it. She took these instances as examples of an inherent and natural degree of brutality in all animals. She also asked that we take this subject up for discussion at our sessions here.

Now, I realize that in this great assembly, I am not speaking only to our advanced members and workers but to all of our absent members who do not attend any lodge. I am visualizing all of these seated here in this Temple listening to what I am saying, and I am speaking to all of them personally. It certainly is a great joy to be able to answer the questions and make comments of this kind in a confidential form to so many members at one time. Through the medium of the Rosicrucian Forum each member will benefit by what occurs in these sessions.

Last night, I went to see that very unusual picture called "Africa Speaks." The unusual title is meant to signify that for the first time in the history of moving pictures, two expert camera men went on an expedition into Africa not only to review in pictures the actions and movements of so-called wild animals, but with sound equipment in order to register their natural sounds and the many strange noises of wild countries. Two very definite lessons were revealed to me by this wonderful picture. I hope that all of our members will see this picture and if it does not come

to their theatre, I hope that they will ask the proprietor to secure the film for them and give it at least one showing. Proprietors are always anxious to show a picture that is asked for. The two lessons were these:

First, whenever these camera men went into sections of the country where animals had not been hunted by man and had not been tortured in any way by human beings, the animals were gentle and even frightened by the appearance of men, but they had no fear and did not make any attempt to attack the men. The men had rifles in their huts or with their traveling equipment, and simply went out into the wild open spaces with nothing but their cameras and sound equipment. Only in one or two cases did they shoot at any animals, and then it was only for self-protection. So we saw plainly that animals that were of no value as food or for their tusks or hides, and which had not, therefore, been hunted and tortured by man, made no attack upon man and although frightened at his strange appearance did not attempt to run toward him or away from him.

The second lesson was that whenever these men came near animals that had been hunted or tortured by man, the animals immediately planned to attack the men and, I regret to say, that one of the most interesting, though sorrowful, scenes ever put upon the screen shows one of the men attacked by a lion and torn to pieces and devoured in a few minutes. These wild animals in attacking the men were doing the same thing that men did when they drew their guns and had to shoot at some of them. We call it self-defense, but after all, it is another form of the law of the survival of the fittest.

Our member seems to feel that it is a form of brutality unnatural and unwarranted when her cat injures a little mouse, and eventually devours it, or when the turtle devours a fly. I sense that her feeling in this regard is due to the fact that the cat and the turtle destroyed animal life or selected a weaker one for its victim, and thus demonstrated a form of brutality, strength over a weaker creature. I am certain that this member would not have made such comments about brutality if the cat had eaten only milk, and the turtle had eaten only grass or grain. But, after all, what right have we to make any distinction between a living fly and a living stalk of grain, or a living blade of grass, or living milk? All of these are food to animals. But all of these vegetable products are also living things. There is just as much life in proportion to its size in a stalk of grain as there is in a mouse or a lion, or an elephant. The vital life force is there, and a certain form of consciousness is there.

Have you ever watched the flower bushes bend themselves toward the sun? Have you ever

watched the flowers, themselves, face the sun and continue to grow in that position? Does this act not prove that there is consciousness in this form of vegetation? Years ago, I loved to study the various flowers and plants that demonstrated their extraordinary degree of consciousness. I used to watch the one flower, for instance, that held its petals open wide until a fly lighted in the center of it, and then, as if by some magic spring attached to each petal, they would close over instantly on to the fly or bumblebee and destroy it. Can you say there was no consciousness in that flower, and what of the brutality on the part of this plant? You may say it was an act of self-defense, which it really was in the case of catching the fly or the bumble bee, but the eating of food to nourish our bodies and prevent starvation is also an act of self-defense.

Whatever we may think of the customs and habits of animal and vegetable life, and however we may criticize the laws involved, two things must be agreed upon. First, it is a fact that it is a universal law throughout nature that the greater shall live and feed upon the lesser: The other fact is that these animals and plants and all living things in the universe did not create this law, but it was ordained by God and, therefore, is beyond our criticism.

There is not a living thing on the face of the earth, from the smallest and microscopic cell in the water or living crystal in the earth soil, that does not exist for the purpose of supplying nourishment to some larger body or cell, or crystal. Everything that God has created has been created to contribute to the nourishment and survival of its more highly evolved association. In other words, we may say the same law reveals that every living thing lives upon and is nourished by the things next and lower to it in scale or specie. It is true, of course, that certain creatures live exclusively upon vegetables and do not eat anything of the animal kingdom, and it is true that some animals live exclusively upon animal food and use very little or probably no vegetables at all for nourishment, and, of course, there are other creatures who have been designed by God and the laws of nature to live upon both flesh and vegetables. Man is one of those creatures whose digestive system beginning with certain special teeth and digestive acids and ending with other processes in the stomach and intestines, was designed by God to live upon both flesh and vegetables as well as air and water. We may argue that man should not eat meat and we may prove that in many instances certain individuals are better off without flesh. We may also argue that it is cruel for man to destroy animal life, to eat flesh, but the fact remains that God made man that way and approved of it; otherwise, he would not have created the desire in man for flesh or

provided him with teeth and processes for digestion of flesh.

The law of the survival of the fittest is one of the principles of the very law of evolution. The weaklings, the unfit, the unwanted, and unnecessary things of this universe are consumed and taken out of existence by those which are superior in intellect or superior in strength, or the development of certain instincts. Every living creature instinctively knows what is its natural enemy, and what it should seek to destroy in order to preserve itself. The elephant, for instance, whose great body and bulky form makes it easily seen at great distances and, therefore, an easy prey to its natural enemies from which it is difficult to escape, is provided with very poor eyesight but with an unusual sense of smell by which it can distinguish the presence of any living thing, even a half mile away, and easily recognizes the presence of human beings long before they can be seen.

The same is true of many other animals, while on the other hand, some are provided with a very keen sense of sight, and with a poor faculty for smelling. In the processes of evolution, the unfit, which includes the unhealthy, the undeveloped, the mentally unsound, the coward, the fearful, the useless, and lazy, the unclean, and the abnormal, are eliminated from existence by various processes, famine, pestilence, disease, earthquakes, tidal waves, fires, eruptions, and many other forms of God's powers eliminate those which are not to survive.

God has especially given to man the greatest faculties given to any creature, including that of keen faculties of seeing, hearing, smelling, and tasting, and unusual sense of feeling, even at an extended distance through his aura when he chooses to develop it in order that he may protect himself against his natural enemies and survive beyond all of them. If he fails to develop and use these gifts to the highest degree, he soon becomes a member of the unfit and fails to survive. Man is superior in one other grand qualification, inasmuch as he has been given the divine creative power whereby he may create his environment and further protect himself. Only a few creatures have this creative power to a small degree. The bird may create her nest and her home in a proper environment to protect herself against her natural enemies, but she is limited in this regard and does not succeed in protecting herself against all enemies. Man, on the other hand, can protect himself against every other creature or natural enemy in the universe and generally succeeds, except that he fails to protect himself against the one greatest enemy man has ever had—himself.

Therefore, we see that the law of the survival of the fittest is a universal law. By God's plans man was intended to be the most fitted to survive

and in order that he might survive all other things in the universe he has been given an immortal soul, a part of the Divine Creative power and the most perfect faculty conceivable. Yet, a majority fail to develop these faculties or use them, and allow the creative power within to remain unawakened and thus the majority of mankind falls by the wayside as unfit, while the few in every community survive and become the masters of themselves and of others. What a lesson this is to teach us to exert every effort, to develop every one of the divine gifts, and make each faculty contribute to our survival that we may reach the ultimate in God's plans of evolution.

Foolish Beliefs

One of the very surprising beliefs which a few of our members have discovered in a book published by a publishing house and which is claimed to be the Rosicrucian conception of Cosmic principles is the statement that no wine or liquor were used before the submergence of Atlantis, or the lost continent of Atlantis. This statement is followed by another one to the effect that Noah and all of his descendants used wine and that the wine was given to the people to make them forget their previous incarnations or that reincarnation was a fact, and the idea of wine was to drive man further from God and make us conquer material things and through this effort find his way back to God.

Such statements are so absurd and ridiculous that it is little wonder that educated and cultured men and women reading such literature as the book which contains the foregoing ideas look upon the Rosicrucian teachings as being fanatical or at least fanciful and unworthy of serious consideration.

When there are so many thousands of beautiful spiritual thoughts of a positive, constructive nature that can be put into a book, why in the world must any writer or publisher resort to printing inane and ridiculous matter and call it Rosicrucian? Who knows anything about what Noah and his people drank? And what difference would it make whether Noah had liquor on the ark or not? When the statement is made that the Atlanteans never saw wine or used liquor it is simply a guess at the truth and nothing more. There is no living person today who knows positively whether that was true or not and there is just as much evidence to indicate that the Atlanteans had some form of wine or liquor as there is evidence that they did not have it.

It seems that as far back as we can trace the customs and traits of civilized people or half civilized people, we find them eating the various vegetables and fruits that the earth produced and

in many ways extracting the juice from these things and using it for food or nourishment. Grape juice or the juice from grapes is one of the oldest forms of liquid nourishment, and I don't think there is anyone in the world today who would venture to say when man first discovered that the grape and its juice were wholesome, tasty, and beneficial. And whenever man first found that grape juice was good he also discovered the use of wine. One is the natural result of the other and therefore it is impossible to say positively that the Atlanteans did not have liquor. But even if they did not have it, we cannot say that this proves that they were superior or inferior in judgment, intellect, or development. There must have been a time when man or at least one man did not know anything about grape juice. That one man may have been Adam but because he had not yet discovered the grape and how delicious it was did not prove that he was an ignorant fool or extremely wise.

To say, however, as a positive statement that when liquor and wine did come into general use it was wished on the people by God in order to stupify them and to blind their consciousness and spiritual sight in regard to the higher things of life and drag them down into the depths of materialism far from God in order that they could fight their way back again, is just about as sensible as some of the ideas in the worst fairy stories that we tell children. All fairy stories cannot be taken this way because even most of them are instructive in their ideas and more or less logical but there is neither logic nor constructive sense in the foregoing statements.

If anyone had convinced me twenty-five or thirty years ago that such constituted the principles of Rosicrucian knowledge I would have turned my back upon the Rosicrucian path and wended my way elsewhere. And there are thousands upon thousands of persons today who are shutting their doors and closing their eyes against the logical appeals of the Rosicrucians simply because they have heard or read or contacted in some way some statement like the foregoing and which they thought were real Rosicrucian principles.

How To Pray

Ever since the January issue of the Rosicrucian Digest for 1930 has been in circulation, we have received thousands of letters commenting on the article therein on "How To Pray." It appears that thousands of our members and strangers have always held some doubt as to the efficacy of their methods of praying, and this article plainly pointed out to them where they were in error and gave them a new view-point. All of these letters stated that prayer now became to them not only

a logical, visible, and reasonable process, but an enjoyable one, and with unquestioned efficacy. I hope that in the case of everyone who wrote such letters, that all talismans and lucky charms that had no historical interest or significance were taken out of their purses and pocket books and thrown away. I can understand a modern man or woman carrying on a watch chain or in a stick pin one of the ancient talismans that have been recovered from the excavations in Egypt like those that are in the show cases of our museum here at the Supreme Temple, simply because there is historical and archeological interest attached to them, and they make an attractive ornament or decoration, as well as an interesting thing to show to others. But because the ancient peoples of Egypt believed that these little heads of animals and god and goddesses contained some power for luck or good fortune is no reason for anyone to carry them today with the same belief.

No person has any art to cast spells over others, for the Cosmic vibrations that pass between human beings will not carry an evil thought or an evil power from one person to another. Such a thing would be contrary to all the laws of the universe. The evil conceived in the mind of a person toward another goes no further than the mind in which it is conceived and does its greatest damage right there. Nor has any powder or material thing any potency in affecting the affairs or health of a living being.

A Prayer For Children

In speaking about prayers, I want to answer the petition that has been sent to us many times from members in our organization asking for a suitable prayer for young children to use. Here is one which we have recommended for a long time and which children between the ages of three and one hundred years of age will find simple and satisfying in every sense. It is especially interesting to young children, easily memorized, and sound in its truly mystical principles, and even adults will find it truly expressive.

Prayer

Now I close my eyes in Peace
 With this thought my troubles cease!
 As I rest in sleep Profound,
 With my heart to God close-bound,
 I will know no sin or pain
 And hope for morning's life again.
 Bless thy children here on earth,
 And fill them all with joyous mirth.
 Bless our parents, too, dear God,
 While they guard and sweetly nod.
 All the world is good and right,
 Guided by Thy Loving Sight.—Amen.

Contacting the Cathedral

One of our good members has brought to the attention of our assembly here a very interesting point. She reports that after having had difficulty in making the contact with the Cathedral she was urged or inspired to try a different approach. This time after concentrating for a few minutes and having done all of the things outlined in the proper procedure for making contact with the Cathedral she made the Rosicrucian "sign of the cross." This seemed to help her to make the contact almost immediately and she says that she believes that making the sign was very helpful. I would like to have more of our members try this and report to me. Remember that the sign of the cross should be made as explained in the "Rosicrucian Manual," and it should be made with the hand turned away from the body instead of toward the body, for our symbol or salutation of the cross is not made upon the body, as is a similar sign used by one of the well-known religions. The descriptions of how to make the sign of the cross will be found in Part Three of the "Manual" pertaining to the description of conduct in the lodge, and the ceremonies, and bears the title of "The Sign of the Cross." I think that a tryout of this suggestion may prove very interesting to all of our members.

Healthful Eating

In one of the issues of the Forum something was said about dietetics and dieting and a great many comments have been made by our members thanking us for the view expressed here in our meeting. Among the many new questions asked are a number relating to breakfast.

The very origin of the word breakfast should tell the story. It is a breaking of the fast. The word was originated in the days when the last morsel eaten was about sunset of the preceding day and for approximately twelve hours everyone fasted. If you take and divide each day into two halves of twelve hours each you will notice that in the one half day three meals are usually eaten. In the other twelve hours we fast. This means that man has discovered for the benefit of his physical body it is advisable to fast about half of his life. This is the theoretical side of it.

The Americans, however, or the people of the Western world have long since broken that rule. It is unusual indeed to find persons of the Western world eating the last morsel at sunset and waiting until the following morning for the next bit of food. In the first place, the large dinner of the day or the last meal eaten each day is usually long after sunset and breaks into part of the period of fasting. In the United States, especially, it is becoming quite proper socially to

have this last meal between seven and eight in the evening or even later, and the average working man cannot find it convenient to eat this meal before six o'clock. And then there are the evening refreshments or the late supper at any time between eleven P. M. and one A. M. It is doubtful if the average person in the Western world fasts for more than eight or ten hours out of each twenty-four. This is not a sufficient fast to give the stomach and digestive processes the proper rest and this is why people of the Western world suffer so greatly from digestive disturbances and from constipation.

The idea of breaking the fast in the morning is to relieve the stomach of its cry for food. But how many persons actually arise in the morning hungry? If there is any desire to eat at all it is a desire born of habit and not born of hunger. I have talked to thousands of persons who have said that they would feel funny inwardly going to business without something in their stomachs. They admit that they do not eat because they are really very hungry but because the empty feeling would be strange. That is one of the worst reasons in the world for eating.

Dr. Dewey one of the most sane writers on the subject of eating calls attention to the fact that whenever we eat because of the time period and not because of hunger we are throwing a burden upon the digestive system and causing more troubles than we realize. He particularly recommends that we eliminate breakfast entirely unless we are absolutely hungry from having fasted for at least twelve to fourteen hours preceding the breakfast period. He tells a story of a conversation with a railroad engineer who left the house early in the morning and always had a very heavy meal. He was greatly increasing in weight and in digestive disturbances.

In answer to Dr. Dewey's questions the engineer said that if he did not fill up his stomach with food at 5:30 in the morning before leaving the house he was sure to become hungry by 10:30 or 11:00 and that it would be hard for him to wait until 12:00 o'clock to eat lunch, which he took along with him in a lunch box.

Dr. Dewey asked him why he took his lunch in his lunch box. He said that he did so in order to have it handy to eat while on his run. Dewey suggested that he might eat a very large breakfast and carry his lunch in his stomach instead of in the box.

The engineer could not quite see the point and asked what the doctor meant. Dr. Dewey told him that his explanation for his present habit of eating breakfast at 5:30 when he was not hungry solely in order to prevent any hunger coming at 11:00 o'clock was simply the carrying of the breakfast in the stomach instead of carrying it in the box and eating it when hungry and that if

this was the proper thing to do he might just as well eat a little more and carry his lunch in his stomach as well.

The engineer saw the point at once and changed his habit by merely eating a little piece of fruit when he arose in the morning and taking along a separate sandwich or piece of bread and butter in his lunch box to eat about 11:00 o'clock and then ate a little more later in the afternoon. He finally found that he could go to 12:00 o'clock without eating anything except the little piece of fruit and then really enjoy a good lunch.

Dr. Dewey pointed out that the average American man and woman made a lunch box out of their stomachs by filling it full of food early in the morning so that they would have something there to nourish upon later on or to prevent hunger from developing later in the morning. This habit of overloading the stomach when it does not really need it is one of the serious errors in the digesting processes of the Western people.

We have recommended in many of our lectures and lessons that our members try to do without a full breakfast in the morning and we have thousands of reports from persons who have found that it has helped their health, the nervous system, digestive processes, the blood pressure, and the mental attitude. Every real student who is plugging and working hard in college or university knows that the morning hours before breakfast, or especially before any food enters the stomach, are the best hours for memorizing and clear thinking. The minute food enters the stomach blood and nervous energy are drawn from other activities to take part in the digestive processes and you cannot use that energy for mental work while the digestive processes are operating.

The more mental work that is being done by anyone the less food should be in the stomach at the time of the mental work. Where strenuous physical exercise or labor is entered into immediately after breakfast a large breakfast may be indulged in, although it would be far better for some of the hard work to be done before breakfast is eaten even if breakfast is delayed until ten o'clock, and then a rest for a few minutes taken to eat just a little food to satisfy any natural hunger that may have been created.

You cannot possibly get hungry lying asleep in bed and the peculiar sensation that you feel when you arise and which you interpret as being hunger is nothing but the urge of habit to go and eat.

Now in regard to what is best to eat in the morning I have a few suggestions to make in answer to hundreds of questions that have been asked in this regard. I know that what I am going to tell you here is not going to make any of you smile for you all live in California and have the same positive knowledge of the fact that I

have, but it is going to make some of our eastern members smile if this subject is printed in the Forum, for I am going to tell you that the very best thing to eat in the morning for breakfast is prunes. If you think that a steady diet of prunes is not pleasing you may substitute occasionally some other fruit but for the sake of the health, the digestive system, the bowels, and the mental part of man, there is nothing as beneficial in the morning as stewed prunes. The very juice of the prunes is one of the finest tonics that can be given to the mental and physical makeup of every human being.

Of course, we who live here in California value prunes so highly that we cannot comprehend the possibility of others eating no prunes at all. Here where we have wonderful melons of all kinds throughout the whole spring, summer, and fall, and even later into the winter, where we have strawberries and other berries until almost Thanksgiving, and with wonderful oranges, pears, peaches, and apples, it would seem that we would not be so fond of prunes but the fact remains that we have learned of their wonderful effect upon health and have come to really enjoy them.

Grapes dried or fresh have certain beneficial qualities and that is why raisens have been so strongly recommended but prunes are even more beneficial than raisens. You know that the average school child here in California is given prunes quite regularly for breakfast and you know that statistics show that the school children of California have the highest percentage of health of any children in America. You know also that in the colleges of California—and there are many colleges and universities in this state—the students have a high degree of mental efficiency and you know that prunes are one of their breakfast dishes.

Easterners smile when they visit our homes or hotels and the hostess or proprietor says to them that he is going to give them a treat in the form of some fine prunes for breakfast. He knows in the first place that the average easterner does not eat prunes often and that after having traveled across the country and eaten of various foods and had various drinking waters that his system is probably ready for some good prunes, and he knows also that the California prunes are so different from any others that even though a person has looked upon prunes as of little value, or anything but enticing, a dish of our prunes will make an entirely different impression. And you and I know that after easterners have been here for a while they become very fond of prunes for breakfast.

If a little lemon juice is added to prune juice it is certainly a tasty dish, for there is a richness in the California prunes that I have never found in any others. For the health's sake alone, however,

our members should eat prunes for breakfast and see that the children have them at least five mornings out of each week. I am not trying to boost the California prune industry for it does not need such boosting. The long train loads of prunes that leave our little valley here every week prove that more and more persons are discovering the value of the special California prune known as the "California prune" and by that name only.

In addition to the prune, another excellent breakfast item that should be eaten at least three or four mornings a week is Kellogg's Bran. If it is not liked by a person it can be mixed in with corn flakes or other dry cereal and covered with a little cream or milk and sugar and eaten in this manner.

There is a certain magnetic element in bran that is very beneficial for breakfast and its effect upon the bowels, the blood, as well as upon the nervous system, is unusual indeed.

A combination of a dish of prunes and a small dish of bran or some cereal or slice of toasted bread should be sufficient for the average man and child's breakfast. If these two items; that is, the prunes and either a cereal or some toasted bread, are eaten slowly so that fifteen minutes to twenty-five minutes are spent at the breakfast table with this small amount of food, after having drunk a glass of good clear cold water, the average person will find that his habit desire for food is satisfied and the hunger desire also and that he will feel better and more alert in mind and body than after eating a heavier breakfast.

Remember that diet and the nourishment of the body is really a dual process. It is both chemical, or physical and mental. And do not forget that the effect of eating is both physical and mental and that anything that goes wrong with your eating or digesting of food will effect both the physical and mental part of your nature. Constipation is responsible for 75% of the physical conditions from which we suffer. A congestion of the nervous energy and blood is also responsible for 75% of the mental sluggishness of those who are called upon to depend upon their mind for the success of their careers. By following the suggestions I have given about breakfast and making it as mild as possible by eating as little as possible or nothing at all, will solve many important questions.

The Beam Experiment

Comments regarding the wonderful results of the beam experiment described on pages 94 and 95, issue number three of the Forum, will be presented in a later issue of this magazine.

Reincarnation

THE Return of the Soul!

THE Editorial Staff at headquarters is under a distinct obligation which it is endeavoring to fulfill. About one year ago a questionnaire was privately mailed to every active National student of the Rosicrucian Order, asking many questions on varied subjects.

Much surprising and pleasing information was revealed through the questionnaire. A careful analysis of the replies showed that one subject was demanded in book form more than all the rest, and that was REINCARNATION. Many were

the requests that a special publication be prepared, devoting every page to helpful, easily understood discussions of the doctrines and laws of Reincarnation, without limitation, bias, or prejudice.

Thus, it is a pleasure to announce that the Editorial Staff induced Dr. H. Spencer Lewis to contribute certain manuscripts on Reincarnation which have been prepared into the most fascinating and instructive book on this subject ever published. The book is entitled:

“Mansions of the Soul”

This book contains not only the doctrine of the return of the soul but actual laws involved. Intriguing charts, illustrating the principles of Reincarnation, are beautifully prepared. The book takes the theory of Reincarnation out of the field of speculation and puts it on the plane of logic. The statements ring true. It at last will give the millions of believers in Reincarnation the opportunity to say, “I no longer believe in Reincarnation, I KNOW IT.”

The book takes into consideration the age-old and present attacks and criticisms on Reincarna-

tion, and a portion of it is devoted to answering the many critical questions that arise in regard to this subject. Ancient documents and records are quoted, as well as the Christian Bible, substantiating Reincarnation. This book is truly an investment every student and thinker should make.

The book is attractively bound in black silk cloth, stamped in gold, containing over 300 pages, with many illustrations, and can be secured from the AMORC Supply Bureau at the nominal price, postage prepaid, of only \$2.50.

CHRISTMAS SUGGESTIONS

This is the time of the year when we try to think of appropriate gifts for our loved ones and friends. The real purpose of the gift is to convey the spirit of love, which was the motivating force behind it. The gift that is lasting, not merely passing, and continues to provoke thoughts of appreciation of the giver is a REAL GIFT.

What is more thoroughly enjoyed for the small cost involved than good books? What reflects the spirit and character of the giver more than a book. AMORC is pleased to suggest that you secure for yourself this Christmas, or

for your friends, one or more of the volumes of the Rosicrucian library. Each book is something that will be treasured. They are economically priced and the AMORC Supply Bureau will ship them anywhere to your friends and include a Christmas card from you, if you wish this. Write for complete catalog of AMORC supplies and books, or look in the back of your monthly Rosicrucian Digest. Remember, anyone can have these books, whether a member or not. Secure an AMORC publication for a Christmas gift this year.

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The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

OUR EYES ARE VEILED



Our eyes are veiled, we see not
Save with imprisoned vision of objective sense,
Till that resplendent Dawn, wherein
With mystic radiance of inward Light,
Our eyes are opened, every gloom dispelled,
An nescience metamorphosed into knowledge.

That Cosmic vision, omniscient, truth-revealing,
An endless cosmorama before our eyes unfolds,
An empyrean of pure transcendent beauty,
Surpassing splendour, matchless harmonies,
The brilliant pageant of majestic power,
Of HIM WHO REIGNS SUPREME.

—Consentia, S.R.C.

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FOR MEMBERS ONLY

Greetings!



I have just looked over the editor's compilation of the matter for this issue of the Forum and I am pleased to see that many subjects constantly referred to in my personal correspondence and in the correspondence of our various departments have been included in this issue.

This issue is the sixth number, completing the first year of the Forum magazine. Judging from the letters that have been received and the expressed desire to have it continue going to the homes of so many thousands of our members for another year, it would appear that the Forum is of valuable help and thoroughly appreciated. I am very glad of this because each issue affords me an opportunity of having some of my personal messages reach our members as supplementary reading and study. I note that a very complete index is being made of all of the subjects covered in the first six issues, and that this index is really more than a list of titles, but a close index of many matters touched upon in the various pages of the year's issues.

Perhaps it is fitting at this time to suggest to the members that they carefully preserve these issues of the Forum and the index that accompanies this issue and eventually have the six copies bound together into one book. Most any book binding or printing shop will do this for you at a very small amount. Even a heavy cardboard cover properly bound around the six copies will preserve them and make an interesting book. I say this because we have constantly urged our members in the past to save their copies of the Digest and the old Mystic Triangle that was published for a number of years, and even the old magazine called the American Rosæ Cruæ.

Today, we have constant demands from new lodges, new groups, and libraries for complete sets of these old magazines and as high as fifty dollars has been offered for complete sets of them. Many members reluctantly admit now that they did not take care of their old magazines and that they would gladly sacrifice their complete set if they had one in exchange for fifty dollars or thirty dollars in order to help someone else and at the same time secure a little additional money with which to buy some new books. Some of the individual copies of the Mystic Triangle and the American Rosæ Cruæ are valued at two, three, or four dollars each. The Forum magazine, because of its private nature and being limited exclusively to members, will become even more val-

uable than the other magazines as time passes on. Let me urge you, therefore, to keep every issue and now that the first year is completed, take the six copies with the year index and have some printer or book binder fasten them together with a proper cover, then keep this bound set among your personal papers.

It is a joy to know that so many thousands of persons in all walks of life and in so many cities and countries are in one group constituting the membership of the Forum. I am conscious of their careful and analytical study of everything that is said at our Forum sessions through the medium of this magazine, and often when I am speaking in the Forum to our small group of workers, I feel that I have each one of you in my presence and that you are actually manifesting that keen interest and that deep appreciation that is expressed in your letters regarding the matter that appears in the Forum discussion. I do not believe there is a more intimate and personal contact between the officers and members of any organization than exists through this medium of the Forum and I want each one of you to feel that you are actually a member of the Forum itself, and that you have the privilege of suggesting questions or points of the teachings to be discussed and analyzed, and brought before the others through the medium of these Forum pages.

With the very best wishes for happiness, health, prosperity, and Peace Profound,

Fraternally,

THE IMPERATOR.

Reviewing Past Lectures

Here we have a very important matter dealing with the members' studies and their progress. I wish I could send a personal message to every member in the Order at the present time dealing with this important subject because so many things occur in the lives of some of our members to cause them to get behind in their lessons for two or three weeks, or to feel that the lessons they have covered in the past month or two were too hurriedly studied and they want to go back and review them.

I do not think that there is a more conscientious group of students anywhere in the world than we have in our organization. The way in which the average members write us with a special

delivery letter or get in touch with us by telegram when a lecture is delayed or lost, as they think, or something interferes with their study night and the way in which these members tell us that they are sorry to have missed a single one of their study nights, indicates that our members value very dearly the lessons they receive and are very jealous of the opportunities they have to study them.

Reviewing of past lectures is, of course, an excellent thing. I think we receive at least a hundred letters a month from members telling us that in reviewing the lectures of the past grades for a second or third time, that they have found more in the lectures than they have ever discovered the first time they read them. If all of our members knew with what care and use of our own principles each lecture is prepared and how much boiled down knowledge and essence of wisdom is put in every phrase and every sentence, I believe they would all immediately go back to the early lectures and read them over again. More benefit will be gotten out of the early lectures by reading them two or three times than most of our members suspect.

Our lessons are prepared so that they contain the utmost amount of knowledge with as few words as possible, or in such simple manner that sometimes the importance of the paragraph is overlooked. This is because we use a very unique system of presenting the studies, which does not call for definite memorizing. The Rockefeller Educational Foundation one time said that our system or the methods which we have used and which are used by a few other universities or schools for the teaching of certain subjects is the most efficient and most productive method used anywhere in the world. It is called the ideal system of education. But the real benefit of each lecture cannot be gotten through one reading, and that is why we urge our members to read each lecture more than once when they have the opportunity. You know how it is in the lodges where there are classes being held four or five nights of the week. Members who are in the Eighth or Ninth Grade will have to come back and visit and review the work of the classes in the Second, Third, or Fourth Grades, and they always say that they find this time the most profitable time spent. But reviewing such past lessons should not interfere with *keeping up with the present new lessons*.

I think that fully fifty times a week we hear of some members who want to review and who ask us to please stop sending them any of the present lectures while they go back over some old ones. Now this is a serious thing with them, but it is really more serious than they think. So far as we, personally, are concerned, if we were

interested only in maintaining the members in good standing and having them remain just as active members, we might say to them that it was perfectly satisfactory to us to stop sending them any new lectures for the next six months while they read the old ones. If we had hundreds of members doing this each month, it would save us a great deal of time and trouble as well as expense in preparing new lectures and mailing them to them. But while there might be some little gain for us in such a method, there would be a considerable loss to the members. I do not think they realize this and, therefore, we should make it perfectly plain to them whenever we have an opportunity to talk to a member who wants to review the past lessons.

When a member writes in to me or to the Secretary and says: "I want to go back over my past grade or the previous grades and review the work and, therefore, ask you to please stop sending me any more lectures until I tell you to do so," we know at once that this member is planning to do something that is not going to help him but delay him.

Let me tell you what must be done if we were to take such a request and abide by it. It would mean that the Secretary, or myself, or one of the secretaries in the lecture department would bring to our desk the membership record card and we would have to take a red pencil and write across the face of that card the word "Stop." That would mean that no more lectures or anything else would go to this member until further notice. Now, when that card goes back to the recording department every other card belonging to that member in all of our files is also marked "Stop." The magazine card from which the magazines are addressed would be marked "Stop," and there would be no magazine sent. Any special letters of helpfulness would stop also because the correspondence card would be marked "Stop." Any special contacts that the various masters or workers of the Welfare Department wanted to send to this member would also cease because the general index card containing the member's name and address would be marked "Stop." The Forum magazine would not be sent, the Emperor's personal letters would not be sent, any notices of special meetings would not be sent, and in every possible way, the member would be suspended from active membership, just as though he or she had completely resigned.

You may wonder why all this would be necessary, but let me tell you that once you have a perfect system established, you cannot break into that system in one little part and change it without affecting the whole system. Each one of our members is connected to all of our departments

with a chain of system and conditions. Stopping the members in any one of its departments is like cutting out one of the links of the chain and the moment you cut one of the links, the chain is broken and you no longer have a perfect chain. When a member wants us to stop sending lectures, the only way that we can be sure that he will not get any is to put the word "Stop" on every card in every one of the departments. If we just put the word "Stop" on the lecture and the Master of his Class wants to send his lectures out to his members in a special manner, the Master of the Class will go by his own class record card, and not seeing the "Stop" on it will send out the lectures. Therefore, the lectures will go through one department instead of the other. So you see that all of the departments have to work together and a "Stop" order means "Stop" in every department.

Now this is not what the member wants at all. He doesn't want to break all his contacts with the organization and he doesn't want to lose the benefit of advancing, because that is one of the reasons why he wants to review. There is no good in reviewing the past lessons if there is not going to be any further advancement for the member. For that reason we always tell such members to go ahead and review the past lectures if they want to, but not to stop studying the new ones as they come each week.

In the first place, our system of instruction is arranged like every perfect system of instruction should be. Each new lecture and each new grade reviews slightly the important points in the previous lectures and grades. This is the psychological method of driving home certain principles without necessitating the effort to memorize. Therefore, each new lecture that comes to a member helps to make plain some principle that we have previously given. It may do this by presenting the principle from a new angle or by presenting it with an entirely new principle or idea, or by connecting it with some new experiments or some new practical application. Furthermore, each new lecture and lesson is arranged to carry on the inner development of the member and keep him progressing inwardly while he is studying the principles outwardly. If the new lectures are stopped, the member's inner progress is held up and reviewing the old lectures does not help to bring about any further advancement.

Therefore, my advice to these members always is to keep on with the new lectures and read each one and study it as it comes each week, but in between these new lectures, read over again one of the old lectures or several of them. It is an easy matter to read two of the old lectures in one evening and pick out a few new thoughts from them. That does not take as long as reading

one of the new ones. If a member, therefore, will take his new lecture each week as it comes and read it and study it carefully on his Thursday night or other lodge night and then follow this the same night or some other night with reading two or possibly three of the old lectures, he will soon review the past grade without having delayed any of his progress in the new work.

I am sure that no student in a university or school who had reached the second year of his studies and felt the desire to go over some of the work of the first year would ask the teacher or professors to put him back into the first year classes and stop his present progress. Every teacher and professor would say that reviewing is an excellent thing, provided you keep up with the new work at the same time.

I am really very much concerned about this because the chief aim of our organization, as I view it from my sanctum, is to make each member develop and progress as rapidly as is consistent with his individual nature. I do not care a continental dime about the number of members that we have in our organization or how great they are in other things, or how much sociability they get out of contact with our organization, or anything of that kind. My chief concern is to see them developing inwardly and studying progressively outwardly, and everything I write, or plan, or say, or do is in accordance with this ambition of mine. It grieves me, therefore, to have any member suggest doing something that is going to immediately check his present progress and development.

Experiments That Fail

The same is true in regard to many of the experiments. Members often write and say that some of their experiments were not as successful as they hoped and they are, therefore, sticking at the experiment week after week, and letting the new lectures pile up because they do not want to go ahead until they have mastered each one of the experiments. This is the wrong method to take to progress or even to master any of the experiments. If you have tried any one of the experiments two or three times and have not had the proper success with it that you expected during the week, the thing to do is to lay that lesson and experiment aside and go on with the new lessons and the new experiments just as though you had mastered the previous ones and were ready for the new ones. You will always find that the new lessons and the new experiments cast more light on the previous ones and help you to develop so that some day when you go back and review the previous experiments, you find that you can now do them better than when

you first tried them. Many of the new experiments that come to you in the new lectures deal with the same laws as contained in previous experiments but presented in a different way or from a different angle, and very often the new ones are more easily performed than the old ones, because they bring into use some other faculty or power you possess, and which you have not used.

We always advise such members to pass by the experiments that they have had difficulty with and go on with the new ones, and then a month later go back to the old ones and try them again. Such members are astonished with the results they have had when they go back to the difficult experiments of the past and now find how easily they can do them. This convinces them at once that they have been progressing inwardly and that the time was not ripe for them to do the experiments when they first tried them.

In other words, do not allow anything to interfere with your going ahead with the new lectures as they come. If you get behind for two or three weeks and have a number of lectures piled up that you haven't studied, take the new one when it comes and read it and study it thoroughly and then follow this by reading one or two of the old ones that have piled up on you, and in a few weeks you will have covered the old ones and be right up to date with your new ones.

Remember that when inner psychic development is once started it must be constantly nourished with new principles and higher laws in order to keep it alive and keep it growing. All of our lessons and lectures are arranged to do this very thing and for that reason members should not stop and hold up their progress while they go back to try some old experiments or labor unnecessarily long with some experiment that can easily be passed by for the time being and taken up at a later date.

Do You Drive An Automobile?

In my mail this morning was an interesting little incident that I think you will all enjoy. One of our good sisters, who is a member of our Welfare Department in her city and is very busy running around Los Angeles looking after those who are ill, or unhappy, or worried with some problem, states that "The other night my husband and I were riding along one of the main streets in Hollywood and had to stop for a signal. While we were waiting, a traffic officer happened to glance our way and saw our R. C. emblem on the front of our car. He came over to us and said, 'My, but that's fine! I do wish every member here in the city would have one of those emblems on their cars. I am a Missourian and

I get quite a thrill when I see a Missouri license, but somehow I would rather see an R. C. emblem. Perhaps if something was put into the Digest about this, more of our members would use these emblems'."

I believe that a great many of our members have cars or use cars that belong to their families, and one of the Rosicrucian emblems ought to be on the front of each one of these cars. It will have more effect than merely attracting attention. We, here in San Jose, know that every one of the cars that has had this emblem attached to the front of the radiator has never been in any serious accident and always seems to avoid trouble in traffic, and most certainly avoids many of the troubles which drivers experience in crowded cities. The same thing has been reported from many other cities. These emblems cost so little and are so easily attached that it would seem to me that any member who has any pride in the organization would want this emblem on his car.

Whether there is any protective influence in this emblem or not is aside from the question at the present time. That is something which each driver of a car will discover and argue about after he has used the emblem for a while. The important thing is that the emblem attracts attention and is easily seen by traffic officers, policemen, and other persons who may be able to help the driver or give some friendly assistance. That ought to be sufficient reason for using it.

Our Supply Department has put a very nominal price on these emblems and they are fully described on the inside cover of our monthly Digest magazine.

Welfare Help

Speaking of this good sister in Los Angeles, who is a member of the Welfare Committee, I think it might be well to speak of the work carried on by these committees in different cities. Really, I am anxious to enlarge these activities for I want to make our organization as helpful in its practical application of our principles as possible. I wish, therefore, that you would send out a call and ask that in every city where we have an established group, the master of this Group appoint two or three brothers and sisters, who are fairly well advanced in the work and who are especially good in the healing work, to act as a committee to assist in Welfare work. The members of this committee should have time in the afternoons or evenings to call on any one of our members in their city who may be ill or unhappy, or distressed, or perplexed, and give him some help, either in the form of treatments, or advice and consolation. Such a committee should keep a record book in which the names of

persons they call upon are recorded, with the date of any visit that is made and a brief report in a few words of what was done and the ultimate conclusion of the case. The work of this committee should be confidential and no one but the master or secretary of the group and members of the actual committee should know anything about what is being done. If there are two, three, or four on such a committee, one of the brothers may call upon brothers of our organization who need help, and the sisters can call upon the sisters. Usually, only one member of the committee should make a call on any person, unless there is some special need for two of them going together.

If such a committee is formed in any city, a letter should be sent by the Master or Secretary of the Group to the Director of Welfare at AMORC Headquarters in San Jose, stating that such a committee has been formed and give us the names on the committee and tell us who is chairman of the committee so that if there is any appeal sent to us from anyone in their locality, we can immediately proceed to send help to that person and at the same time notify the chairman of the committee to have one of the members of the committee call and see this person in addition to what we are doing. In this way, a local personal contact is made, and many special benefits will be derived from it.

It is not necessary for members of such a committee to be expert at healing although that would be helpful, because our workers here can take care of all of the actual healing work that will be required in such cases, and we are constantly adding to our staff of workers in this regard. But, we want on these local committees those who can call on a person who is ill or in trouble and give a sympathetic ear to the problems and a kind assurance that if anything can be done by the committee, it will be done. Of course, in such cases as are reported to us where the patient does not want to be known to anyone else, or the matter is of a very confidential nature, we will not communicate the matter to any other person.

In Los Angeles, for instance, the good sisters there on the Welfare Committee have called at hospitals and homes and have been able to cheer many of our members who are ill or despondent over some condition, and encourage them to have patience while we, at headquarters, are doing our utmost to bring about a rapid improvement. Thousands of our members have asked for opportunities to serve the Order, and serve mankind, and here is an excellent opportunity to do so. I hope, therefore, that in each locality where we have a group something of this kind will be established very shortly.

Unselfish Service

Speaking of unselfish service reminds me to make some comment about the good work being done in Victoria, B. C. A small lodge has been in existence there for several years as a sort of a branch of the lodge in Vancouver, which is across the bay from the island where the city of Victoria is located. The members living in Victoria have journeyed across the water to Vancouver—a ride of several hours—whenever they have wanted to participate in any initiation ceremony, but have met in a properly equipped temple of moderate size for all of their class studies. Early this past summer this lodge in Victoria petitioned headquarters to grant them a charter as an independent lodge under the jurisdiction of the Canadian Grand Lodge. The matter was held in abeyance until the fall, and then their request was granted. Immediately upon receipt of the official letter, stating that a charter had been granted them, their enthusiasm rose to great heights. But it did not end in merely passing pleasing resolutions and writing letters of appreciation. They immediately proposed to build their own temple on their own property. Within two or three days a committee had secured a building lot in the city limits and another committee had secured plans from an architect for a temple, and I believe by this time they are really preparing to start work on the new building. I think their enthusiasm as an independent lodge is equalled only by the enthusiasm of the Grand Lodge of Connecticut.

Here, the members although only few in number, began the very year of their first coming together to plan for their own building, and in a few months they had secured property and built a stone temple, library, and initiating rooms on it and are still using it.

It is such enthusiasm as this, exhibited in so many parts of the country where fine temples and lodge rooms of our Order have been created by our members, that indicates the value that the members place upon the work, and we want to congratulate the Master and members in Victoria for the wonderful progress they have made up to the present time. We have had nothing but the finest reports from that branch since it was first established, and we are always pleased with the enthusiasm of every one of its members who visits headquarters.

Interesting Experiments

Sometimes I wonder whether all of our members take as many opportunities to test some of the laws and principles as they might take, if they stop to think a few moments about the possibili-

ties. I am reminded of this through a letter just received from the Master of the English Branch in Montreal. He calls my attention to the fact that one time when he was in a very thick fog, he used the vowel sounds of the word in the higher grades and caused the fog around him to be dispersed to a considerable distance.

Members in the lower grades will find it very interesting to stand in a heavy fog, when they have the opportunity, and pronounce the various vowel sounds that have been given to them and to note that in a few minutes thereafter the fog around them begins to lessen and to seemingly withdraw from around them, and to leave a wide open space in which it is easy to see.

Others have written to us that they have taken a hint from something said in one of the lectures about practicing the principles of concentration and of vowel sounds on sleeping animals, especially a sleeping cat or dog in the home. Such animals are very receptive to mental vibrations and it is easy to make a sleeping cat or dog rise and turn around or do certain things, if the experiment is practiced for a while.

No matter where one of our members may be, there are always some opportunities to test some of the laws and principles, and each test not only produces another interesting demonstration of the law or laws involved, but strengthens the member's power and ability to do these things. You know how often we make these experiments here, but sometimes feel that our members confine their experiments solely to what is in the lessons and do not think of seeking for other opportunities. Let us keep this in mind and suggest it from time to time to those who do not think of it.

Heart Trouble

If we are to believe the reports in newspapers of sudden transitions and the stories of specialists, it would appear that the American race, at least, is rapidly disintegrating through heart trouble. It is only a few years ago when it was commonly stated that most of the American people were doomed to early transition through appendicitis. You were not normal unless you were abnormal with appendicitis. You were peculiar, strange, unusual, or un-American if you did not have an attack of appendicitis and an operation for it. Now, you hardly hear mention of this great calamity that had befallen the American people. Before that, the common belief was that we were all ready to pass away through the great white plague or tuberculosis. We could go on and trace the cycle of waves of dire things that had fallen upon the American people and we note that each one of these has gradually passed away

and the average "death rate" remains about the same.

Great emphasis is being given nowadays to the fact that diagnosis shows so many thousands upon thousands of cases of heart trouble. To substantiate this, we read in the newspapers that practically every person who passes away suddenly was a victim of unsuspected heart trouble.

I suppose that each one of us sitting here should be alarmed by these newspaper reports and medical reports and become all excited over the possibility of having very weak hearts or abnormal hearts of some kind. We all look like a pretty healthy crowd of individuals but you recall that only a few years ago, they used to say to us, "Yes, you are healthy now, but remember, the little bug will get you." That was when the germ theory first started and we were reminded that germs were responsible for every disease and that these little bugs were in all the food we eat, the air we breathe, the water we drink. Young people were warned not to kiss, people started to refrain from handshaking, water filters were placed on every faucet, the air in our rooms was screened. Committees were organized in every city to examine the back rooms of bakeries, delicatessens, and restaurants. Candy stores had all of their equipment and materials examined, pure food health laws were created over night by men who knew nothing about food, health, or germs. Officials were appointed at Washington to tell us which canned goods were safe and which were not, and the whole country was living in fear of the little bugs.

Still, we noticed that among the poor people, the children would eat fruit from unclean fruit stands, and sit on the edge of a dirty, filthy curb, and eat a piece of bread that was unwholesome looking, and yet these children lived in a majority of the cases, and the little bugs did not seem to get them to the extent that we had been advised. Funny little bugs. Great intelligence they had for a time. They selected healthy persons and persons that lived in fairly wholesome circumstances, and made victims of them, while they closed their eyes or discreetly passed by the little children and adults that lived in unfortunate circumstances. But the bugs did not get us all, and we finally decided that maybe they didn't exist as profusely as we thought, or there were not so many varieties of them as the creator of them declared. And so the germ theory was swallowed up by one of its own bacteria.

So far as the heart is concerned, I want to say that statistics of a dependable and reliable nature show that hardly one person in a hundred has a perfectly normal heart because hardly one person in a hundred has any organ in the body that is perfectly normal, and not one person in ten thou-

sand is perfectly normal in every respect. If we are going to be damned into an early grave for abnormalities, then you and I, and each one of us here had better make arrangements for our funeral and prepare to have an early transition. Why, you can hardly go to a dentist nowadays and have him agree that he has ever seen a perfectly normal mouth. Even if you think you have perfectly normal eyesight and have no need in the world for glasses of any kind, just go to the average specialist and he will point out to you where your eyes are abnormal in some regard. And so every specialist can do this regarding every part of your body from your head to your toes.

Of course, we all have something slightly abnormal with us and it is more than likely that the average person has some abnormality of a slight degree about the heart. In many cases, it may be more than a slight condition, but that does not mean that the person is going to pass out of life suddenly or that the heart is going to cause any trouble. Here is a letter from one of our Sisters who is very much upset because her perfectly healthy and happy daughter has been told by an expert that she has a leaky heart. She does not know exactly what that means, but I'll tell you that it is just equivalent to an expert going to a farmer and telling him that the fine pump in his well that has been working so good and is still working satisfactorily leaks a little. I am sure that the farmer, uneducated in scientific terminology and knowing little about the super-seriousness of the specialist's work, would look at the bearer of gloomy news and say, "Well, what of it? The pump works good and what leaks from it isn't lost, and as long as it serves me well, let it leak a little, for I never saw a pump that didn't leak."

The truth of the matter is that the only pump that doesn't leak is the theoretical pump that scientific engineers and draftsmen draw on their plans or pictures in their text books, and I feel quite sure that the only heart in any human body that doesn't leak a little bit or have some other functional or organic weakness is the perfectly normal heart that we find pictured in the text book on physiology. Of course, a heart can leak very badly and when it does leak this way, the patient will probably be the first one to know that there is something wrong with his health, or the heart, and it doesn't require a specialist to tell him.

On the other hand, it is undoubtedly true that we are living at a pace that is over-straining the heart. The many hours of activity that we squeeze into each day, the lack of complete rest accompanied by perfect relaxation, the high emotional pitch of our indulgences mentally, physically, spiritually, and psychically, the mad

rush to get away from uptown so that we can go downtown in order to return uptown again, and the whole course of life here in the Western world is a heavier strain upon the heart than Nature intended.

On the other hand, Nature is gradually strengthening man's heart, just as it has strengthened the bones and muscles of certain parts of his body because of special use.

So far as sensations and symptoms are concerned, there are very many physiological conditions of the body and abnormal conditions as a result of diet, drinking, smoking, breathing, and exercise, which cause slight pains or disturbances in the upper part of the body, which we may think are indications of a weak heart or a serious condition in the heart.

The worst thing that any person can do is to worry about the heart and to constantly concentrate attention to it and watch and listen for every little sensation in the chest, and interpret this as an abnormal action in the heart. Persons seem to forget that the heart is not the only organ in the chest and that there are two lungs there, and a very complex nervous system, and other functions besides the beating of the heart. The nervous system can be so upset, so as to cause twitchings and aches in and around the heart without having any real connection with the heart at all.

The same is true of the lungs and of the muscles and tissues in the upper part of the body. It is a positive fact that when a person becomes obsessed or frightened with the idea that he has a weak heart or something wrong with the heart and constantly concentrates his thoughts upon it with fear and anxiety, he does center all of his abnormal condition around the heart area and produces a condition there that was not there originally. More persons have frightened themselves into a sudden stopping of the heart, producing transition, than has ever been suspected. Unless something more than a few aches or pains, or somebody more qualified than a nurse or physician who has examined you only once, states that you have a weak heart, you should not accept this dictum and proceed to create the very condition that you fear. Sudden transitions need not be the result of heart failure, as it is called, but do not forget that transition never occurs until the heart does stop.

In a medical college of many years ago, there was one hypothetical question put to every student something like this: "A man in perfect health, slightly over-weight, a mild smoker and drinker, not given to sufficient exercise, but inclined to overeating, especially of rich foods, developed certain conditions, etc., etc., etc. What would you say was the cause of his death?"

Those students who were not qualified to diagnose the man's condition properly from the symptoms given always fell back on the one safe answer to give. His transition was due to the stopping of the heart. Nobody could say that that answer was wrong. The person who passes away during an operation or while sick with scarlet fever, diphtheria, pneumonia, or any other disease, or who passes away during a sudden accident or injury, is a victim of the stopping of the heart. In other words, heart failure because the heart failed to continue to beat and function. Therefore, when you read in the newspapers that persons passed away suddenly because of heart failure, you should smile rather than become alarmed and while the statement is absolutely true, it does not mean what it is intended to mean.

Let us all become gloom chasers and refuse to be frightened by the wave of warnings about an epidemic of weak hearts. If you must think of your heart and concentrate on it, or direct your attention to it a hundred times a day, why not hold the thought that it is a pretty good heart and has served you pretty well for a long time and is going to serve you for a long time to come. Certainly, you won't hurt yourself by such thinking and it will be more constructive than any other kind of thought. So much for the subject of heart trouble, as we contact it in our correspondence.

Sunday And Sabbath

One of the interesting questions put to us by a great many members at different times relates to our attitude on the subject of Sunday rest and Sabbath labor. Now I am not going to argue about the origin of Sunday or the meaning of Sabbath except to call your attention to the fact that the Sabbath or sacred day of the week occurs in every day of our calendar in every part of the world and in accordance with the doctrines of various religions. Therefore, Sunday or Sabbath is not any particular day of the calendar week except as your church or religion determines it. This means that the Cosmic has not set aside any one day of the week as a holy day and according to the interpretation of mankind generally on the face of the earth every day of each calendar week is the holy day or Sabbath of some group of people.

Now according to the Rosicrucian idea we are delighted that every day of the week is being celebrated or held sacred in some part of the world as a Sabbath, or Sunday, or day of prayer and expression of appreciation and thankfulness. Our only regret is that every day of each calendar

week is not held sacred by all the people everywhere. This would mean the elimination of any special day as a Sunday or Sabbath.

Originally, Sunday was intended to be one day of the week set aside for religious devotion and worship and the cessation of all material labors associated with the grossly material affairs. In the days in which it was established the populace had to journey long distances to attend church or places of worship and unless business closed up and all labors were set aside the persons could not devote the whole day as was necessary to travel the great distance and worship and then return home. Since man has found he can worship God in the holy sanctum of his own home and in the sanctum of his heart and does not have to be within the inclosure of stone walls or alabaster petitions in order to find God and express his worship and adoration, it is not necessary for man to travel even the short distance to nearby churches, and certainly it is not necessary for him to spend an entire day in just going to and coming from a holy place.

That man should set aside his worldly labor, however, and that at least one day of thought and consideration be given to the higher and more spiritual things of life is to be recommended and highly praised. The real trouble has been that man has held back the prayers of each sunrise and sunset of six days of the week to crowd them into one brief prayer on Sunday. To a true Rosicrucian or mystic every day of the year is a Sunday or Sabbath and while he may take advantage of the church holy day on the seventh day of the week and give more time and more thought to religious contemplation and spiritual meditation because he is not required to labor so greatly on that day, he does not look upon the Sunday or Sabbath as having any greater opportunities for such religious thought or any more Cosmic significance than any other day in the week.

In regard to the question as to whether one should do any labor at all on Sunday or the Sabbath I wish to say that this is a matter that cannot be determined by any doctrine or creed, but must be determined by the individual. I dare say that the ministers or priests, especially, or many of the Bishops in America are more busy and actually labor more in a physical sense on a Sabbath than they do on other days of the week, and of course even the highest bishop of the most orthodox church would be filled with chagrin if he found there was no electricity in his pulpit on Sunday because the electric plant had shut down in order to allow all the employees to keep the day holy, and he would be nonplussed if the trolley cars and railroads did not operate and if he could get no gasoline for his automobile because all service stations closed. I

think that some of them with their nice round rotundas would feel as badly as I do sometimes when I have to miss a meal, especially if they found that it was due to the fact that on Sunday when they look forward to that proverbial Sabbath day feast of fowl, all the restaurants were closed in order to give the employees and especially the chefs an opportunity to keep the day holy. And what a wide spread feeling of dissatisfaction would immediately rise if the rest of the good brethren of the Cloth were to find after church services were over that the wives had also obeyed the Biblical injunction and had kept out of the kitchen and out of home work for the whole day and provided neither food nor the other material comforts of life.

As is usual with man's attempt to interpret Cosmic principles he makes a mess out of things by passing laws or proclaiming dogmas and creeds to which he allows so many exceptions and to which he takes exception himself that, after all, the creeds or dogmas and the regulations are neither uniform nor just. If the clergyman, the bishop, the priests, or the cardinals can find in their holy interpretation of the divine principles a reasonable excuse for their work on Sunday on the basis that it is spiritual or partly so and of spiritual benefit and value to the multitudes unto themselves, then surely the mystic or the Rosicrucian can be forgiven or excused for indulging in such labors or activities on a Sunday as contribute to his spiritual development and the broadening of his vision, the benefit of his life in the more important principles, and the assistance in the great work of spreading the Light.

We here do not feel that we are violating any Cosmic principles or spiritual law by coming to our offices on Sunday and greeting visitors or callers when it is possible, or working on a lecture or lesson which the spiritual significance or attunement of the day might have inspired, or in doing any of the higher or metaphysical things connected with our work in helping our thousands of members to find greater light, or greater health, or greater peace.

To occupy Sunday in doing any material labor that is unnecessary or which could be just as easily done during the week days, or doing such things as interfere with giving the greater part of this day to some consideration of the higher and more spiritual things of life, is certainly a violation of Cosmic principles regardless of church doctrines or creeds. It is not by accident and not by the arbitrary decision of man that the week is composed of seven days. It is the carrying out and the maintenance of a Cosmic plan of keeping man's life moving in cycles of seven. The week of seven days is but the smallest cycle of the many periods of seven which influence man's life and in

accordance with these cyclic periods one day out of each seven should be given almost wholly if not completely to the development of the inner self and to the communion with God and the contemplation of spiritual things in addition to the daily communion with God. The other six days should not be set aside in preference to the seventh and neither should the seventh day be set aside and made a day of labor like unto the other six. Individual discrimination and interpretation resulting from a moving of the spirit within through Cosmic urge and inner light can be the only guide or guides in this matter.

Doing Justice To Your Ideals

Another point that one member has raised and which I think will interest all of our members is that regarding individual representation of the Rosicrucian ideals.

In the first place, I want to assume that every member of AMORC is proud of his connection with the organization and justly so. In the second place, I want to assume that every member is anxious to help the organization to the utmost of his or her ability. I have a right to assume these two things because of the thousands of letters in which such attitudes are expressed and because the very result of such attitudes are being made manifest daily in the growth and development of our organization.

Fully 50% of the new applications for membership which we receive each day and week are the direct result of personal solicitation on the part of our members who are so pleased and so happy that they go out of their way to invite others to share with us what we have to give. The very momentum of this personal solicitation and the growth of our organization through such solicitation is increasing at a rapid rate and it is only a question of another year or two when the increase of membership through such personal contact and endorsement will carry the membership into the very highest figures. It is something that cannot be stopped and it is like the tides of a river let loose from the breaking of a dam whose waters go rushing down over the mountain side with a speed and power that human ingenuity cannot stem. We have seen it coming for several years and our statistical charts show the rising water of this widespread endorsement. There are two forms of this activity that stand out uppermost.

First, it is in the family relation. The husband or father who is a member gradually impresses his wife and children with the progress he is making, the greater peace and happiness that has come into his life and his desire to have them join with him in the studies, and the wife or mother

who is a member impresses her husband or children in the same manner. It is becoming a very significant fact that a large percentage of our new applications come from members of a family in which we have had one member for a year or more.

Secondly, the increase is through friends and close acquaintances. It is not common for us to receive a letter asking us to send an application blank or two based upon the worthiness of someone who says that he has observed the changes taking place in a friend or acquaintance since becoming a member of AMORC, and that he too now wishes to share in the same benefits and advantages.

Nothing but the joy of the work, the satisfaction with the benefits given, and pride of the organization, are responsible for this increasing personal indorsement and recommendation.

Thousands of our members write us weekly for more leaflets, more literature, more propaganda helps, and advice in helping us to reach others. These members with our literature in their pockets and words of praise and enthusiasm on their lips go into contact with the public as real representatives of our organization. We hope, therefore, that each one of them is doing justice to themselves and to the organization. We hope that before you think of speaking to anyone and telling them that you are a Rosicrucian student and that you want to interest them in this great work, you think of yourself and analyze yourself and discover whether you are truly representative at that moment and truly justified in speaking of your Rosicrucian membership. As you approach a prospective member or a person whom you wish to interest, stop and ask yourself these questions.

Are you going to use the kindest and most cordial words you can think of? Are you going to present an aspect of cheerfulness and an attitude of joy and happiness? Are you going to be clean of mind, and clean of thought? Are you well poised at the moment so that you will properly present the picture of your own contentment? Are you free from hurry and temporary worry over any problem? Are you looking your very best and giving the impression of complete realization of the joy of living? Does your personal appearance express the better part of your life? Will you convince the person you are talking to that you have a new life before you, that you have entered a new career, that your mind and heart are as clean as your body, and that your clothing represents the spirit within, and that your whole personal appearance is one of neatness, system, order, and power?

Remember that the organization and its purposes and ideals are judged by your representation of them. If you speak jokingly for a moment of

that which you really consider a sincere and sacred matter, you convince the person you are talking to that you are not sincere about it. If your attitude, your language, your personal appearance, your aura, or anything about you is less than the idealism that you consider you represent, you will fail in your appeal. If you think that you cannot make the proper appearance at the time you wish to approach someone because you are handicapped by certain temporary conditions, then do not approach the prospective member in person but mail the literature or leaflets to him and let him judge of the organization and its work from the printed word alone.

On the other hand, if you can approach such persons with a smile on your lips and with the appearance of joy and happiness and prosperous advancement in life, then you will be more convincing and the claims of the organization will be more attractive than if done impersonally through the mail.

Keep these things in mind and let your pride of the organization cause you to study and analyze yourself and tempt you to make each day a day of greater and more perfect representation of the ideal of Rosicrucianism in your life.

Psychic Manifestations

Today we are going to take up some of the problems that confront our members in regard to so-called psychic manifestations, spiritualistic demonstrations, and occult phenomena, all of which are constantly spoken about and referred to in some literature and made to appear to be quite common among mystics of a high degree of development.

It is very common for us to find in our correspondence letters referring to the claims of mystical teachers or leaders of occult movements relating to very weird and unusual manifestations of psychic law. We are constantly asked whether these manifestations are true and whether every student of the metaphysical, psychic, and spiritual laws will be able to duplicate the things that they read about.

On the other hand, many of our members have unusual spiritual experiences which they are tempted to interpret in terms of extreme psychic manifestations and they always ask that we set them straight in this regard.

A short time ago we had in our Rosicrucian Digest an article from one of our officers in India, or rather one who had visited in India in his world travels and who has lived in the Orient for many years, and in this article he plainly told the people of the western world how grossly exaggerated were the so-called demonstrations of psychic and mystic power attributed to the fakirs

of the Orient. I do not think that the demonstrations attributed to these Orientals are as greatly exaggerated as are the demonstrations constantly attributed to certain unknown and invisible masters and mystics of various lands.

We, here in the Supreme Temple, have come to look with increasing concern upon the continued extension of propaganda in North America and parts of Europe in which references are made to certain Masters of the Great White Brotherhood or to certain new masters unknown and unnamed which are constantly performing miracles for their self appointed leaders on earth and the self instituted interpreters of the so-called great work of these masters. Such books as that written by an American called "The Masters of the Far East," who probably never saw a real master at work and certainly knows nothing about the masters of the Far East, are responsible for the many delusions that people have in mind regarding these mystical masters.

The stories of how these masters of the Orient disappear suddenly in front of you and instantly travel to another land to get a message and return in another instant to tell you all about what they have seen and heard, or perform miracles for tourists and curiosity seekers right in the open space of the country side and do a thousand other things that are beyond human comprehension, are positively absurd and ridiculous. Such stories are only written and told for the sake of leading the true seeker, as well as the curiosity seeker, away from the travelled and true path of knowledge into the by-ways of wild speculation and contribution to the coffers of the charlatans.

In answer to certain questions that have been asked over and over in regard to these matters let me briefly answer them in the following manner:

First of all, the Great Masters of the Great White Lodge are not to be spoken about lightly nor frivolously out of due respect to their dignity and learning and wisdom and their high position in the great work of the world. They are not to be worshipped as gods, despite the fact that one organization in America went so far as to write us at one time stating that these Masters were even superior to Jesus the Christ, inasmuch as we might publish a beautiful portrait of Jesus, but it was sacrilege to think of publishing a picture of one of these Masters. That is carrying respect and honor to a fanatical extreme and is contrary to the very desires and wishes of these Masters who do not wish to be adored and worshipped in their personalities.

On the other hand, it is absurd to think that these highly evolved individuals have nothing more to do than to meet the common tourist and

curiosity seeker on the highways and byways of India, or parts of China, or Tibet, or Persia, or Egypt; and at the least challenge produce loaves of bread out of the nothingness of the ether or the electronic essence of space, or do disappearing and re-appearing tricks in order to mystify and astonish the skeptics. Nor do they appear suddenly in every little room or meeting place of the earth, where a half dozen inquiring and investigating persons are assembled, to see if they can tip tables and produce spirit forms in the darkened room. Nor do they spend hours controlling the hand and pencil of some investigator of automatic writing producing reams upon reams of inane and nonsensical violations of the English language. Nor do they spend other hours of the night-time in shaking the bedsteads of sleeping persons and in rattling window shades, or snapping out electric lights, or causing flowers to drop their petals in certain places, or any of the hundred and one other wild things that are reported by these teachers and leaders as true demonstrations of the work of the great Masters.

If a highly advanced adept on the path who has not yet conceived of the possibility of being even worthy of thinking of himself as ever becoming as advanced as a Master finds his time too occupied with the more beautiful spiritual things of life to give any time or thought to such foolish things as I have stated above, how, then, can we expect these great Masters to have the time to do such things even if they were inclined to do so? I know there is not one of us here who has time to send thoughts all through the evening hours and the night-time to the homes of persons in an attempt to pull the covers off sleeping persons or to unlock doors or to cause the electric light to suddenly go out or cause a typewriting machine to write a brief and unintelligible sentence on a piece of paper or to direct the tilting of some table which a few persons are hoping will do some tricks for them or direct the movement of an ouija board in order that it may spell out an answer to some such ponderous question as "Does Will Smith really love Maggie Jones?" or "Shall I sell my lot or give it away?" and "Where can I find some lost pocket book with a lot of money in it?"

We all understand that if we were living in a country where there was a great and wise king whose counsel and advice was superior to any other source of information obtainable and who was worthy of all the dignity and honor and respect we could pay to him, that if we wanted an answer to some truly serious and important question, sane and rational enough to be presented to him without any fear that we might ridicule ourselves by asking it, we would certainly feel bound to go to this king and approach him with

respect and plead for the privilege of having such an answer given to us if it pleased his will. Certainly we would not assume that we could lie in our beds or sit around some supposedly magnetized table and have the king immediately appear and spend considerable time with us answering our questions in a veiled way and taking the opportunity of the time and conditions to tinkle the strings of a banjo and rattle the glass tumblers on a shelf and otherwise play pranks like a school boy. If we think that the wisdom and high position of the king warrants us in going to him instead of expecting him to come to us why, then, should we think that these great Masters are worthy of any less respect and have less to do and are more unmindful of the dignity of their position?

We who know that the great Masters are approached only through Cosmic attunement and that we must lift ourselves up gradually step by step to some form of communion with them and make ourselves worthy of such contact as will bring us within the graceful touch of their minds, know that the popular stories about these Masters and their work are not only impossible fictions but ridiculous to the sane and rational mind.

And why do all of these writers and lecturers on this modern form of fairy tales refer constantly to two or three of the great Masters as though they were the only ones? Invariably reference is made to the great K. H. or to Master M. because they were the directors and advisors of that beautiful, spiritual being, Madame Blavatsky; but Madame Blavatsky knew of other great Masters even though she spoke most frequently of these two who were devoted to helping her work and helping a few others in carrying out the plans of the Theosophical Society which they, in their Cosmic activities, had planned and arranged long before they carefully selected Madame Blavatsky as their personal channel on the earth plane.

We know that these popular writers and lecturers have never come in contact with any of the great Masters and the only ones they know about are those whose identity or names were revealed by Madame Blavatsky. If they knew anything of the Great White Brotherhood and its host or assemblies of Masters they would speak of many others besides these two, and, furthermore, they would not constantly limit themselves to speaking of Masters in the masculine gender for there are great Masters who are of the feminine gender so far as worldly personality is concerned. There is no such thing as a limiting degree of sex nature or sex gender in the Cosmic. There is no reason for anyone to assume that none of the beautiful spiritual female beings that have given their lives to the great work on this earth plane have not

become as great Masters as those of the masculine gender. I know of several of these wonderful female Masters who typify the high spiritual magnificence of motherhood and whose power to keep alive the advancement of female spirituality in the world is a sublime and ennobling principle constantly at work.

The true mystic learns gradually that there is one Master of the Great White Lodge who will become interested in his progress and welfare if he becomes worthy of the highest spiritual instruction. He learns also that this particular Master has many adepts in various parts of the world in his individual class of students and that he is not the only one who is receiving the guidance of such an advanced mind. But he also knows that it is he, here on the earth plane, striving to be worthy of such contact, who must lift his mind and spiritual consciousness upward to this Master instead of expecting the Master's consciousness to descend at all times and contact him. This contact may seem to others as though the mind of the Master had come down and made itself manifest here on the earth plane, but the real adept knows otherwise.

Believing Or Ridiculing

Something has recently occurred right here in our own city of San Jose that will probably create news items in every newspaper of the world and in many scientific publications. It will be a startling bit of news for many, and an intensely interesting piece of information for millions, and at the same time a cause for skepticism and ridicule on the part of some. To us, as Rosicrucians, it is interesting because it is neither surprising nor startling nor new but perfectly natural and rather late in reaching public attention.

Before I speak of this incident, however, I want to make a few comments regarding the attitude that is taken by some persons when they first hear of the Rosicrucian organization and learn a little of its history and purposes. Last night at a council meeting of the officers here several letters were read because they presented good pictures of some types of minds with which we occasionally have to deal, and through analyzing these types we often discover ways and means of dealing with them in an intelligent and efficient manner. One of the letters, however, pictures a type of individual that we have never been able to deal with successfully and I doubt if any person or group of persons could deal with this type and come to any agreement as to how to satisfy his desires.

This particular letter was from a man in Kansas who said that he had received the first few lectures or preliminary studies and that he found

nothing surprising or important in these lectures and, therefore, was quite sure that the entire Rosicrucian teachings would not amount to much. He said he judged this because each of the lectures he had received touched upon various points and not one of the lectures followed any subject to its thorough conclusion. He said that this led him to believe that the Rosicrucian teachings simply touched upon certain high lights of information, each lecture being composed hurriedly by some individual who selected for his topic the first thought that came to his mind. His letter of criticism was filled with many references to his own learning, master mind, and high intellectual development. If the sheets of paper in his letter could have formed the covering of a dirigible the inflated elements of his opinions would have caused it to rise and pass away in space.

He was entirely unconscious of the fact that his exaggerated egotism had permitted him to judge the entire curriculum of a university by the first instructions given to a freshman during his first month of attendance at classes. He did not seem to realize that if any one of the subjects touched upon in those early lectures had been carried to its complete conclusion it would have taken thirty or forty lectures for any one of the subjects, and yet he had only received five or six lectures.

It was not the unreasonableness of these criticisms, however, that we discussed, but one other point which he had in his letter and which a few others have touched upon in their unfair and unreasonable judgment of the Rosicrucians. He said that he had no faith whatsoever in the claim that the Rosicrucians had any knowledge which science did not have, or that it anticipated any of the discoveries on the part of science, or had any means of knowing any of the important principles of life other than through the work of eminent scientists whose knowledge was undoubtedly far ahead of anything known to the Rosicrucians.

In other words, his criticism represented the belief on the part of many that the Rosicrucians could not possibly have any knowledge that science does not possess, or that we have any understanding of laws and principles that have not been revealed through scientific channels. The persons who think this way always ridicule anything that the Rosicrucians teach contrary to the claims of science. If they discover in the Rosicrucian literature a single statement that is inconsistent with what science teaches, it is the Rosicrucian statement that is ridiculed and not the scientific statement.

On the other hand, we have those thousands of happy and contented men and women in our organization, most of them of the very highest intellectual type, who prefer to take the Rosi-

crucian statement on any point rather than accept the statement made by science. These persons are not simply biased or prejudiced, gullible, or foolish, but they have learned through close observation and through personal experience how often science has had to reverse its position, contradict itself, admit its error, or eventually proclaim a fact or principle that the Rosicrucians had proclaimed many years previously.

As we have said so often in our literature the Rosicrucians are not bound to any definite creed or dogma, or any scientific school or system, and, therefore, any fact or principle or law that is discovered by those advanced members or workers in its laboratories can be accepted by the Rosicrucians without first wondering whether such new facts or new principles and laws will fit in with any of the previous or present theories being promulgated in various text books and class room lectures. Since nothing that the Rosicrucians have ever stated in the past is other than the absolute truth, easily demonstrated, there is no reason to fear that any new fact or new law or principle will not coincide or harmonize with what has already been accepted and taught in our work.

When you are busily engaged, however, in constructing theories and hypotheses and trying to foster upon the public certain pet opinions and ideas which help to keep certain standards and methods in good standing, you have to be very careful that anything new that is discovered or revealed does not upset the theories and fancies you are teaching, just as a beautifully arranged apple cart might be suddenly upset by some commonplace incident. For this reason the Rosicrucians are constantly offering in their teachings and lectures certain ideas and principles which are surprising and often startling to new students and often confounding to those who have been following the teachings of general science.

Such new members are, therefore, in a position where they must either believe what the Rosicrucians say, regardless of how strange or incomprehensible it may be, or leave these facts aside and wait for either the Rosicrucians or general science to prove who is true and correct in the presentation of knowledge. Among those who are not members of our organization, however, very few take the neutral or middle course and assume an attitude of waiting until proof is given to them. They proceed at once to ridicule what the Rosicrucians may offer and fall back upon that old and tiresome platform that if science hasn't admitted it, it can't be true.

We, here at headquarters, have the pleasure, however, of noticing week after week, and year after year, the final admission on the part of science that something which the Rosicrucians

taught ten, twenty, fifty, or a hundred years ago is now true and correct. Nothing that science has discovered or evolved or revealed within the past four or five hundred years has contradicted a single principle, a single statement, or a single idea promulgated by the Rosicrucian teachings. Nor have we had to modify a single fact or law because of anything that science has discovered or revealed. When science can make a statement and say that it has not changed any of its opinions or statements or teachings in fifty years, we will begin to believe that some of the things that they now promulgate may be true.

Now to return to this particular letter. We have an incident occurring in the year 1931 that is going to startle and surprise many thousands of people, if not millions, and will unquestionably lead to long and learned discussions among scientists who will first doubt the facts, and then delve deeply into experiments and finally modify the original statements a little, and then issue some announcement of their own and tell the rest of the world that another brand new, and surprising principle of life has just been revealed.

This incident to which I refer is the announcement on the part of an eminent scientist who came to San Jose, California, to complete his experiments and to prepare his startling manuscripts. He has made his official announcement to the press of the country and probably all of you will read it. He fully anticipates that half of the scientific world will be shocked as well as surprised, and that the other half will quietly wait and see whether there is any serious re-action from the announcement.

And what does this scientist announce that is so startling and so surprising? He states that after many years of investigation and experimentation he has come to the positive conclusion that everything in life is due to a dual polarity or dual quality in nature; in other words, a negative and positive quality. He says that he has found that atoms are negative and positive, that the reproductive processes in the body are due to negative and positive conditions, and that light and heat, motion, and even life itself, are due to negative and positive qualities, each seeking the other in order to harmonize and balance itself and join in perfect manifestation and unity. He says that food can be divided into negative and positive elements and that the air contains these positive and negative elements and that we can find them in the blood and even in the nerve energy, and in music notes, art and everything.

In other words, all of life is due to negative and positive vibrations, producing negative and positive qualities, and resulting in negative and positive elements which seek to combine and form a unit. Now I ask all of you here, if that is start-

ling for a Rosicrucian to read? Have you not had this principle taught to you from the earliest lectures of the first grade up to the highest lectures? Have you not had experiments and practices to perform in the quiet of your home which would prove this dual principle to be true? Can you conceive of life as being otherwise than as outlined in this startling announcement? And what is more important, can you understand how science could have progressed and attained any real results in any field of research without having started with this fundamental law? In other words, if science has not been working with these principles in mind is it any wonder that science has had to speculate and guess and theorize and constantly change its opinion every time it experimented and discovered some fact?

What is amusing, however, is that thousands of critics who would have ridiculed this statement of the duality of life's elements and qualities when appearing in the Rosicrucian teachings, will now assume a very serious aspect and rub the deep furrows of their learned brows and say, "Of course, it must be true, science says so."

Our members should realize that through the teachings they are receiving and through the experiments they are making, they are becoming familiar with some of the most profound and important laws of life, even though these are so simply stated that a child can grasp their meaning. And our members should also realize that they are being gradually led into a more perfect and correct understanding of life than they will receive in any other system of instruction. It is worth something to know that what you are learning and what you are understanding will always serve you and always prove dependable and helpful because it is true; and goodness knows, in the mass of information that is being given to the public these days through many books and the many magazines, many lectures, and many preachments, a little truth that is dependable and reliable now and in the future is worth something; and, in fact, it is worth all we pay for it in time, effort, and money, for it is something that can never be taken from us and constitutes a rock or foundation upon which we can stand firmly and without fear of sinking into the muddy water of doubt and speculation.

God Bless Them

Just as I was preparing to come into this forum meeting today my secretary handed me a brief letter that was like the bouquet of roses that was handed to me on the occasion of my address before the large assembly of members on February 8 last, at the Supreme Temple. Each one of those

roses symbolized a year of the past activities under my direction.

This short letter I have in my hands is filled with roses of another kind. Let me read it to you just as it is written.

"Dear Master of My Class: My dear husband and I are carrying on our work as faithfully as possible though we have not written to you frequently. Are all of the members who joined with us in the present class still active? We hope so for the work is so inspiring that all should continue to share in it. Mr. K. is 83 years of age and I am 76 and we are spending this beautiful winter alone on our ranch eight miles from the city. We rejoice in no other contact than with the Brotherhood. Gratefully, with wishes for Peace Profound. Alma Kirkpatrick, Montana."

Think of this dear old couple, 83 and 76 years of age, living alone throughout the cold winter months on a ranch, and with no other social or material contact nightly than the Rosicrucian vibrations which reach them from all directions. How often we have letters come to us from persons who say they feel that they are too old to study, too old to learn anything new, or too old to take active part in such work as we are doing.

This is not the only old couple we have in the organization nor does their age represent the oldest age. We have many who are ninety and some who are over a hundred years of age, but here is an elderly couple living a sweet and beautiful life alone and almost wholly separated from the world and finding joy and happiness in their studies and thinking kind thoughts of others who joined at the same time they did and who may be in their same class and grade of the work. They send us their sweet thoughts and wishes and all that we can say in return to them is, "God bless you!"

Sleep Walking

One of our members propounds this interesting question: "Is a sleep walker or a person who walks and does things in the sleeping state a person who is on the borderline of a psychic condition or not?"

We hear many fantastic stories about sleep walkers and what they do, and we see some very exaggerated pictures of them in the movies. But we should not judge all sleep walkers by what we hear and see. It is true, however, that some persons can rise in the middle of the night and in their sleep go down-stairs and go into the pantry and open the ice box and take out some food and cut it and eat it, and go back to bed, and never remember anything about it in the morning. Or, they can go out of the house and walk around it or attend to some outside duty and come back

and go to bed, and remember nothing about it. Very often, something in the home that worries them causes them to arise and attend to it while still sleeping. In one instance, a woman, who was worrying over a large amount of money she had received during the evening, got up in her sleep and went down-stairs and took the money from one hiding place and put it in another. For three days she could not find it, and did not remember that she had changed its place. The family were greatly mystified about it, and were on the verge of calling for the police to investigate, when one night she again arose and this time caused enough disturbance to awaken someone in the family, who followed her, and found her taking the money from the new hiding place and preparing to put it elsewhere.

Now the mental and physical state of sleep walkers is not a purely psychic state at all. In fact, it may have nothing of the psychic element in it. It is simply a borderline condition between half wakefulness and half sleep. The subjective mind is partly awake and partly asleep and the same is true of the objective mind. It is interesting to know that these persons are conscious of what they are doing while they are in this peculiar half-and-half state and, therefore, do not do anything that is injurious to themselves or to others, and their actions are always more or less consistent with their daytime activities. Of course, whatever may be worrying them or bothering them mentally will probably reveal itself in what they are doing in this state. But they do not remember after they fully awaken what they did during this strange period. They do recall, however, during a second sleep walking period some of the things that they did in a previous sleep walking period.

Such persons are very often entirely unfamiliar with psychic matters and are generally undeveloped and not at all ready for any real psychic experiences.

The cause of the peculiar condition is mental and not psychic, or it may be partially mental and partially physical, preventing them from sleeping deeply or properly. The cure lies in proper dieting and breathing, and the improvement of the general health and the ending of any worries that may be very deep and troublesome. But such experiences as walking in the sleep should not be connected with psychic experiences in any form.

Receiving Cosmic Gifts

Here are a few interesting questions from a Sister in Springfield, who touches upon some really fundamental principles of Cosmic law. First, she asked whether she understood correctly that

through our teachings and through the use of Cosmic principles the truly developed and properly prepared adept will eventually acquire all of the actual necessities in life. Secondly, she asks whether students on the Path are wrong in resenting the attitude of others who expect that those who are receiving Cosmic benefits should make constant sacrifices for the sake of others. Third, she wanted to know if such resentment on the part of students would become an obstacle, preventing them from receiving any further Cosmic benefits. Then she ended her questions with this explanation. She said that she understood from the fundamental principles in the early grades that whereas everything that we received and every blessing we enjoyed was a privilege and gift from the Cosmic, and that every material thing we used or claimed as our own was merely given to us for the time being by the Cosmic, and that we had no real rights of possession to anything, it would appear that it was proper for us to share all of these things with others and make sacrifices in doing so.

You will agree with me that these questions and the processes involved in them are certainly fundamental and I believe there are many others who would like to have more definite information on these points.

Now, it is absolutely true that as the adept progresses toward more perfect Cosmic attunement and understanding of natural laws and as he develops inwardly in a spiritual and Cosmic sense, and attunes himself with the Cosmic and allies himself with Cosmic laws, he will find through such cooperation that the Cosmic is providing him with the actual necessities and even some of the luxuries of life. I warn you, however, to keep in mind the fact that during the processes of development and of attaining adeptship, our viewpoint regarding what constitutes the necessities and luxuries of life will be changed.

I could not say to you truthfully that any person now outside of the organization could come into it and through proper development and attainment would eventually receive from the Cosmic all of the things that he now thinks are necessities and luxuries. That would be untruthful and unreasonable. The truth of the matter is that the average person outside of our organization and not on the Path of development has a long list of things that he wants and which he believes are necessities and luxuries, and which the Cosmic will no more provide in the future than abandon all of its principles and laws.

In other words, I may say that we can safely predict to the child that is playing on the floor with its toys that when it grows to manhood and becomes successful in life through becoming successful in the mastering of life's principles, it will

learn how to secure all the things that it really wants. But we would not allow that child to understand that when it reached manhood and was successful, it would be able to secure all of the things it *now* thinks it wants, because, forsooth, the child even looks up at the moon and wants that, believing that it is a beautiful toy and therefore, a necessity, and it wants many other things throughout its childhood and youth that it believes are necessary, but which it later on learns are neither necessary nor desirable things.

So in a Cosmic sense the evolving adept gradually attains a degree of contentment in the desire for the possession of necessities and some luxuries not only because the Cosmic cheerfully grants these things to the worthy ones but also because the adept gradually changes his desires and wants only those things which the Cosmic will provide and which are truly necessities and real luxuries. In these few words I have expressed a great chapter of the great book of principles and I hope that my words will appear in the Forum magazine, and that those who read them will go back over the foregoing words and read between the lines and get the utmost from this very unique Rosicrucian interpretation of Cosmic principles.

Now in regard to others expecting the persons on the Path to freely share what they enjoy and what they have, I want to say that this is an almost universal tendency on the part of those who do not understand, and it becomes a serious problem to the students. The students who are beginning to discern how the laws of the Cosmic operate understand that the Cosmic will provide necessities and some luxuries, and gradually they realize that health is coming to them, peace and contentment, better opportunities in a business and social way, better financial conditions, and a better enjoyment of life's necessities and luxuries.

These things do not come suddenly like an avalanche nor do they appear in one's life like a sudden and unexpected inheritance. Some things may come through an unexpected inheritance, some things may come through gifts well earned, and the majority may come through devoted labor and close attention to business principles, and through actual physical effort. The good fortune, however, of the evolving adept or of the adept who is attaining his Cosmic rewards always attracts the attention of those who are not on the Path or who are just beginning the journey, and these persons urge the adept or the highly progressive student to share what he has, even to the extent of making sacrifices.

The argument is used that if the Rosicrucian believes the Cosmic principles and is convinced that everything he enjoys is given to him by the Cosmic to use and not own in a selfish sense, that he should, therefore, share them freely, even if

he deprives himself of some of the actual necessities for a time. This argument is a great temptation to the sincere student and the adept, and unless he is careful, he will make many serious errors and interfere with the law of Karma.

Interfering With Karma

We have no right at any time to assume that the Cosmic or the laws of Karma have made a serious error in the lives of any person or group of persons. We have no right to assume that the conditions which surround any individual are accidental, and not intended to teach a lesson, or not intended to cause any suffering, any worry, any concern, or any trouble. To assume, therefore, that a person who is in want of something which we can give has been sent to us by the Cosmic for us to relieve him of what he has been deprived of is making a serious mistake. We should always keep in mind that each one of us has precisely what the Cosmic intends us to have, and that nothing occurs in our lives by accident but in accordance with law and for some good purpose. I hope that none of you will try to reduce what I am saying to common ordinary small incidents of life that are beneath the dignity of Universal Cosmic interpretation.

Do not think that because a man missed a meal for several days and is temporarily hungry because of his inability to get some money or get something to eat, that the Cosmic has settled on him some great and profound demonstration, and is keeping him from eating and that we should not give such a person something to eat. It is true that a person out of employment for a long time and suffering the privation of some of the necessities of life may be under Cosmic demonstration or is feeling the effects of some Karmic principle in order to teach him a lesson. But, when it comes to such minute affairs as a meal or two, or the want of a little carfare to reach a nearby locality, or something of that kind, it is hardly proper to think that the Cosmic is concerning itself in such minute details. We may safely feel, therefore, that the man, himself, or the woman, herself, has foolishly violated some principle and brought the condition upon themselves, and any relief on our part is an act of mercy and charity wholly in accordance with Cosmic law.

But to take a person who is in a serious predicament because he has heretofore violated a number of Cosmic principles, which we may not know about, and because the person has not lived properly, and is, therefore, passing through some Karmic condition to teach him a lesson, and to give these persons out of our bounty or out of our necessities and immediately relieve them of

the situation they are in may be a very serious interference with Karmic law. I grant you that in some cases it is a difficult thing indeed to know what to do. But in many other cases we are just as foolish in our actions and violate some Cosmic laws just as seriously as have the persons we are trying to help.

In doing this sort of thing, we do not defraud the Cosmic or the law of Karma of what it is trying to do, for the Cosmic will continue to impress the lesson upon the person we have helped, and may even take away from them the things we have given them. But at the same time we are also creating some Karma for ourselves through our interference, and so no one is helped by our foolishness or at least by our rational thinking.

Certainly, the Cosmic does appreciate and reward spontaneous action and cheerful giving, and it looks with doubt upon cold blooded, scientific charity. Between the two evils, it is better, of course, to suffer Karma through a spontaneous outburst of charity that is wholeheartedly and sincerely rational than to fail through doing anything when the opportunity was offered. I plead, therefore, for discrimination rather than for reluctance in helping others.

What the Cosmic gives us in the way of blessings and riches, it gives us to use and to use sanely and not to possess in a selfish way. We can use much of what we have in helping others in ways that are in accordance with Cosmic law, but we do not have to make a sacrifice unless the Cosmic, itself, directs it, and the Cosmic seldom calls upon us to make a real sacrifice.

It is true that the Cosmic cannot drop money into the palm of someone who needs it, but must use human channels to transfer money and material things from one person to another or from one place to another place. But when the Cosmic decides that a Mr. Jones shall have material necessities given to him, it is not apt to select as a channel for this donation or as a medium for the transfer a person who has so little that the giving will constitute real sacrifices. It can easily select as a medium or a channel, persons who have sufficient to spare what is required without any sacrifice. It is unreasonable, therefore, for those who want help to expect adepts on the Path or those who are being helped to share with them to the extent of making sacrifices.

When the Cosmic wants us to do this, probably for the purpose of teaching us the value of sacrificing some things that we have or teaching us some other lesson, it will inspire us with the urge to go voluntarily and seek some place or some person, and do something for them without their asking us. When we have such an urge growing up within us or coming suddenly upon

us as though an inspiration in the form of a bolt of lightning from the sky, we may safely act upon it, but we should not be led into such actions by the tempting arguments of those who do not understand the law.

When it comes to healing and helping others who are ill and sick, we should remember that another principle is involved here that takes away some of the mystery elements of the problem. If a person is seriously ill or injured by what we call an accident of some kind and applies to us for help, we need have no concern then as to whether the illness or injury was Cosmically decreed or is a visitation of the Karmic law. If the person asks for help, we have a right to assume immediately that it is a call to us to render service. We need not argue that we may be interfering with Karma and that the person may be suffering through Cosmic law in order to teach a lesson, for we should understand that if the Cosmic does not intend that the person shall be helped or healed, or cured, then nothing that we attempt to do or nothing that we may try to do will change the condition.

Therefore, in all cases where we are asked to help those who are suffering or in pain, we may safely proceed to give treatments without any question of the Cosmic principles involved because the Rosicrucian methods of healing or relieving pain and suffering are through the application of the Cosmic laws themselves or, in other words, an appeal to and cooperation with the Cosmic, and if the Cosmic does not want the person to be healed or cured, then our use of Cosmic principles will produce no result, for in such a case the Cosmic will understand that while we are trying to do something, our efforts are unnecessary or inadvisable, and the Cosmic laws will not cooperate with us to produce the desired result.

Our impulse then in all cases of appeals for help in physical or mental conditions is to immediately respond by working through the Cosmic principles as taught in our lessons, and doing our utmost to cooperate with these persons in giving relief. If we are wrong in what we are doing, there will be no effects or no results, and if the Cosmic is satisfied that the person who is suffering has learned the lesson then our results will be efficient and satisfactory.

Another little principle is involved which all of you should think about. A person who is suffering physically or mentally and who asks for treatment from us, knowing that we are going to use metaphysical or Cosmic principles, is one who is probably aware of the fact that his illness or suffering is due to a violation of Cosmic principles and can, therefore, be cured through the Cosmic. If the suffering one has this idea and

this conviction, he or she has already learned the lesson that the Cosmic wanted them to learn through such illness or suffering and is, therefore, ready to be relieved of it. The Cosmic does not cause any of us to suffer or to be ill any longer than is necessary for us to realize the errors we have made, the wrongs we have done, or the cause of our condition, and the moment that consciousness is awakened in connection with our condition, we are ready to be relieved of the condition. Therefore, the average person who understands sufficiently to feel inclined to ask us for our peculiar kind of help is very likely one who is ready to have such help.

But you can plainly see that this would not apply to those who ask you to take the last coin out of your purse and give it to them, or who would ask you to do other things in the way of sharing your possessions and going to some sacrifice in order to help them out of a predicament. Such persons asking for purely material help may be asking with a purely material consciousness of their human rights, as they call them, and be wholly unworthy of any help, either from the Cosmic or from us. Discretion must be used, therefore, and I hope that this little explanation makes these principles plain to you.

The Cosmic Laws

In regard to all of the foregoing, I want to answer another question that is asked very often. The question is this: What right have you to limit the working of the Cosmic principles in such a manner and to say that this shall be done or that shall not be done for another person? In answer to this I want to say that the Rosicrucians did not create the Cosmic laws, did not bring them into existence, or do not maintain them in their operation. If you think that the Cosmic is wrong in deciding that someone in want shall remain in want and that nothing shall be done to help them at the present time or that the illness they have is deserved and not one of us shall succeed in relieving that illness, then you will have to blame the Cosmic and express all of your criticisms to the Cosmic itself, and not to us.

The fact that the Rosicrucians have discovered these laws and have perceived through many centuries how they work and are, therefore, attempting to abide by them does not mean that the Rosicrucians necessarily support those laws or re-create them or recommend them. Every honest and sincere Rosicrucian who has had sufficient experience in life will eventually realize that the Cosmic laws cannot be improved upon and, therefore, he does give his support to them. But the outstanding fact is that the laws

do operate in the manner in which we say and that God created these laws, and the only thing that we can successfully do is to abide by them.

If anyone thinks that these laws are wrong and that a person should be healed when the Cosmic does not approve for the time being, then let him show us that he can make a cure when the Cosmic says otherwise. Every eminent physician and surgeon will admit to you that taking three or four identical cases that have come to him within a period of several months and giving them the same treatments and the same attention, some have improved more rapidly than others. Possibly one of them did not improve at all but passed through transition. These physicians will tell you that the only ultimate conclusion that they can come to is that in some cases God or some Superior Intellect or Intelligence has decreed that some should get well and live longer, and others should not.

You, therefore, have the choice of either accepting the Cosmic principles or fighting against them. You won't succeed one iota or make any improvement by attempting to fight against them, so you might just as well submit and gain at least some contentment, some joy, and some future benefit and happiness with them, and cooperate to the fullest extent.

Being Mislead

Here is a very interesting subject that all of you will appreciate and yet at the same time enjoy as a little recreation from our heavier studies and have a smile. From time to time we have tried to warn our members against the false claims of some of the public lecturers and private teachers that go around the country organizing classes. Sometimes, someone who reads these warnings of ours writes to us that he thinks they are inspired by jealous rivalry or intolerance, or something of that kind. It is peculiar that such persons do not notice that we never issue any warnings regarding the fine work that is being done by Mr. Walter De Voe with his ministry work and his healing work, and other activities in behalf of applied psychology and metaphysics, or that we never say anything but praise about the work of the Holmes Brothers and many others who are well known throughout the country. Certainly, if we do not express the idea of rivalry in connection with eminent teachers who have great followings, we would not have any such base emotions regarding some of these fly-by-night teachers who succeed in having no larger classes than twenty-five or fifty at any one time in the whole country.

But there is a real danger for our members, and specially for seekers in connection with the

claims and activities of some of those interent lecturers and teachers. Let me site you one illustration.

A man by the name of Dodgin suddenly dropped into the heart of one of the midwestern cities and advertised that he was going to hold public lectures and free classes in the study of the Rosicrucian teachings. He had some circular matter proclaiming himself a high initiate and a great master and stated positively that he charged no fees and did all of his instructing on a purely voluntary basis. In fact, he used that sane and alluring argument that the real secret teachings of Rosicrucianism and mysticism and spiritual development should not be given in exchange for any dues or fees but on a purely voluntary donation basis. It is strange, how that argument is accepted by those people who really interpret it as meaning "Here is an opportunity to get something for nothing." Invariably the one who is seeking the something gets nothing and the one who was offering to do it for nothing gets a considerable of the something. This man solicited the aid of the Theosophical organization in this city and also the aid of some other organizations and convinced them that he was a great Rosicrucian teacher and that he was not after any money in any sense. Believing his claims, these other organizations assisted him by recommending his classes and in a few days he had a large group assembled to hear his first lecture. Then instead of giving his audience something of a constructive nature, he actually made these ridiculous claims.

First, that he had been the original teacher of the Emperor of the AMORC and that the Emperor had only reached a few degrees of the instruction when he branched off for himself to start the little organization known as the AMORC, Rosicrucian Brotherhood. Secondly, that whereas the Great White Brotherhood had looked kindly upon this Emperor's activities for a year or so, the Great White Brotherhood withdrew its support from AMORC and the Emperor sometime in the fall of 1930, and that the AMORC was rapidly disintegrating and after all it had no real teachings since it only had what the Emperor had gained from him in a few months of study. Third, that he, Dodgin, had been appointed to re-establish the Rosicrucian work in America and to take over the "remnant" of AMORC and reveal the real high teachings without any fee, without any dues, and purely on a voluntary donation basis.

What he said of a detrimental nature against AMORC and its Emperor would fill many paragraphs. He interested a few of our younger members who were misled by his statements, but he also attracted the attention of one of our very

loyal members who had an appointment with him for a private interview and tangled him up very badly in his claims. However, he continued to hold his lectures and attract the attention of the public to his "free" exposition of AMORC teachings and actually had one copy of an AMORC lesson as a guide for his talk.

While our good members hurriedly got together and planned to investigate this man and report to us, they discovered that he had collected quite a number of fees for "personal consultation" and for other purposes, which fees were not of a voluntary nature whatsoever but demanded and compulsory. In a few days, the man was gone from the city and when our members made their investigation and inquired of the Theosophical office and the other organizations in the city, they were informed by everyone that the man had proved to be a detriment to the work of all of them in that city and they were all sorry that they had been misled and had assisted him. The man is now on his way with his wallets well-filled and will appear in some other city making the same claims.

I hope that our members everywhere will watch out for this man and on his first appearance with advertisements or announcements in the newspapers or otherwise, some of our members will call on him and listen to his story and then advise him that the best thing to do is to keep on going.

Our records show that this man was never a member of our organization in this country or elsewhere and, of course, no member of AMORC would be guilty of such outrageous statements. There is no person living in America today nor living in Europe that was my personal instructor in Rosicrucian teachings because my teachings were not received from any one individual and the idea that AMORC is retrograding is absurd. If it were so, no one would lift a stone or speak a word against it. The fact that so many are now active trying to attack the activities of our branches in various cities plainly indicates that AMORC is becoming a widely known and growing institution everywhere.

I hope that all of you will keep this incident in mind and watch out for the alluring proposition of "No fees, only voluntary donations for the great spiritual truths."

Come to the Convention

I wonder if I may be permitted this morning to urge each one of you to spread broadcast my personal invitation to every member to come to our convention this next July?

This is going to be the largest and finest convention we have ever held, and when I read the letters that come to my desk from members who say they have never met a Rosicrucian and never have witnessed or seen any of the demonstrations of our laws and principles except those they have performed in their own homes, I feel like wanting to reach my hand out to such members and grasp it and say: "Come, Brother or Sister, and stay with us a week here at the Supreme Temple and see for yourself the marvelous things that are being done." and, this is precisely what we propose to do during the convention.

You remember how during each of the past conventions the members have rejoiced at the mystical, metaphysical, and interesting demonstrations that have been performed in our Temple or demonstrated in various private meetings in order to give them "signs and witnesses" of the work of our great laws. You know that these afternoon and evening sessions in the Temple throughout the whole convention week are considered the most glorious and wonderful periods in the life of everyone who comes here.

Now, with the new, big auditorium ready for the next convention as a place for meetings, in addition to the beautiful Egyptian Temple, we are certainly going to have more wonderful meetings, lectures, demonstrations, and exhibitions, as well as sacred ceremonies, than we have ever had before. We have enlarged our grounds so that the park section is more beautiful and more convenient than ever, and you know what money we are spending to have beautiful music in the auditorium practically all day long; and look at the commodious and attractive reception rooms, and private consultation rooms that we have recently added so that the members will have every opportunity during the convention week to meet with our officers, ask their personal questions, present their personal problems, and get the utmost help.

So, I would like to have all of you urge our members to come to California this summer. The convention begins on July 22nd and ends on July 29th. In the middle of this week, the Saturday afternoon and Sunday will be devoted to pleasure, including our wonderful banquet, when all of our visitors and members will sit down to the finest banquet we can arrange, and when prominent persons of this city, including representatives of the mayor, the Chamber of Commerce, the newspapers, the boards of trade, the banks, and department stores, will speak to the members and tell them what Rosicrucianism has done for this city and state, and what they have seen going on here at our Headquarters.

But we should explain to all of our members that they have the pleasure of coming two or three days before the convention. In fact, they may

arrive here July 18th to 20th, and stay after the convention for a week, if they wish, and enjoy this beautiful country, this wonderful valley of flowers, the inspiring sights, and also keep in close touch with every part of our work here, and have the benefit of personal and private interviews and consultations in the evenings, just as though they were actually a part of the organization here in this city.

We are going to have Rosicrucian delegates and high officers from many countries of the world and some are coming from the most distant cities. Think of meeting all of these people and talking with them, and comparing their experiences with your own! We have arranged with one of the biggest hotels in the city to make it our downtown headquarters. It is right in the very heart of the shopping and amusement district so that during the morning hours of each day, the members can congregate in the hotel lobby and from that point go sightseeing to various parts of the valley with competent guides, as well as enjoy the hospitality of the city.

You know that the entire city is going to welcome these Rosicrucians with banners and with special features of attraction, and that even the theatres are going to do everything they can to show our members that the city as a whole welcomes them. It is going to be one grand gala period of two weeks for those who can be here that long, but certainly during the week of the convention from July 22nd to the 29th, every member is going to have the happiest time of his life.

How happy I will be to meet these hundreds of Brothers and Sisters who have written to me and whose letters I have answered, and whose problems I have worked with, and I am going to give as much time to each one of them as I possibly can and be one with them in this joyous celebration. Think of the beautiful initiation ceremony in our Egyptian Temple that any and every member who comes here may participate in. Think of the lectures, discourses, and demonstrations, each afternoon and evening, in the big auditorium, as well as the hundreds of small meetings in various rooms and departments of our buildings. And, even the trip to California can be made intensely interesting and one of the best vacation trips that anyone can make. The railroads will all have reduced rates for the summertime and the people living back east should realize that there is no finer vacation trip in the world than a trip to California.

If our members who want to come will write a letter to the Convention Chairman, care of AMORC, San Jose, California, and state that they want to come by train or automobile or how-

ever they want to come, he will explain to them the quickest and most economical routes and give them other information. Those who want to write to the hotel and make reservations may write to the Hotel Montgomery, San Jose, California, and state that they want rates for rooms during the Rosicrucian Convention, telling what date they expect to arrive and what date they expect to leave, and they will be given special rates for their stay.

Many important matters are going to be discussed and dealt with, and a great many honors conferred, and I want to have every member who can come here to take part in these affairs. Any member, young or old, who has been in our Order from one week to ten years is entitled to come to the convention. There are going to be no charges for the lectures or demonstrations and the registration fee for everyone visiting the convention will be only one dollar, which includes the banquet and all other features, and this money is donated to the Temple Funds for the building of new buildings to take care of our conventions, our various activities, and for visitors throughout the year.

I wish I could write to each member direct and invite him personally, but I hope that each will take this as a personal invitation to come here in July.

Some Foreign News

I know that all of you are glad to hear occasionally from some of the foreign branches and their activities that are unique or out of the regular routine. Of course, about this time every year, all of us exchange reports with each foreign jurisdiction in order that we can compare our records and keep in our files a complete list of all foreign officers and important events. But throughout the year we have an occasional special report of something interesting and we like to share this news with one another.

From Australia come many fine reports, for you probably know that the work in that country has taken a great forward movement in the last several years and fortunately a number of Rosicrucians of high degree living in other lands moved to Australia and have been able to cooperate with the Australian branches.

I have here a report from the member of the International Rosicrucian Council, residing in Sydney, Australia, and among the interesting things contained in his letter is a report of the christening ceremony held on the 22nd of March, 1931, when his little son, seven months old, was christened and made a child of the Order. The little photograph accompanying the letter, showing the child on the beach, reveals a happy, smile-

ing countenance and a very healthy, magnetic child. Certainly, we should all pause for a moment in silent meditation and send to our beloved Grand Master of Australia and his wife and little child our very best thoughts and good wishes.

The Amenhotep Chapter of Egypt

I have an interesting message to bring to all of you this morning. I am sure that all of our members will feel the thrill of this message, even though it is of greater importance to a few.

You recall that a few months ago we had an anniversary celebration here, when I had the pleasure of announcing the dedication of our outdoor shrine, here on our grounds, to the memory of the initiation of over seventy of our American members, which occurred in Luxor, Egypt, on February 14, 1929. I also announced at that time that the members who were initiated on that occasion in Egypt under the sponsorship of our Egyptian Rosicrucians would constitute the Amenhotep Chapter in America of the Egyptian Rosicrucian organization. I also explained that this Amenhotep Chapter would continue as an honorary body in America limited to elected membership. Those who participated in the original initiation in Egypt will constitute the charter members of this chapter and there shall never be another initiation or any additional charter members until the 108 years have passed. In the meantime, any member in our organization in North America who distinguishes himself or herself in Rosicrucian service will be elected to honorary membership in this Chapter. The Chapter has selected various of its Charter members as officers and has appointed various foreign legates. In order that the Chapter may be complete, however, in its Egyptian contact, we not only have a permanent secretary of the Chapter residing in Egypt, but we have planned to have one or more of the original charter members go to Egypt each year and visit the three important points and places where the initiation ceremonies occurred, and there in person renew the pledges of allegiance and loyalty for all of the Amenhotep Chapter members. This representative will also make an annual report in Egypt and will contact the Egyptian brothers and sisters and officers there and carry our greetings and personal felicitations and good wishes to the grand officers of the Rosicrucian Order in Egypt. In this way, we shall keep our connections with Egypt not only officially active, but in a very personal and truly brotherhood spirit maintain the closest contact. This will distinguish the Amenhotep Chapter in America as the only lodge in this country actually founded and established in Egypt and having such intimate contact with Egypt.

All of our members who were with us on the great tour which culminated in the wonderful week of initiation ceremonies in Egypt will be glad to know that Sister Lula Guthrie, who was one of the original charter members and with us at the great initiations, is the special representative for 1931, and she made a special trip to Egypt to comply with the plans of the Amenhotep Chapter as an officer of the Chapter and as a special legate of the Emperor. I have before me her first report from Egypt. In accordance with our plans, she was in Egypt on the anniversary of the original initiation and fulfilled all of the requests and requirements specified by the Amenhotep Chapter before she left America. Now let me read this letter and to all of the members of the Amenhotep Chapter:

"I am again in Egypt and am amazed to see the many changes that have taken place in the last two years. Excavations are being continued around the sphinx and the pyramid and at the many underground tombs and temples we visited, bringing more real treasures and important exhibits into the great museums at Cairo, where I have been able to spend much time.

"And, what a joy it was to once more enter the store and office of our Egyptian representative and good brother in Cairo. His greetings were extremely enthusiastic and I could not help but recall the many times when most of us met there and enjoyed his hospitality, brotherly love, and many courtesies. This time I met the Assistant Secretary, which made the visit to this first point of the Egyptian program very helpful indeed. Once again I was allowed to examine the fine private collection of rare silks, scarabs, brassware, and other things which he has collected from the ancient tombs and old temples, and the Assistant Secretary showed me the book containing the names of recognized American Rosicrucians and I was glad to find all of our names there and especially the record of continued contacts between the Emperor and this Cairo office. Once again we enjoyed lemonade and tea with these officers. During my stay here I carried out completely the instructions and visited the places of our initiations, beginning with the first ceremony at the sphinx. At sunset on the proper day, I stood in silence at the sphinx and with the presence of the Great Masters renewed the pledges that all of us made there and also expressed the loyalty and devotion of the entire Amenhotep Chapter. As I carried out the symbolism of the first mystic steps of initiation, I stood still at the first sacred point and interrupted the procedure in order to express verbally and to breathe into the wonderful skies of Egypt this prayer: 'May the peace which fills my heart at this time enter and abide forever

in the heart of each one of the members of Amenhotep Chapter.'

"When I was ready to leave Cairo again, our good brother officer of that city met me at the train and presented me with a beautiful bouquet of flowers just as he presented to each of us sisters a bouquet on the occasion of our departure two years ago. He expressed his joy in having had the visit of the other legates and representatives from America in the past two years and is looking forward to the other arrivals next year. A further report will be written in detail later on and mailed to you for your records.

"Peace, Peace, Peace, be unto you and to every living being!"

This is surely a very beautiful report, and while it is worded in a veiled way in its references to certain points of initiation and what she did at the sphinx and the pyramid, because of the secrecy involved, nevertheless all of us who participated in the original initiation understand well what our good sister did and said at the sphinx and at the other points and places involved in the week's initiation ceremonies. In the same mail I had an official communication from the Grand Secretary and our special permanent legate in Egypt, verifying Sister Guthrie's visit and acknowledging her renewed pledge of allegiance on behalf of the Amenhotep Chapter.

I hope that when we are ready to have another touring party of American members going to Egypt, probably in 1933, that the hundreds who have already expressed their desire to go will be able to visit these sacred places and meet our members there and enjoy other ceremonies or assemblies of such an inspiring nature. We shall certainly be happy to have Sister Guthrie return to San Jose and bring to our museum the many new additions and exhibits from Egypt and the many souvenirs which were given to her by our members there. Last year's representatives are still touring the world, gathering souvenirs and exhibits from various countries and have sent us many interesting reports of their contacts with our members in Egypt and other lands, and we are to meet them in a few weeks in San Francisco when the boat upon which they have toured the world will return to this port with the gifts for our museum. Certainly, we feel that our organization and our membership is in touch with all parts of the world through these constant and personal visits and extensive correspondence. All this adds to the truly international spirit of our organization, which is one of its very important and most distinguishing features.

A Thing of Beauty

Those of you who have been watching the artist at work on the Amenhotep Shrine, here on

our grounds, and have admired the beauty of the hand paintings and hand decorations on all the columns and walls of that memorial building have rejoiced constantly because the artist is a Brother of our Order, affiliated with the lodge in Los Angeles. Brother Boswell is not only a very wonderful artist, but he has been convinced for many years that at some time in the past he worked and painted in various pigments on the walls of temples in Egypt, and it has been his one great dream for many years that in this incarnation he might lay aside all of his modern art in oils or in pastels, and return to the pigment work on stone that is so difficult and so little understood, but which seems to come so naturally to him. In his idle moments he has made sketches of Egyptian columns, beautifully decorated, and of walls covered with symbols like those that seem to be photographed in his memory from ages long past. Yet such art is hardly known in this country and it did not seem that he would ever have an opportunity to use his abilities in this incarnation. Then came the opportunity to serve the Order and to carry out some Cosmic decree, and he promptly volunteered to give his services gladly and freely to the Amenhotep Shrine, and now it is nearly finished and we see a thing of beauty. How happy all of us are that Normen Gould Boswell, one of our own members, was again the artist and decorator of one of our temples. Nearly all of our temples in various cities of America and in foreign lands are built and decorated by members of the organization in order that every bit of the beauty in them shall breathe an expression of love and devotion to the high principles of our organization.

And, speaking of things of beauty, reminds me that in these days when machinery has been invented to displace so much of the handiwork, many persons have felt that real art would deteriorate. The truth of the matter, however, is that with the increasing use of machinery to produce imitations of handiwork, anything made by hand becomes an outstanding example of beauty and we more and more value the handiwork of artists and craftsmen because of its rarity.

Among our members there is one master craftsman whose work testifies what I have in mind. Brother Blanchard is a master craftsman in silver, pewter, and gold. He still represents an art that is rapidly passing, but which is one of the richest known to man. Metal workers were always famous and looked upon as the highest type of artists. Their work is used in a symbolical way in many of the mystical crafts and guilds. Brother Blanchard is today devoting himself to the creating and reproducing of beautiful pieces in silver

and other metals. Recently, he sent me a large spoon made out of sterling silver and hand beaten and hand shaped throughout. Its beauty of lines and finish and its richness and eloquence immediately impressed everyone who saw the spoon lying upon my desk, even before they could see the very fine marks of handiwork on its surface.

History tells us that Paul Revere, famous as an American patriot, was also a master craftsman in silver, and that his work was renowned. And, it seems to me that there could be no more beautiful gift for anyone to give a person for any occasion or under any circumstances than something that is hand-made and especially something made by hand in the metals, either silver, pewter, or gold. You should think of this the next time that you are planning to give a gift to someone for a birthday or an anniversary celebration. Something in metal that is enduring and something made entirely by hand and entirely original and unlike anything else that can be purchased anywhere is certainly a beautiful thing to give and is at the same time a token of your devotion, your love, or your sentiments, and a compliment to the person who is to receive the gift, for it shows that you have thought beyond the commonplace things and gone beyond the machinery made things to express your thoughts.

That which man makes with his own hands out of the materials of the earth is in accordance with Cosmic principles that man should master the grosser elements and refine them and produce something that represents "beauty in perfection," as Brother Blanchard expresses the thought in a slogan on his business stationery. Whether it be embroidery made by the dainty fingers of women, silverware and jewelry made by the skilled hands of a craftsman, or paintings and carvings made by an artist, or a building constructed by the sinewy arms and hands of the carpenter, it is something that is created in the mind and made manifest in the material world through the evolution of thought and the mastership of matter and such things will always be appropriate gifts, and at the same time testimonials to man's mastership.

Contacting the Cathedral

I feel that we should discuss another helpful way in which to aid some of our members in making perfect contacts with the Cathedral of the Soul. It is safe to say now that fully 75% of our members are making perfect and unexpected beautiful contacts with the Cathedral. A few months ago, perhaps only 50% were doing so. I have stated to you before, and I believe that our Forum carried my remarks, that those who had not yet made the contact were unable

to do so because of various conditions not necessarily indicative of lack of development or unpreparedness, but rather of some error in their methods of approaching the Cathedral or some Cosmic conditions, which we might not understand. I was sure, however, and so stated, that each of these would gradually make the contact.

Our correspondence has shown in each daily mail that many of those, who for months had no satisfactory manifestation of a contact, suddenly made it, and thereafter found it simple and delightfully satisfactory. I believe, however, that possibly 25% of our members are still unable to make contact. It is such a beautiful thing and such a wonderful thing that we are warranted in giving much thought to it and every possible help to those who have not made the contact. So many wonderful healings have been made manifest through these contacts and so many thousands of our members have had illumination, accompanied with explanations of their problems and solutions to the difficulties that they face, that it seems to me that if we were forced in any way to eliminate any of the practical helps and metaphysical experiments of our work, the Cathedral of the Soul and its contacts would be the last one to be discontinued, for it could be developed in the life of each member to supplant every other mystical experience or practical processes taught in our work. We are not contemplating, and never want to contemplate, the elimination of anything from our processes or methods now in use, and, of them all, the Cathedral is the most important.

Therefore, after having meditated on this particular problem and having given some personal instructions to a few who had not made the contact, I believe I have found another helpful method that has not only proved successful in the cases where it was tried under my direction, but will prove helpful to many hundreds of others.

I have previously said, that the one thing that should not be done on the part of anyone attempting to make contact with the Cathedral is to approach that contact with an excessive use of will power and an over-amount of anxiousness by forcing one's self up to it, or by active concentration upon it, or by any excitable degree of the will power. In fact, these very elements of the mind and consciousness make a perfect contact with the Cathedral impossible. They prevent the consciousness of the person from being truly receptive. All such anxiety and determination should be vented or exercised just prior to sitting down to make the contact. In other words, one may safely be enthusiastic in the preparations for the contact by excitedly and enthusiastically arranging the room and arranging one's self

for the contact, looking forward to it with all the excitability that one anticipates a wonderful performance in the opera house or a majestically beautiful service in a church, but having once reached the threshold of the service, one should then relax and be seated quietly and passively to enjoy the manifestation that has been anticipated.

Thus, one may use any degree of objective mental activity and wilfulness in bringing one's self to the point of making the contact, but as soon as this point is reached and one is seated in a chair in a quiet room, the entire spiritual and mental attitude of the person should change and become that of complete reverential respect. It is as though one hurried in the Sunday morning preparations of dressing and rushing out of the home to the automobile and driving rapidly with excitement and highly keyed anticipation to the church of our selection to participate in the Sunday morning service. All of the excitable preparation and enthusiasm may be proper in bringing one's self to the very threshold of the church, but having reached that point, the only logical attitude to assume then is to enter the church and be seated quietly and calm down into spiritual receptivity, while waiting for the service to begin. An attitude of restlessness and even of anxiety as to whether the service would begin, or whether the singing of the processional would make itself manifest or not, and a high degree of analytical activity on the part of our faculties in an attempt to note whether the music will begin, the speaker will appear, etc., would hardly leave us in the proper attitude to receive the more beautiful spiritual parts of the service.

I have found, therefore, in the special experiments made with some, that an attitude of almost indifferent passivity or indifferent anxiety, accompanied with a conviction that our desires and expectations will be gratified, is more productive of results than any processes of concentration on the part of the objective or spiritual consciousness. To prove this, I directed some of our members to make all the necessary preparations for the Cathedral contact, and then having been seated quietly and comfortably in a silent room with nothing to detract the objective attention, to take either the Bible or the book, "Unto Thee I Grant," or some book of beautiful thoughts, and quietly proceed to read and lose one's outer consciousness in the beautiful thoughts that one is reading.

This is equivalent to taking one's seat in an actual material cathedral a few minutes before the service begins and reverentially and quietly waiting for the service to start with a spiritual calmness and receptivity in keeping with the situation. In each case where this was tried, it was found that gradually the privileges, desires, and ambitions of the mind to make the contact

were still carrying on their processes of attunement, while the outer mind was calmly reading and meditating upon some beautiful thoughts. Suddenly, and with no attempt on the part of the mind to produce such results, the contact becomes sufficiently developed to make itself aware to the mind and consciousness of the person, and from that moment on, the person is lost in the material world of things and is wholly conscious in the Cathedral of the Soul, listening to its music and ensconced by its sublime powers and radiations, and illuminated by its beautiful messages. Just when the contact with the Cathedral was made or how is not appreciated at the time, for the gradual transfer of consciousness from the thoughts that were being meditated upon to the Cosmic consciousness of the Cathedral made no impress on the mind and passed over the borderline between the two without any special notation.

Another thing that must be avoided is any attempt to analyze what is occurring at the time of the occurrence. In other words, if under the above method the person begins to hear music, or to see impressions of lights, or to feel the lightness and easiness of space, the objective mind with its materialistic analytical tendencies should not be allowed to function. To begin to wonder whether the music is from the Cosmic, or from some radio or piano somewhere in the neighborhood of the home, or to wonder whether the lights are due to some passing automobile or to wonder whether the things you feel are due to Cosmic vibrations or earthly ones, means to immediately withdraw from the consciousness from the Cathedral to the environment of the physical self, and at once the contact is broken and you are back again to the starting point.

Even should your outer, earthly consciousness, representing that tricky old enemy of progress called the "Tempter at the Threshold," try to tell you that your impressions are mere illusions, do not begin to analyze whether such a thought is true or not, but simply hold fast to the impressions, whether they be illusions or not, and allow them to develop and continue in their elusory and indefinable nature until after the entire contact is over. You will have time enough in the hours that follow any contact with the Cathedral to carefully analyze each and every impression that was made and to check up on the possibility of self-deception.

If anything is to be discovered in that regard, it will be just as satisfactorily discovered after the contact is over as during the time of the contact. And, it is more than likely that if the contact is allowed to complete itself and if each impression that comes to you is allowed to develop to its fullest extent without interruption on the part of the analytical mind, you will have a more definite

impression to analyze later, and will have more proof of the genuineness of the contact than you would have if you interrupted the contact in its early stages.

And, please bear in mind that it is a fundamental law of reasoning and of logic, and of all processes of analysis, that we can only analyze a thing by comparison and analogy. You can only analyze heat by comparing it with coldness, and you can only analyze light by comparing it with darkness or various degrees of light or darkness. Good is only understandable as a standard by accepting an opposite condition as another standard. You can only analyze your contact with Cosmic consciousness by comparing impressions of a Cosmic nature with impressions of an earthly nature. But such a comparison in the case of Cosmic impressions or Cosmic experiences is absolutely unfair, inasmuch as there is nothing in the earthly experiences of our life, which can possibly constitute a standard for comparison when examining or analyzing the Cosmic and spiritual things.

Man's attempt to analyze God has always proceeded from a comparison of man with God and man with lesser things. This is why the primitive conceptions of God were always in the form of idols based on an exaggerated duplication of man's form and nature. In this, the primitive man was no more mistaken than is the modern man. It is futile to attempt to conceive of God through any analytical processes for nothing exists in our material consciousness or in our material experiences by which we can compare any of the attributes or qualities of God in order to arrive at a conclusion through analysis.

Therefore, to attempt to analyze any of the impressions coming from the Cathedral of the Soul by being forced to compare them with earthly experiences or impressions is not only unfair to the Cosmic but deluding in the conclusions reached. To say, for instance, that the beautiful violet lights seen in the Cathedral may be delusions of the eyesight since all colors seen on earth must come through light vibrations to the open eye is erroneous, inasmuch as we can close the eyelids and bandage them against every possible influx of light vibrations and still see beautiful colors, and even the totally blind are conscious of colors. To say also, that the music heard during the Cathedral contacts may be actual musical vibrations of a material or earthly nature, since all sounds must be emanations of certain frequency impounding themselves upon the physical ear drum, is also erroneous, inasmuch as those who are totally deaf hear Cosmic or other music of a spiritual or psychic nature. You arrive, therefore, at nothing but false conclusions in any attempt to analyze the Cosmic experiences,

inasmuch as you are neither qualified nor capable of making any correct comparisons for analysis, and that which you may consider an illusion may be an actuality. Our waking consciousness, itself, may be an illusion and our dream consciousness the actual and real existence of the soul, although we are prone to accept the dream consciousness, while we are asleep at night as elusory, unreal, and our waking consciousness as the real one.

Therefore, if you want to analyze it all and by such principles gradually break down not only your faith in the results you are having, but rob yourself of the beauties of your experience and take out of them all of the spiritual ecstasy which God has permitted man to enjoy, save all of this analysis until the experiences are over, and do not defraud yourself of the fulfillment of each contact by checkmating them with your mental attitude.

Please make this as plain as possible to all of the members, and I, personally, want to rejoice in seeing the Cathedral of the Soul continue to become the greatest factor and the greatest element of sublimity in the lives of all of our members.

The Race Question

A number of interesting questions have come to our attention recently pertaining to the colored race and other races. I think that it would be well for all of us here to discuss this matter for a few minutes and give it some official consideration.

So far as the Rosicrucian Order is concerned, it seems strange to speak of any race of people by its color. If we are going to classify the races of people by colors or shades of color, we will arrive at a very peculiar form of classification. In the first place, our recent journeys through various parts of the Near East plainly indicated to us that we could not classify persons by their complexions. We found many Egyptians who were quite as dark in color as the light complexioned negroes of America. On the other hand, we found many persons in Algiers and other parts of Africa who were not as dark in their complexions as many of the negroes of North America. We also saw persons whose complexions were as red as the so-called red-skinned Indians of America, and yet they did not belong to that tribe or race of people. We might just as well attempt to classify individuals by the clothing or by any other outward, changeable condition as to attempt to classify them by complexions. The Rosicrucian organization classifies people only by their evolutionary development and preparedness for the great work of assisting humanity in its onward march. From

this point of view, we see at once that it would be ridiculous to attempt to classify the development or status of any race by its complexion. If a dark skin was any indication of lack of development either spiritually, psychically, or even mentally, we would find ourselves forced to include many of the Orientals of high development along with the African races and the negroes of America, and other places.

The old Rosicrucian records indicate that there was a time when nearly all of our ancestors were dark skinned because of our origin in the hot, sunny, Oriental countries. Certainly it would be a ridiculous thing to say that the gradual evolution or change of complexion from a dark skin to a white skin or that the change from dark complexioned race to the white or Caucasian race meant a degree of development in a spiritual or psychic sense.

Fundamentally, of course, the Rosicrucians hold that every living creature of human form is a child of God, and that, therefore, we are all brothers and sisters under the fatherhood of a Universal God who makes no distinction in regard to any of the physical characteristics of the human form. As Rosicrucians, therefore, we cannot conceive of any distinction being made in our organization in regard to race or color. In the first place, the same fundamental principle is involved as in regard to religions. The Rosicrucian Brotherhood is universal. We maintain as a fundamental principle that one of God's children can become a true Rosicrucian, regardless of what country he lives in. We are happy to acknowledge that a Rosicrucian living in any part of Africa, Egypt, Asia, Europe, or America is co-equal with any other Rosicrucian insofar as universal recognition on the part of the organization is concerned. For this reason, the Order cannot make distinctions regarding sectarian matters of religion. That an Oriental living in some distant country is a Buddhist, through religious beliefs and because he was born in the general or universal religion of his country, certainly cannot prevent a Christian in America or Europe from recognizing him as a brother. The same is true regarding all other religions. For this reason, it would be impossible for the Rosicrucian teachings to emphasize the Christian doctrines above those of any other religious denomination, for while such teachings might be generally accepted in a Christian country, they would not meet with the approval of people living in lands where the Christian religion was not so general.

We are often criticized because we do not give greater emphasis to the teachings of Jesus and arrange our prayers so that they are directed to Jesus, the Lord, instead of to God. Many Christians think that this elimination of any reference to Jesus as our Lord means a denial on

our part of His Divinity. When you stop to think, however, of the international spirit as well as the universal and international spiritual nature of our work, you will plainly see that we would have to make our teachings here in America considerably different from those used in other lands if we were to attempt to make them conform with the Christian doctrines. Surely, we could not expect the people of India, Persia, China, Japan, and other countries to change their Rosicrucian teachings to conform to ours and, thereby, introduce a sectarian religious phase to them that was not compatible with their beliefs, any more than those people could expect us to introduce the sectarian teachings of the Buddhist, or the Hindu, or Mohammedan into our work. While we may disagree in regard to sectarian principles, we all agree in regard to the existence and supremacy, the fatherhood, and divine omnipotence of the ever-living God. In the same sense we agree universally in all countries on the fact that every human creature created by God is a child of God, and is, therefore, a part of the universal brotherhood of man.

We know only too well, also, that in parts of Africa, as, for instance, on the Gold Coast and in Nigeria, and other places, there have been Rosicrucian activities among the Negroes for many centuries and that there are highly evolved mystics among these people, equal in every sense with any mystic in any other race in any other country, and we have rejoiced in the fact that many of these people of the colored race in foreign lands have affiliated with our American organization for the sake of keeping in touch with the spirit of the Western World. We have been happy to have some of these people travel many thousands of miles to visit us and even to attend our National Convention as delegates.

Here in America we have many Negroes who are members of the Rosicrucian Order. In behalf of them I want to say that I have very generally found them to be polite, conscientious, considerate, and sincere, as well as highly developed in a spiritual and mystical sense. In the southern parts of our North American continent where these Negro people have been trained to believe that they should isolate themselves from the activities of the white race, our Negro members do not attempt to visit or attend the lodges conducted by the white members. It is not because they feel themselves to be any lower in station or any less in degree of development, but they are conscious of the fact that their attendance at any lodge of white persons or any attempt to mingle with them would bring unfair criticism upon both races. And with a greater degree of consideration for the white race and for the ethical standards of their community than the white race shows toward the colored race, these colored

members remain secret and private students, meeting only with persons of their own race and happy in the studies and in the work that they can do among their own people. In the northern part of North America and in England and some other countries, many Negroes in our organization are cordially invited to visit and attend some of the meetings or regular sessions of the lodge, and I have yet to find in any report or in any personal correspondence the least resentment on the part of our members regarding the affiliation or membership of such colored students. Certainly in most cases these persons are just as sincere in their studies and just as cultured and refined in their behavior, and just as enthusiastic and willing to carry on the great work as is the average white member or member of the other races, for we have some of the red, and a large number of the so-called yellow races in our membership. Most certainly, our official hands are extended to every man or woman of the colored race who is sincere in his desire to improve himself and to live and practice the ideals of Rosicrucianism as are our hands extended to those of other races.

I was very happy recently to receive announcement of a very interesting book entitled "Negro, National Asset or Liability?" This book deals very thoroughly with the problem of the races, and will do much to make many persons realize that the Negro in our midst is not a problem, but the racial prejudice is a very serious problem that must be overcome. Of course, we have some members in our organization who are so narrow and so small in their way of thinking in this regard that if the mental attitude was typical of their physical size, they could probably crawl through the eye of a needle. Such persons usually eliminate themselves from our organization in the early grades, for they are not only biased and prejudiced in regard to the races of mankind, but of the religions, customs, and habits; and our broad tolerance and sympathetic understanding toward all these matters is more than they can accept. They usually have a superiority complex and boast of the fact that they are just a little bit better than the average person with whom they come in contact, even so far as persons of their own race are concerned.

We had one such member in our organization years ago who lives in New York, and who considered himself a very important character in the world of educational moving pictures. He was an Englishman by birth and should have been more typical of the English in their tolerance of the colored race, but he married a woman of a Virginia family and he felt that he had to immediately adopt her southern antipathy toward the Negro. He evolved into one of the superiority-complex characters I have referred to. He ate no meat, claimed to have never allowed liquor

to pass his lips, stated that he suffered intensely if he was in the presence of the least bit of tobacco smoke, and was just too good in every way for contact with the average human being. His very fine and superior sensibilities were highly shocked if a Negro passed him on the street. Yet, this man was eliminated from our organization for having other characteristics that were far more serious than anything he complained about in other persons. He continues to criticize our organization for its broad viewpoint of racial and other problems. But, he is probably going to receive the greatest shock of his life at the end of his present incarnation when he finds that the Cosmic has many Negro personalities in it, and with which he will have to deal with tolerance and love; and he probably will find also that in his next incarnation, he will be born with a body of colored flesh so that he may learn the experiences of being a Negro, and what the Negroes have to suffer at the hands of such characters and personalities as his.

Colored Incarnations

And this reminds me of another point regarding colored people. I have met a number of colored persons in whose spiritual development or psychic development I have taken a special interest, and in tracing their lives and in meeting them in Cosmic contacts I have found that in a previous incarnation, two, at least, of these colored persons had been white persons or of the white race. The manner in which these two colored persons had suffered at the hands of white persons in the early years of their lives and the bitter lessons they had learned, even to the extent of personal persecution convinced me that there was a Karmic reason for such sad experiences. Finding also that these colored persons were now developing a very definite plan to help the members of the colored race improve themselves and to understand their real position in life, I realize why these persons had once been of the white race and were now of the colored race. They undoubtedly manifested a very serious and critical attitude toward the colored race in a previous incarnation, and were born in this incarnation for the purpose of experiencing the same suffering that they had caused to others. They had learned their lesson, however, and were now purging their character and personality of this unreasonable trait and redeeming themselves in a Cosmic sense, making compensation by doing all that they could for the people of their race and mankind generally without any prejudice or bias of any kind.

Our researches in this matter have shown that every one of these colored persons who is sincere and anxious to help his people and to carry on the great work of humanity is richly rewarded

in many ways by the Cosmic scheme of things. I know of a number of white persons in the present incarnation who positively were of the Negro race in their last incarnations, and who are what they are today because of what they accomplished in their last lives.

None of us can tell definitely who among us today may be born of a different race, of a different complexion, of a different tongue, and a different religion in the next incarnation. It is true that all incarnations are progressive, and that none take us backward a single step in the process of psychic or spiritual evolution, nor even in the process of physical evolution, as some of the ancients foolishly believed when they thought that a man might reincarnate again as an animal. But while each incarnation may be progressive in a spiritual and mystical sense, there may be changes in our racial, social, mental, and physical status that will add to the necessary lessons to help us continue to evolve in a spiritual and psychic sense.

The process of reincarnating is to teach us lessons which we have not learned in the past, and these lessons are learned best through experience. The things we experience and actually contact and live in each life are the things which we learn and remember above all other things. That is why we urge Rosicrucians to live the life and not merely study it, and analyze it, for it is experiencing the principles of Rosicrucianism that teaches us the greatest and most permanent lessons.

Many of us need the valuable lessons of tolerance, and sympathetic understanding. The strict Christian who believes that all of the good persons and noble characters who lived before Jesus came to earth with His message of salvation are condemned to hellfire and damnation or denied admission to heaven because they were not Christians, must learn a very valuable lesson before he, himself, will ever contact the fullness of spiritual light. The Christian who believes that those honest and sincere persons living in so-called pagan or heathen lands who have never heard of Jesus or the Christian doctrines are condemned to eternal denial of the heavenly life because they have not been "saved" by the Christian Church must also learn a very valuable lesson. Many such persons who hold fast to these ideas with intolerance and a lack of human sympathy will be born in the next incarnations of a different race, of a different tongue, and in a different land, and they will probably find themselves among the so-called "heathens or pagans" and will there learn a lesson that will prepare them for a more sympathetic and understanding nature in another incarnation.

Getting Rare Books

If you, or any of our members, have any difficulty in locating any old, unusual, or special occult, mystical, or interesting books, Brother Bell will gladly help you without charge. He will be glad to recommend good books. Write to him and tell him what you would like. Address: Dr. Arthur B. Bell, 11 South Tenth Street, San Jose, California.

What Salvation Means

Now, in regard to this matter of being "saved" I want to say something else to you good brothers and sisters assembled here today and I hope that this message of mine gets into the "Forum" magazine and reaches most of our members.

I have just spoken about the "heathens and the pagans." According to the understanding of the orthodox Christian who is intolerant of other religious beliefs, the heathen and the pagan, so-called, cannot enter the kingdom of heaven or enjoy the fulness of God's spiritual life until they are "saved." Of course, such a person means that they must be saved through the Christian doctrines. Does this mean that the millions of men and women who have never heard of Jesus or the Christian doctrines are condemned by the loving, merciful Creator to eternal damnation because that same loving God and Creator has failed to send a Savior into their lands or failed to reveal the Christian doctrines to them? Certainly, this is inconsistent with at least the Rosicrucian viewpoint and understanding of a just and merciful God.

Assuming that the pagan and the heathen and the non-Christian or the non-religious person has had no opportunity of knowing of the saving grace of any religion or especially of the Christian religion, knows nothing of the existence of a Supreme Being or the great God who is his Father, have we any right to believe that such pagans and heathens will be denied a proper reward for living a life that is as ideal and correct as their limited understanding reveals to them?

Truly, the Rosicrucian tries to sympathetically understand the problem that faces all mankind and tries to eliminate from his consciousness all bias in regard to religious or racial matters, and it is this universal viewpoint, this truly Cosmic viewpoint, which never can take into consideration the language, the color, the country, or the habits of God's children, that will make every Rosicrucian more closely attuned with the Cosmic Consciousness, bringing divine illumination, spiritual character, and eventual redemption and regeneration.

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The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

THE GARDEN OF MY SOUL



Within the Garden of my Soul
Are flowers wondrous fair,
All fruit of love and goodness
Can find a harbor there.
The evil thoughts and actions
Shall be weeded out with care,
And only God's sweet gifts of love
And light will linger there.
The sunbeams of His glorious love
Shall mingle tenderly
With all the crystal dewdrops
Of human sympathy
And then my Garden shall unfold
As like a red, red rose,
Whose petals grace the center
Of a shining cross of gold!

Colombe Betty Prell.
(Gnara)

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FOR MEMBERS ONLY

Greetings!



Once again I am privileged to write a few words of greetings as an introduction to this issue of the Rosicrucian Forum. I find that the Editor has selected a unique array of extracts from the Forum discussions and I hope that the thousands of members who have so highly praised this little publication and who have written in asking that it be continued for another year will find this issue of help to them and as attractive in its reading as the previous issues.

Two comments only have been made in regard to the subject matter that may be called critical. One of these comments is made by about fifty per cent of our members and it is to the effect that the points discussed at the Forum be shortened somewhat so that more of them can be put in each issue. The other fifty per cent say that they would rather have only six or ten subjects discussed and have them treated at great length with many examples and analogies and references. Since the suggestions come from about two equally divided groups of our members the weight leans to neither side and for the time being the discussions will continue without any attention being given to length or time. If they happen to be short and brief, well and good, but if one of them seems to be worthy of more thought and more space, then it will be so.

Certainly, I continue to thank all of those who have sent in hundreds of clippings, questions, and comments regarding points to be discussed in the Forum and I think we are now about one year behind the number of sessions we would have to hold to catch up with the suggestions that have been made. Nevertheless, do not let this deter you from sending in your comments, for often there is one that is timely or more important than others and it is immediately taken up by the Forum for discussion and comment.

With all good wishes for Peace Profound, I am

Fraternally,

IMPERATOR.

More Scientific Nonsense

Let us have a little relaxation again from our serious studies and smile a while. You know that we often speak of the friendly criticisms that are made of our work by science. We speak of science as general science, meaning the general sciences, but sometimes I like to think of these general sciences under the term of "General

Science" as though we personified these sciences by an old man whom we called "General," just like many men in the South land are called "Colonel." With this personified being we have many amusing controversies. This old man likes to rise up from his seat every now and then against something that we say in our teachings or our lectures, and he always wants to insist that we stick to scientific principles as he understands them.

I sometimes think that the old man is in his dotage and is not only extremely conservative along some lines but actually old-fashioned and behind the times in many ways. Sometimes I suspect that he is wilfully narrow and intolerant and sometimes I believe he is honestly wrong in his opinions and beliefs. But every now and then he is actually amusing. Some of the statements he makes at times would be ludicrous if they were not expressed in highly scientific terms and with a seriousness that makes us realize that the old man actually believes what he is saying.

Now, for instance, we have a clipping from a New York newspaper where "General" Science has given an interview and expressed himself with his chest thrown out in grand display, and I imagine he must have felt quite important when he made the statements contained in this interview. At any rate old man "General" Science expressed himself through the personality of a Dr. Rosenblueth, who made an address before the Federation of American Societies for Experimental Biology in Montreal. Notice what a fine, high-sounding name this organization has, for that is one of the ornaments and pieces of gold braid that "General" Science wears on his wonderful uniform. He always impresses persons by the elaborate and dignified ornamentation of his personality. As a "General" he has more gold braid and ornamentation on his uniform than any soldier that ever went to war, and he reminds us of one of the porters at the entrance-way to some of the beautiful hotels in Germany and Austria.

However, Dr. Rosenblueth was speaking to "five hundred medical scientists," according to the newspaper, and in this speech he said that the "seat of the soul has been established as existing in the smooth muscle which has its place in the intestinal tract, and in the walls of the blood vessels thereof." Of course, we cannot imagine that any real scientist who knew anything about the soul ever made any such statement as that. However, since these are the exact words used by

the New York Daily Mirror on page fifteen of its issue for Monday, April 13, 1931, in its Editorial Column, we believe that Dr. Rosenblueth said something nearly like the quotation. At any rate he did attempt to place the location of the soul in some part of the intestines of the human body and that is where the smile comes in.

The Doctor may be one of the great and learned "medical scientists" but he certainly is not a metaphysician, nor a mystic, nor one learned in religious and spiritual matters, and he certainly knows nothing of the science of ontology.

As the newspaper views the statement it once more makes the claim that the soul is "in one's tummy." That is what many a little boy and girl has believed after eating green apples and it is the same belief that many pagans, heathens, and other unscientific minds believed, and which some of the American Indians believed when they used to place a dying man on the ground and hold a war dance over his "tummy" by jumping on it in order to help arouse the soul or push it out of the dying man, or something else. At any rate the newspaper says that if the soul is in the intestinal tract and in the walls of the blood vessels then it may be that when we are sick and the blood is poisoned, the soul may be sick, and that very soon we may have advertisements appearing in newspapers and magazines to the effect that we can buy "soul pills" for certain ailments.

The interesting point of all this is that science likes to break into the newspapers occasionally with some bombastic statement in order to call attention to its progress, and very often men of the type of Dr. Rosenblueth are used as innocent channels for such publicity, regardless of the laugh that is sure to follow such statements.

But what do you think would happen if a Rosicrucian was to stand on a public lecture platform anywhere in America today and state that he believed that the soul was in the stomach or in a blood vessel? Immediately "General" Science, and all of his thousands of followers in the big parade, would point their fingers with scorn and ridicule at the Rosicrucian organization and say, "That is the kind of nonsense that these mystics try to teach, and they tell you at the same time that they are learned, and have real knowledge to give to the public!" But when "General" Science says the same thing with a medical band playing in the background using scissors, knives and forceps for their musical instruments, and X-ray beams playing upon them for spotlights, and bottles of ether being opened and sprayed for the incense of the ceremony, then we must believe that the statement is *true* and *perfectly proper*.

When we were children in school there was a poem which was often recited because it was supposed to teach a very great lesson. The whole idea of the poem was to the effect that, "it all depends upon the way a thing is said." Now-

days, however, this should be changed to "it all depends upon who says a thing."

Ascension of Our Bodies

Here we have an interesting point to discuss that has been presented by one of our good members in England. First let me quote a part of his very interesting letter:

"My sister claims that to get back to God we must transmute our physical bodies, raise them so high in vibrations, by purity of thought and spiritual aspiration, that we shall not die but disintegrate our bodies which we have created as the result of the exercise of free will and wrong thinking. Just disappear in fact, without leaving a physical body behind. My sister is truly sincere in this belief, and claims that Christ did this when He ascended into heaven. She states emphatically that this teaching has come through to her from the beings that make up the heart of the Father."

Now I am not going to discuss the theological or doctrinal points involved in the matter just stated, for you must note that there are some points that are purely theological and simply a matter of faith. Nor am I going to discuss this woman's belief that her ideas have come to her from beings that "make up the heart of the Father," for I do not know what she means by this particular phrase.

The interesting point here, however, is the belief that our physical bodies will someday ascend into heaven. I think that this point has been brought before us thousands of times in our correspondence by devout Christians, who hold to this belief because it is a doctrinal belief of many Christian denominations. Once again we are confronted with the fact that many Christians accept certain doctrines because they are laboring under the belief that these doctrines are stated in the Bible. When we turn to the Bible, however, to find verification or support of these doctrinal beliefs we note that the statements in the Bible do not precisely agree with the evolved doctrine. Many of these doctrines accepted by Christians are not taken word for word or idea for idea from the Bible at all, but from the decisions of church councils or the writings of later church authorities.

In regard to the physical bodies of men and women rising from the grave after centuries have passed, we have a very complex problem to deal with. When, however, the persons who believe in the ascension of the body refer to the ascension of Jesus, as a demonstration of this principle, they are making a very serious mistake. Even if we accept the greatly edited and considerably misrepresented outline of the last days and hours of the life of Jesus, as presented in the modern ver-

sions of the Bible or in any of the old translations of the original writings, we still find that the body of Jesus did not disintegrate while he was in the tomb and there is nothing in the story of His crucifixion, burial, and ultimate ascension to illustrate the process of disintegrated bodies rising from the grave and ascending into heaven. The average orthodox Christian, who believes in the ascension of the physical body, argues with us that no matter how the physical body may be buried in the ground and its elements disintegrated and become a part of the soil, and no matter how the physical body may lose its form and shape and physical nature, that when the judgment day comes, the elements will all be brought together again and the body re-formed into its original form and nature and this will rise from the grave and ascend to heaven.

They argue that even when the physical body is cremated and eight or ten pounds of ashes are scattered in the soil, that these dry and lifeless elements of matter will take on life of a material nature and re-assemble in elementary form to shape a physical body again like unto that which was cremated, and this physical body will rise and ascend to heaven from the grave. Before we argue the possibility of such a marvelous occurrence, let me state again that it is entirely inconsistent to refer to the ascension of Jesus as proof of the fact that a physical body can rise from the grave and ascend into heaven.

In the first place, the body of Jesus was not buried in the ground, nor was it cremated, nor had it become disintegrated in the least sense. Anyone of you who has seen the physical body of anyone a few hours or a day after transition knows that whatever disintegration may be taking place in a minute way in the cells of the body makes no apparent difference in the form and shape of the body and certainly does not rob the body of any of its perfect expression. The Bible tells us that the body of Jesus was immediately cared for with certain oils and liniments of preservation which would have prevented the least bit of decay or disintegration and, therefore, if His physical body had remained only in the pure air of a tomb and had later been seen alive and walking and talking, and then arose from the earth and ascended into heaven, it would not be a demonstration of the ascension of a *disintegrated* body, nor would it prove the point contained in the doctrine of the ascension of our physical bodies after thousands of years of disintegration.

But, are we sure that it was the physical body of Jesus that ascended into Heaven? Jesus was seen on a number of occasions after His removal from the cross. Those Christians who accept the crucifixion as a complete crucifixion, whereby Jesus actually died on the cross and all life left His body, are face to face with two problems. Either life was restored to that physical body when

Jesus left the tomb, or His spiritual body left the tomb while the physical body remained lifeless. Jesus was seen after the crucifixion and was seen on the highways and in meeting places. He appeared suddenly one time before His disciples in a closed place. Now what was it that was visible and seen after His crucifixion and burial in the tomb? Was it his physical body? If it was, then we have to explain how He made that physical body appear mysteriously and suddenly in a closed room in the midst of His disciples. Jesus attempted to make everyone believe that it was His physical body which they saw and for that reason He called attention to the nail holes in His hands and feet, for He rightly intimated if what they saw was only His spiritual body there would be no holes in the hands and feet.

Now, if the intimation of Jesus was right and it was His physical body which was seen on the highways and meeting places, then we have more than the ascension of His body to explain, for we must find some way to explain how He appeared in different places in closed rooms suddenly and without any of the physical methods used by physical bodies. Perhaps some Christians will immediately say that He transmuted his physical body into spiritual vibrations and that these were able to pass through closed doors or heavy walls and to move through space and otherwise overcome material conditions. If this is so, then it was this spiritualized body which ascended into Heaven when all of the Disciples were gathered about to witness the experience. That would mean that it was not His physical body which ascended and, therefore, the use of this great demonstration to prove that our physical bodies can rise from the grave after disintegration is inconsistent. If it was not His spiritual body that ascended into heaven but the actual flesh and bones of a physical body, as the Christian doctrines want us to believe, then we must explain how this same physical body moved in space and through walls and closed doors and did many other remarkable things.

But again, I say, that the ascension of Jesus and His resurrection from the tomb does not illustrate the process whereby a disintegrated body that has been buried in a grave or cremated for a long time can rise in full physical form and ascend to heaven.

The whole trouble lies in the fact that most of the Christian students of the Bible and of Christian doctrines do not consider the mystical or spiritual side of all of the Biblical writings. When reference is made to the ascension of the body anywhere in the Bible it does not refer to a physical body. It is absurd and ridiculous to think that our gross, material, physical bodies would be of any value to us or to God in the heavenly sphere of a future life. The real part of us that God knows and the real part of us

that God breathed into our physical bodies is a spiritual something that is only temporarily related to a physical body here on earth. Our physical bodies are necessary while we are here dealing with physical conditions, and they are of no value whatever when it comes to a spiritual life in the hereafter. Nothing but vanity and an exaggerated ego of an extreme personal and material nature could warrant any man or woman in wanting to have their physical body and physical countenance preserved and taken up into heaven to continue the spiritual existence, there. Undoubtedly, there are those who are so vain in their admiration for their own physical forms and attractive countenances that they hope that in the future life they will have the same bodies and same faces again.

The mystic, however, is never so in love with his own physical form and never so egotistical about his physical countenance that even during his life here on earth can he give it any superior consideration. He is far more concerned about the beauty of the spiritual self than of the physical self and is generally willing that whoever may contact him in a purely mystical sense, should contact the spiritual part of himself, rather than the physical, and most certainly he looks forward with joy and keen happiness to the time when he can be free of the physical body and live a purely spiritual existence. To him the idea of having to carry his old and worn out and unpleasing body into the future existence is abhorrent, or at least anything but attractive or fascinating, and certainly it is highly inconsistent with spiritual principles.

There are many passages in the Bible which intimate that in the future existence we shall be neither males nor females, nor given in marriage, nor limited by any of the physical functions of the body or material restrictions of earthly existence. If we are to be encumbered with physical bodies in the future state then we would certainly find ourselves as males and females, with many limitations of a physical and mental nature and not as free as we anticipate.

Incidentally, it may be said that this belief in the physical body rising from the grave and continuing to live and never losing its physical expression and its physical appearance and identity, is one of the oldest of the pagan and heathen beliefs. In fact, it is almost an insult to say that the most intellectual and highly evolved pagans believed such a thing, for the belief originated among those primitive peoples who did not even have a so-called heathen god or pagan religious belief. That is why they took such precautions to preserve the physical body, and embalm it and provide food and clothing and jewels for it, when it should come back to life again and prepare to live in a future state. It was vanity and nothing but vanity on the part of these primitive peoples

to want their same physical bodies brought back to life again, rather than taking a chance with some other physical body which they might not like as well or admire as completely as they had learned to admire the one they had.

Very few Christians, indeed, are familiar enough with the ancient or pre-pagan beliefs to know that many of the doctrines contained in the Christian teachings of the present time are not based upon actual statements in the Bible, but are based upon later church ideas adopted by persons who consciously or unconsciously introduced these ancient beliefs because they seemed to satisfy and appeal to a majority of unthinking and unreasoning persons.

Hunches and Other Things

Well, my good Brothers and Sisters, I feel in a very humorous mood on this occasion and wish I could take all of you with me in several large automobiles and start for the beach and sit along the shore and have our little Forum discussion to the tune of the music from the incoming waves. Think of it, here we are sitting in this temple with the beautiful spring-like climate outside, even though summer is here, and in a little over an hour of automobile riding along the beautiful highway over the Santa Cruz Mountains among beautiful redwood trees and flowers of all kinds, we could reach the beautiful shores of the Pacific and enjoy the most invigorating air and inspiring scenery that the West has to offer.

Are we not foolish to stay indoors so much, when we should be out of doors? The primitive men and women who knew nothing about shingled houses, brick homes, and concrete palaces with tiled floors and carpeted rooms and electric lights and fancy windows that keep out most of the sunlight, certainly had one advantage over us. The way man has changed his mode of living in the past centuries so that he is dwelling mostly with artificialities instead of realities, is unquestionably responsible for many changes that have taken place within his own being. It has brought many weaknesses in his physical make-up and has certainly limited and narrowed his field of consciousness and mental reach. It is going to take man many generations to get back to living normally and naturally again, and, in the meantime, we will have to fight against the many diseases and disorders that are a result of our abnormal or unnatural way of living.

And this reminds me of a discussion that is taking place now in many scientific magazines, and even that very learned publication that is always so serious and so profound, "The Literary Digest," devotes some of its space to the subject also. I refer to the subject of "hunches." When primitive man did not have encyclopedias and reference books to answer his questions, and he

couldn't call on the telephone and consult a lawyer, a doctor, or a scientist or newspaper editor, and especially could not consult the Question Department of AMORC, he had to depend upon his own psychic ability or the Cosmic records to get his information.

The other day a man visited me who has been living up in the mountains here for five years trying to re-gain his health and living as he believed the ancient people lived. When he shook hands with me I thought my hand had fallen in between the iron claws of a vice and he looked like a giant who could lean against a wall and push a building down. He radiated health from his head to toes, and incidentally his toes weren't covered either for he wore only sandals. His chest was bare and it was as bronze as one of the bronze statues in our museum here. There was a glint of fire in his eyes and a color in his cheeks that showed a magnetic health far beyond the average, and his long black hair that had not been cut for four years plainly indicated a super vitality. When this man told me that when he left civilization and went up into the mountains he was one of the many to come to this State of California because they had been hopeless victims of tuberculosis and beyond any therapeutic help. He said that he weighed 81 pounds when he came and now he weighs 162 and keeps that way by strenuous exercise; otherwise, he felt sure he would easily increase in weight until he could tip the scales at 220.

However, what I was going to say is that as I was talking to him I expressed the belief that it might rain a little in the afternoon. He looked at me and asked whether I was using my belief upon some weather reports in the papers, or upon hearsay, or what. I told him that I could judge by certain atmospheric conditions and he went on to tell me what he had learned about the weather through living alone and observing all of nature's processes. He explained to me how he could pick up a certain kind of pebble from the ground and by examining it closely and looking for any moisture on it he could tell whether the fog was beginning to approach from the ocean, or rain clouds were beyond the horizon and coming this way. He agreed with me that undoubtedly the Lemurians who once lived on this coast knew all of these secret methods and he was just beginning to learn of them.

And then the subject turned toward hunches, and he told me how he had to depend upon hunches for all the information and guidance he needed from day to day, since he had not seen a newspaper in six months and knew little of what was going on in the world.

Now, science is beginning to investigate this matter of hunches and questionnaires have been sent out to thousands of men in prominent positions, asking them to frankly and honestly state

whether they ever have any hunches and whether they trust to them, depend upon them, or find them of indifferent value. I have been interested in reading the frank answers sent by some of the men. It reminds me of the time when a questionnaire was sent to all the prominent men in America asking them to confess whether they had read the Dimond Dick Detective stories or the Nick Carter stories when they were boys and what they thought of them. Most of the men admitted their youthful weakness and some of them added that they had not outgrown the habit even to this day. Among them was a man who held the high position of President of the United States. The greater the man, the more frank is his admission of human traits which are harmless and an index to the process of evolution going on within us. The narrow and bigoted, and especially the hypocritical in the business and social world, never admit that they have done anything that is human or like unto others. So we find some of the scientists and others trying to tell us that they never depend upon hunches and they don't even know what such a thing is.

We find Professor Baker, of a College in the city of New York, trying to arrive at some solution as to what is a hunch, or the intuitive flash of genius, as some call it. He tried to invent a definition that would describe such a hunch and then tried to re-write it so that it would do for the high-brow vocabulary and astute comprehension of the eminent men who compose the American Chemical Society. I do not mean to say that these men are astute in all things but, if you want to find a difficult piece of work to do, try to explain some psychic principle to men who are accustomed to talking and dealing with chemical things. You might just as well try to explain to one of the natives of Southern Africa what a cake of ice looks like. However, this is the definition that he gave these chemists: He said that a hunch was something like a "unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested.

From the reports which he received from hundreds of men who described how and when and where most hunches came to them, it appears that in the typical case a real hunch follows a long period of study but develops or manifests itself after the problem or study has been laid aside and abandoned for a time. In this rest period, following the study or investigation of a problem, the hunch suddenly rises up like a jack-in-the-box when it is least expected. In fact, the Professor says that a hunch leaps out of the imagination, or it is a leap of the imagination, and he likens it unto a process of creative thought.

There are some interesting points that I would like to discuss for an hour or two, if we had the

time. I think there is a world of excellent thought and knowledge contained in the scientist's study and analysis of the hunch. In the first place, the mere fact that a hunch, or intuitive impression, comes to us after we have laid aside our studies and our problems proves that it is something of the subjective or inner part of ourselves and not of the reasoning, objective mind, which is part of our outer selves. The more a man focusses and concentrates his objective mind and its faculties on a problem the more he imprisons and de-thrones or pushes back into oblivion the functioning of his inner self or the subjective, psychic part of his consciousness. The inner consciousness and the outer consciousness cannot work at the same time by focussing their respective powers upon one point and having that point reveal outwardly what is going on inwardly.

It is much like a person who is busy playing a piece of music at the piano with his eyes focussed on the music in order to read it and his whole attention concentrated upon the manipulation of the keys and yet, at the same time, trying to recall some telephone number, or the name and address of some person that he wants to communicate with when he is through playing. If he reaches a part of his playing that is more or less subjective and without extreme objective effort, such as playing a piece that he knows so well that he could play it in the dark, then it is possible for his mind to wander from the music for a few moments and permit it to dwell upon some other thought; but where the objective faculties are keenly active, the subjective is held in abeyance and is unable to impress itself upon the outer mind.

It is natural, therefore, that most of the great hunches would come to human beings who have a problem on hand after they have abandoned their research and study and entered into a condition of relaxation. This immediately proves to us the soundness of our principles, which teach us to sit in complete relaxation with a complete abandonment of objective activities when we wish to concentrate on any psychic principle. We see, therefore, that the men who have reported their experiences to the Professor have been relating such principles as are known to be truly scientific.

When the Professor says, however, that the hunch or the impression leaps out of the imagination, he is speaking purely as a materialist and not as a mystic. The imagination cannot produce a truth. It only assumes facts or assumes thoughts to be true and the moment they are found to be true they cease to be a part of the imagination and if they are true to start with they most certainly do not come from the imagination. Furthermore, what would the imagination know about a great and fundamental law of nature, or a fundamental principle of science? When a hunch

manifests itself and is found to be the correct solution to a problem it is unquestionably the voice of the inner consciousness speaking, as a result of its profound universal knowledge gained through its contact with the universal mind. All hunches, therefore, should be true and correct and they unquestionably are. The difficulty is in translating or interpreting the hunches.

Here the outer objective mind comes into play again and it seizes hold of the impression transmitted to it by the subjective consciousness and makes of the hunch anything it pleases. It is just as though the one who is puzzled and who has been unable to find a solution to his scientific problem or social problem suddenly abandons his study and research and goes to the telephone and calls the nearest authority and asks for some help. If that authority responds in a few brief words and distinctly outlines the solution to the problem, the one who hears it over the phone may grasp the facts and may understand the explanation, or he may fail to do so. If he misunderstands or misinterprets what is told to him he will find his information of little value and will more than likely feel that his informant was not as well versed or not as capable or dependable as he believed. If, on the other hand, the information is properly understood and interpreted and properly applied and the result is an immediate solution, then the informant is given due credit—maybe!

One of the most difficult things for all of our students and for all of our members is to interpret and to understand correctly the impressions that the psychic self within them speaks at various times or reveals to them, in various ways. We are so prone to analyze and to tear apart every thought that is different from our own that we hesitate to accept at its face value every suggestion that comes to us from any other source than our own superior intellect.

Man has continued to believe that his objective mind, with its wonderful schooling that has been given it in the public school and through reading books and through his marvelous observation, is a very superior and dependable guide. In fact, he likes to pride himself upon possessing a mind or intellect that is as good or better than any around him. It is not uncommon for the average human to say that, "Such and such a thought is like my own and I believe it is good." The mere fact that somebody or something has revealed some information that is like unto his own beliefs, tends to make him think that it is correct, and when it disagrees he is sure that it is incorrect, or at least hesitates to accept it until he dresses it up in a form that makes it look like something of his own mental production.

Once we learn to overcome this tendency and realize that our objective minds and our objective understanding is 99 per cent faulty and that the

most inferior thing in the world is our own objective comprehension and understanding of fundamentals, then we will lose all of our vanity and all of our mental glorification and be ready to accept from the Cosmic or psychic part of ourselves any information that it gives us. In this way, our intuition has a chance to reveal its superior knowledge and superior dependability and from that time on our lives are guided from an inner standard and by an inner master that is unequaled by any intellect in the human consciousness of man.

Let the materialists and scientists, chemists and professors, go on trying to analyze what a "hunch" is and, in the meantime, each one of us here will find that we have a hunch that tells us that these men will never get as close to the truth as our members who are in the early stages of our work.

What Is Rosicrucianism?

I recently had a letter from one of our officers in a western city, who is master of a branch Chapter, and who has been tempted with a request on the part of another organization to introduce some of its teachings into our general meetings. Some of the members immediately protested and wrote to me about it, and I telegraphed to our good brother forbidding that any other teachings or system of instruction be incorporated in our work or added to our meetings and lectures.

One brother writes to me in regard to this protest and asks what right we have to "put a label on truth" and to claim that only the Rosicrucian truths are the real truths, and all other truths are not reliable. Aside from this strange remark, his one other question is important. He asks: "If the Rosicrucian Order is devoted to the teaching of truth, what difference does it make what truths it teaches or whose truths it reveals?"

Now, the trouble here is that this question sounds reasonable enough, but it is based upon a false premise. Rosicrucianism is not a school of general truths. That seems to be something that many have not gotten into their minds as they should have it. While it is true that the Rosicrucian Order attempts to search out the great truths of life and reveal as many of them in as practical a manner as it is possible to do so, on the other hand, the Rosicrucian Order could not include all truths in its teachings nor make its organization a school of general truths.

Art, music, the principles of architecture, the laws of mathematics, and hundreds of other subjects are truths, universally proven truths, but certainly the Rosicrucian Order could not include all of these subjects in its teachings. The art of surgery in its fundamental principles contains

thousands of truths, but we cannot include surgery in our teachings. Theology contains many truths, but we cannot add a course of theology to our work. The science of electricity is based upon hundreds of truths, but we cannot have a course of electrical engineering added to our work.

The Rosicrucian Order has sought after and preserved certain fundamental truths that are of a particular nature, of a definite class to be applied in a definite way for certain practical purposes. In outlining its courses of study, it had to draw a line somewhere. Just as a man who owns many acres of farm land and who decides to portion off a part of that for his home and garden must draw a line around the garden and home somewhere in order that it will be distinct from the rest of his farm land, so we, as the Rosicrucian Order, had to draw a line somewhere and adhere to that line. What we teach is truth, but we cannot assume that the organization is a school of all truths. That is where this good brother made a mistake in his logical questioning. If you start with the assumption that the Rosicrucian Order is a school of general truths, then no one could possibly say what should not be taught and what should be taught, and there would be no way of drawing a line anywhere.

The truth of the matter is, Rosicrucianism is not a collection of truths, but a system of instructing and guiding. There are no such things as Rosicrucian truths any more than there are Theosophical truths, Presbyterian truths, Jewish truths, and Republican truths. The truths taught by the Rosicrucian organization have no label upon them whatsoever, and we would be the first to decry any attempt to put a label upon them. Goodness knows, there are enough individuals in America advertising themselves as self-appointed revealers of new truths and claiming to have their own personal brand of truth. Even Amy Semple McPherson, the famous and popular show-woman of the church platform, has attempted to label her truths and organized a school that is known as McPhersonism. We have such things in every walk of life, and in every department of study.

Rosicrucianism is not a set of truths, but a system of instruction. Just as there is a Rockefeller Research Foundation, devoted to scientific research, so there is a Rosicrucian Foundation of Research and teaching. No one would think of claiming that the Rockefeller Foundation was discovering facts that it would call Rockefeller truths. The facts that are discovered and revealed by that Foundation are not given any label. Rosicrucianism is not a system of knowledge, but a system of research and teaching, of practice and living.

When anyone says he is a Rosicrucian, he means he is a Rosicrucian student. He cannot be

a Rosicrucian in any other sense. For a Rosicrucian is not some one who has two heads, instead of one, or six fingers on each hand, or three eyes instead of two, or wears a yellow or a blue, or white robe all day long, or goes barefoot, or any other unusual way. He is just a student. When a man says that he is a lawyer, he means a student and practitioner of legal principles, not that he is a highbrow, or a man with a great big head, or with some peculiar power in his hands that will force people to do the right thing, or a practitioner of some unusual method of living. An architect is not a man that is built in his physical body like a T-square, compass, or ruler. He looks just like any other human being except possibly a little softer and more sensitive in his facial expression because the study of art tends to attune one with the higher and sweeter things of life. But, he is, after all, a student of architecture and one who is devoted to the practicing of its principles.

Those who join the Rosicrucian Order do not join it to study anything and everything that could be called truth. Our statistics show that the average member who joins us has studied practically every other system and worked with every other system and read countless numbers of books before he has joined our organization.

In answer to definite questions, we found that this was so. When we sent out ten thousand questionnaires, a few years ago, and asked a cross section of our members why they joined our organization, what they wanted, and what they expected to receive, we found that 99 per cent of them joined us because they wanted our methods of research and instruction. That is why they pay dues and follow our guidance. If they wanted Presbyterian theology, they certainly would not come to us, but would go to a Presbyterian seminary. If they wanted Theology, they would join the Theosophical Society. If they wanted Christian Science, Freemasonry, Vedantism, Buddhism, or any other "ism," they would join other organizations. If we attempted next week to stop our regular lectures and begin sending to our members lectures on how to operate automobiles, how to fly an airplane, how to wax a new wooden floor so that it will last a long time, and how to keep carburetors in perfect adjustment in all weather, we would soon have the resignations coming in more rapidly than we have new members joining us.

Therefore, we must prohibit any attempt to introduce into our chapters, our branches, our lodges, and our group meetings, the teachings and the work of other organizations, or other systems. It is not because these other teachings may not be helpful, but because we must draw a limit somewhere. If Mr. Pelley thinks that he has some new and startling truths about the heavenly Cosmic conditions of the Hereafter, which have

been revealed to him by some peculiar automatic writing, he is at perfect liberty to advertise his knowledge, secure his own students, and carry on his own work. But any attempt on the part of our members to take Mr. Pelley's writings or Mr. Jones' writings, or the writings of some Hindu, or some Swami or some new discoverer of a psychic system and bring these into our group meetings for reading and discussion is absolutely against our rules and regulations and contrary to the purposes of our organization.

Such a procedure as this would turn all of our meetings into open forums. We would then have nothing more or less than a group of individuals coming together once a week in some sort of an assembly to hear some unexpected and unanticipated lecture and discussion. One week they might hear all about the Vedanta system of Indian philosophy. Next week it might be some psychic system, discovered by an American philosopher, who has been dreaming along new lines. The following week, we might have a very good outline of Mussolini's political system. The following week some Christian Scientist might insist that Mary Baker Eddy's truths be given some consideration. There would be no way of preventing the Theosophical Society from wanting to put its hat in the ring.

Just what would our members find in all of this and where would it lead to? Do you think that our members would continue to remain steadfast in their membership, and what is more important, do you think that we, as responsible directors of the work, could promise our members any sort of progress or consistent development or attainment through such a system of hit and miss discussion of related and unrelated truths and principles? The very thought of such a method reveals at once the impossibility of open forums ever being successful in guiding anyone in the practical method. This is why all such forums generally fail or turn into free for all battles of words and futile adjectives, generally directed against the government and all political forms of rulership, and also against capital and corporation control.

The Rosicrucian Order has for centuries limited its teachings and its research work to certain well-defined lines, not alone because these are the greatest truths, and not because it has any bias or prejudice against other truths, but because it aims to do a certain work in the lives of certain individuals, just as an art school aims to make artists and a music school aims to make musicians. Furthermore, the Rosicrucian Order has limited itself to such subjects as can be practically applied in this life here and now, and it eliminates all those great truths and principles, which are merely inspiring and helpful toward living a happier life in a future spiritual state. This is what has constituted Rosicrucianism. A

Rosicrucian is not a peculiar person, filled with all truths, but a student of certain truths, who is also attempting to live them, practice them, and demonstrate them.

I trust, therefore, that each one of you will help to spread this thought broadcast, for it is in accordance with what our members have voted upon at the Conventions and what our delegates say are the desires of the majority of our members. We must not allow our meeting places in various cities and our groups of members to be gradually converted into open forums, or into the promotion of other systems or other schools of thought, or other individual philosophies of a commercial or business-like nature. We do not forbid our members from reading and studying anything they wish, but when they come to a Rosicrucian lecture, they have a right to expect that it will be confined to the standards of the Rosicrucian system and to pertain to nothing else.

Your Questions Answered

I think that we will devote this morning's session of the Forum to the answering of a number of questions that have accumulated in the past week, and which have been sent to the Forum for our consideration. I certainly appreciate the co-operation that we are receiving at the hands of our members throughout the country, who send us interesting newspaper clippings of unusual events or statements that are connected with our work, or questions that pertain directly to some phase of our teachings. Many of these questions are answered in the various lectures of our work and, of course, we should not take time here to discuss a question and answer it when the answers will be found in our regular lectures. We must use these rare periods of each day for points that are not covered or completely touched upon by our lectures or magazine articles.

The first question, which is typical of a number that have been received, relates to books again. Parents are especially anxious to know what kind of books they can give to their children that will teach them in story form or in an interesting manner some of the fundamental truths of our teachings. As we have said before, such books are rare and we have not found any that were truly satisfactory. Even the so-called children's Bibles are merely standard Bibles, illustrated with imaginary pictures that do not appeal greatly to the child, or also contain a greatly exaggerated idea of some of the orthodoxy of the Bible. We hope some day to bring into print a few books of our own that will cover this subject, or meet the requirements.

I do want to say, however, that parents can greatly help the education of their children in

the understanding of the natural laws of this universe and the mysteries of life by placing at their disposal such a marvelous set of books as the new edition of the "Books of Knowledge," published by the Grolier Society of New York. The new edition of these wonderful books is greatly improved in the simplicity of language and especially in the increased use of marvelous pictures that are not merely pen drawings of some imaginative mind, but the work of scientists and artists who are capable of depicting in the most efficient and impressionable manner the great facts of life in every department. Such a set of books is as valuable to every child from the ages of four to twenty as any standard encyclopedia is to the adult student or professional man. Such books not only answer thousands upon thousands of questions that arise in the child mind, which parents are incapable of answering completely or in just the proper way, but they even anticipate those questions and problems which the child mind cannot formulate properly for expression. Every story and every page of descriptive matter in these books contain a valuable lesson, and the practical, scientific, usable knowledge in each page is easily grasped by the child mind and never forgotten.

Some time ago, we used a few stories in these books as the basis of some stories for members of our organization to use in teaching certain principles to their children, and every mother and father will find these books one of the best investments that can be made. Look in your telephone book, if you live in a large city, and see if you do not find the "Grolier Society, Publishers" listed. If you do not find them in your city, address a letter to them as the Grolier Society, Publishers of the Books of Knowledge, New York City. In your letter ask that literature and sample pages of these Books of Knowledge be sent to you, and mention that you are a member of our organization and they will see that you receive prompt attention and an economical plan whereby the books may be purchased in an easy manner. We recommended the earlier edition some years ago and hundreds of our members appreciated it.

To adults who want an excellent reference library that is well illustrated, I can do no better than recommend the new, Fourteenth Edition, of the *Encyclopedia Britannica*. Regardless of the fact that the Britannica is still considered the most complete encyclopedia published, especially very dependable and thorough in its philosophical, scientific, and historical references, it is now unquestionably the most beautifully and completely illustrated encyclopedia ever published. The many thousands of full page pictures in black and white or in magnificent colors, and the rare photographs, reproductions of paintings, and scienti-

fic drawings that make plain many obscure points, are a rare treat.

Our members who are interested in further research along certain lines, or in regard to certain points brought up in our lessons, will find this encyclopedia a wonderful help. The manner in which the theme of ontology, or the science of being, is treated in hundreds of related subjects throughout twenty-four volumes, and the manner in which the subjects of cosmology and astronomy, chemistry, physics, vibrations, the manifestations of life, the human body, the mind in its functionings, religious and spiritual points and the biographies of philosophers, of eminent men, and mystics of all ages, is a joy to every person interested in supplementary reading and research.

The Britannica is sold in an economical manner, and is not costly, and is really an asset that should be in the home of every person who loves study and who loves reading. An evening can be passed in great pleasure by simply taking any volume of the twenty-four and casually reading any of the first subjects that come to hand. If you want to know more about this beautiful set of books and see some of the magnificent pictures and illustrations, you can have a free book sent to you that contains specimen pages and other interesting facts about the Britannica, by addressing a letter to Mr. E. R. Cooper, care of Encyclopedia Britannica Company, 681 Market Street, San Francisco, California. He will be glad to send you this matter without any obligation.

We have no other interest in recommending these books than to see that we give the very best help to our members, and the publishers of these books, or those who are connected with the sale of them, are not connected with our organization; but even if they were, we could not do better than to promote the use of these books among our members.

About Lemuria

In a recent issue of the "Rosicrucian Digest," we had a brief article dealing with some new facts relating to the lost or submerged continent of Lemuria in the Pacific Ocean.

We knew that the subject was more or less interesting to our members, but we had no idea of the extent to which this subject had grown in the consciousness of the American people. In that magazine article we stated that a book would probably be published some day by the Oriental Literature Syndicate, dealing more completely with the history of Lemuria.

As I have said to you many times, we must always be careful, in speaking of any book, that we give names and addresses, and complete data in order to avoid a flood of correspondence, asking questions that we could easily answer at the

time we are talking about books or any other article, because our members are prolific readers and always ready to buy anything that we recommend. Somehow or other, we overlooked the necessity of saying more about the Oriental Literature Syndicate, and we have been flooded with letters asking for the address of this publishing company, and wanting to know when the new book on Lemuria would be published by them. I think we have had several thousands of such letters and in addition we have had telegrams and special delivery communications from book stores and other publishers stating that they were anxious to have from twenty-five to a hundred copies of such a book on Lemuria the moment it was published.

We do not know when the passive announcement of a forthcoming book has awakened so much interest. In answer to all of the questions that have been asked, I wish to say that some years ago we took over all of the manuscripts and material possessed by the Oriental Publishing Syndicate and the book called "Unto Thee I Grant" was one of these that was turned over to us by official recommendation of the Oriental officers connected with this company. Therefore, we will publish the new book on Lemuria as soon as the complete manuscripts can be edited and arranged in suitable English for publication in America. When this will be completed, it is difficult to say, although we will probably issue the book some time during 1931. Announcement about this will appear in our magazines and until such announcement appears, we cannot give any definite information about it.

"The Mystical Life of Jesus"

Our book, dealing with "The Mystical Life of Jesus," is still selling very extensively and has now reached the stage of circulation where it is being purchased as a gift to present to others, or is being loaned to others, and it appears that a great many of our members take delight in loaning the book or presenting it to clergymen of various denominations, or to students of theology. The result of this practice is a very large correspondence that is at times quite amusing. Naturally, our members, when loaning this book or presenting it to a clergyman, ask him to express his opinion after reading it. These opinions constitute the amusing part of the correspondence. In many, many, cases the clergyman has gone to great lengths to write a long and serious criticism of the book and has given this manuscript to our member with the command, "Send that to the author of the book and let him know what I think of it!" Our members also find a little fun in sending these criticisms to us, but very often they are accompanied with a letter asking us to comment on the criticism. If we were to do this

in every case, we would devote half of our time dictating letters to answer these unimportant criticisms.

In the first place, what else can you expect but a severe criticism from that type of mind which is thoroughly convinced of the truthfulness of every orthodox statement in his religion, and thoroughly convinced of the absolute correctness of every passage in the Bible? Only the very learned and most broadminded of clergymen are gradually admitting that there are facts which are not included in the Bible and that there are some errors of translation or interpretation in the Bible. But the majority take the attitude that if a certain part of the life of Jesus is not mentioned in the Bible, it is because it is not known to any human being and cannot be discovered. One eminent clergyman in his criticism said: "Do you expect any sane person to believe that after nineteen hundred years of profound research by the most learned theologians and historians of the world, one man could journey to Egypt or Palestine with a party of friends and unearth facts that all these others had overlooked regarding the life of Jesus? Nothing new regarding the life of Jesus or the life of any of the Disciples, or any of the incidents of the history of Christianity or even of Judaism has been discovered in the last hundreds of years, and it is not likely that anything new ever will be found. The Bible contains all that the greatest researches have been able to reveal, and beyond that everything is fiction or imagination."

A peculiar incident about this man's biased view-points is that during the very week when he wrote this letter, some scientists or archeologists working in Palestine did unearth some new facts regarding some of the old temples, and another scientist discovered some graves or stone coffins containing marks which threw considerable new light on the lives of the Disciples and characters mentioned in the Bible. The fact of the matter is that new light has been thrown upon many points touched upon in the Bible during the past hundreds of years, and we are nowhere near the end of such discoveries of new knowledge. As for one man succeeding in doing what a host of others have failed to do, there is nothing strange about that. Some man may leave America or any other country next week, or next year and go to Europe, or to Palestine, or Egypt, and there in the course of some exploration, come upon a tomb or a hiding place of records that may throw a whole encyclopedia of new knowledge into our present day literature regarding the points touched upon in the Bible. On the other hand, it is not strange that certain records preserved in the archives of a secret Brotherhood should be released at certain periods of the centuries through one or more individuals, or through

a group of individuals, in accordance with the demand or public desire for such knowledge.

Perhaps the most surprising criticism that an intelligent mind can make is the one that is made by the average clergyman who reads "The Mystical Life of Jesus." Summed up in a few words the criticism is this: "The facts contained in this new book called 'The Mystical Life of Jesus' do not agree with the statements in the Bible, and the author does not quote any eminent Biblical authorities for his statements." Can you imagine an intelligent person making a statement like that? If this new book on "The Mystical Life of Jesus" had nothing in it but that which agreed with the passages in the Bible, there would be no need of publishing the book. If, in attempting to publish such a book, the author would confine himself to quoting the same authorities as wrote the Bible or credited with writing the Bible, there would be absolutely no new knowledge in the new book. Such critics refuse to accept the statements of any authorities except those that are quoted in the Bible and, of course, this at once limits the source of information and makes it identical with that contained in the Bible. The authorities that are quoted in the book are wholly ignored because they are not recognized as Biblical authorities. But these critics also fail to make many comments that they should make. Not one of them who has condemned the book and has spent much time in tearing apart many of the passages contained in it, has attempted to explain such points as the fact that the present day Christian Church claims that Jesus was born in Nazareth and preached in Nazareth, and was known as the Nazarene because of His work in Nazareth, yet there was no city by that name during the lifetime or before the birth of Jesus the Christ. This discrepancy is wholly and carefully ignored by these critics. Yet, if they could explain this discrepancy and would explain it, it would be a verification of many of the new facts contained in this book.

To ask a strictly orthodox Christian clergyman to express his opinion of such a book as "The Mystical Life of Jesus" is like asking a dyed-in-the-wool medical physician to comment on the tenets of Mary Baker Eddy's system of Christian Science. In fact, it is much like going to an advocate of barefoot walking and asking him to express an opinion of a new book that deals with the manufacture and sale of shoes.

We expected the book to be severely criticized, and we are happy to say that the criticism has constantly increased the call for the book. Public libraries everywhere report to our representatives that the book is constantly in circulation and many libraries have ordered duplicate copies and have a waiting list of persons who are anxious to read it. I am happy to say also that a large num-

ber of clergymen and people interested in church work have praised the book and endorsed it, and this has also helped to give it a wider reading.

Our Supplementary Instructions

I wish that all of you would make a note of this particular point and continue to emphasize it and make it plainer than we have made it in the past. You know that the graded lectures of our various grades of study have been prepared and revised, and edited constantly, and are based upon ancient manuscripts sent to us from Europe and from other old jurisdictions of the Order, and most of you had the privilege of reading and working over these old manuscripts at different times. You know that we have modified them considerably by the continuous addition of new matter and by adding illustrations, or examples, or analogies taken from modern, western-world experiences in life.

You know, too, from the thousands of letters that we have received and continue to receive from students who have been great readers and students of other systems of study, that the matter contained in our lectures of the various grades cannot be found in printed books or public manuscripts and publications of any kind.

You also know, on the other hand, that in addition to these graded lectures, we have some supplementary lectures constituting supplementary reading. We have announced this from time to time and have sent these supplementary lectures to our groups and lodges to be used for public meetings, general group meetings, and other meetings where members of various grades come together for some additional knowledge, or some matter for discussion. These supplementary lectures, which all members receive in due time, especially after they have advanced far enough in our work to feel that they would like to have another view-point or an outside view-point of our principles, are not a part of the Rosicrucian teachings at all, but entirely supplementary and along various lines of thought. These supplementary lectures deal with an outline of the history of the Great Pyramid, for instance, and of the principles of Cosmology and Cosmogony, and how the universe may be shaped and the form of the earth, etc., and they also contain an outline of general Arcane Philosophy from a non-Rosicrucian point of view. These supplementary lectures were not taken from our Rosicrucian teachings of other jurisdictions, but were prepared right here in America from various books and various sources of interesting reading. They are of no particular benefit or help to the members, except to give them something to think about or to let them see what non-Rosicrucian writers think along materialistic, psychic, or philosophical lines. In other words, they are simply for analytical

discussions among those members who want to indulge in that sort of thing.

The important point about these supplementary lectures is that they have been taken from many books, some of which can be found in any library, and some of which are difficult to find, and for this reason we thought we would save the time of our analytical members and of our group leaders in going to libraries and selecting interesting matter for discussion and furnish it to them in convenient form. We have taken matter from such books as Flammarion's "Unknown," dealing with astronomy. We have quoted from the books of others dealing with the pyramid and the ancient philosophies, and with modern philosophies. In many cases the names of the books from which we have taken extracts are given completely and in full, but in some cases, this point was overlooked in several of the lectures, and added in others. Some of the first lessons in this supplementary reading course deal with the old principles of the Yogi philosophy and Yogi breathing, taken from the book by Ramacharaka. Now you know that the Rosicrucian system does not include Yogi breathing or Yogi exercises in any form, but because we have eliminated them from all of our work and because the graded Rosicrucian teachings do not touch upon the Yogi subject at all, hundreds of our members have written to us asking why we have eliminated the Yogi teachings and wanting some information about them so that they might make proper comparison between the Yogi methods and the Rosicrucian methods. We, therefore, prepared an outline of the Yogi methods taken from Ramacharaka's book, because we felt that his book contained the very best outline of it, even though the book written by him is small and the subject is dealt with in a very brief manner.

In regard to the Cosmology, we have even gone so far as to present the outline of the idea of a cellular universe, or an outline of the theory that the earth is a cell. There was nothing new about this subject, because many years ago a book dealing with this subject was published by a man by the name of Koresh, who attempted to use the theory in connection with a movement of a spiritual nature or as the basis of a new religious cult. He, however, did not originate the idea of the cellular earth for we also have the German book dealing with this subject, published before Mr. Koresh prepared his, and the German book was loaned to us by the German Rosicrucian organization because many of the German Rosicrucians were interested in the subject and thought that perhaps some of our American members would be. We, therefore, prepared, many years ago, an outline of the cellular theory, but we have practically abandoned issuing it, except for some group discussions, because there is no practical

value attached to the study of this subject, and it is purely theoretical and intended to show a different Cosmology or Cosmogony from the one generally accepted. Those who have had the supplementary reading lessons on this subject have found it interesting, but all have admitted that it ends nowhere, and results in nothing but some deep thinking of no practical value.

The point that I want to have all of you make plain to our members in your correspondence is that these supplementary lessons or lectures, whenever read in any of our group meetings or public meetings, do not represent the Rosicrucian view-point at all but the very opposite of it. Some of these supplementary lessons criticize the Essene Brotherhood very severely, and occasionally a member writes to us and wants to know why such a criticism is permitted in any of our group discussions. Our answer is that this subject was taken from some book expressing the opinion of some other writer who was not a Rosicrucian, and we want our members in their discussions to be familiar with both sides of a subject so that they can make a proper decision. We have often recommended books for supplementary reading, but our members cannot always find these books in the library and so these supplementary lessons afford them the opportunity, in large groups or lodges, of hearing extracts from such books and discussing them. We do not approve of the statements made in those lessons, for most of them are contrary to our teachings and often the very opposite of our Rosicrucian ideas. We are glad to find occasionally some book that does agree with what we have said, and in such cases the statements appear in the supplementary lectures for discussion. Recently, a newspaper article by Archibald Henderson praised Dr. John Dalton and called him "the neglected scientist," just as we have stated in our article in the "Rosicrucian Manual." We are glad to know that other writers and investigators are discovering the real worth of Dr. Dalton and his great work, and that gradually the value of his contributions to science will be recognized, and every one of our members who reads the article about Dr. Dalton in our "Manual" will be benefitted by this knowledge. But even much of the matter contained in that article was taken from scientific books, as well as from Rosicrucian manuscripts, because the information about a man's life and a man's public scientific work is not something that is private or exclusive.

Our regular graded lectures, however, as I have said above, are not taken from public books or from public manuscripts, but from private Rosicrucian sources. Therefore, a distinction must be made between the supplementary lectures and the regular graded lectures. Not one in a thousand of our members is interested in the supple-

mentary lectures at all, whereas all of them are interested in the graded lectures, which all of them receive. The letters which accompany the supplementary reading lectures telling the masters or directors of our groups, what to do with them, and why they were issued, explains that the lectures are taken from various sources and from various books, and do not represent our Rosicrucian ideas, nor are they copyrighted or protected by us or claimed to be original matter, or Rosicrucian matter, in any form.

Contacting the Cathedral

Once more we have an interesting letter from a member who very clearly and concretely expresses certain experiences while contacting the Cathedral of the Soul. The experience this sister relates is similar to that which many have had, and perhaps by analyzing it and expressing it to our other members they may come to understand some of the peculiar sensations which they experienced during such contacts.

The sister living in New York writes as follows:

"I wonder if any of our other members have had this experience in their contacts with the Cathedral of the Soul. First, a feeling that one's real self or one's angelic, spiritual self is becoming a part of the actual walls or structure of the Cathedral. Secondly, after feeling that I am within the structure or a part of it, it seems that I can never force myself to be on the lower floor or lower level of the Cathedral, where I see a great many praying or meditating, but always find myself drawn upward toward a certain high place that is directly facing the altar and about on a level with the lavender triangle over the altar. This triangle always appears to me to be a fourth dimensional living and vibrating thing."

Certainly, there is interesting food for thought in this sister's comments, especially in regard to that point where she says that she senses that her real self becomes a part of the very walls or structure of the Cathedral. This we sensed long ago in our first experiments and that is why we called it the Cathedral of the Soul, for the very essence of body of the Cathedral is built out of the soul of those who contact it, and as soon as we contact the Cathedral and become attuned with it our spiritual bodies or ethereal bodies, as some call them, blend in and become part of the structure, leaving our mental personalities free to meditate and enjoy the worship of the place.

Sunshine Work

You know that it is only a few months ago that I suggested at one of our Forum meetings that all our members in the various branches and Chapters who could do so should form a little

Rosicrucian Sunshine Circle for the purpose of spreading Rosicrucian help among those who need it. The announcement that I made here finally appeared in the "Rosicrucian Forum" magazine and is on page 134c of the issue Number Five.

Since then, reports have come from many parts of the country, stating that small and large Sunshine Circles have been formed and from these circles have come weekly and monthly reports of the unusual results obtained. In some cities where there are a great many members the work has been systematized in a beautiful manner. Take, for instance, in Los Angeles. They have gone so far as to have some forms printed upon which an outline of each case can be made, and this printed form is given to one of the definite workers in the Sunshine Circle so that when he or she takes up a case to work with, the complete information is available and a report can be made on the back of the form.

Remarkable results are being obtained by this Sunshine Circle in Los Angeles, under the chairmanship of Brother Baldwin. In one month they had four advertisements in the public papers and from these advertisements they received forty requests for help. Summarizing their month's activity, we find that of the forty requests eleven of them were requests for aid in securing positions and within the month, five of these eleven secured positions. Five of the forty desired spiritual sympathy and advice and were given immediate help. Only three out of the forty asked for financial help. All the others were requests for help in locating missing persons, requests for some knowledge regarding a lost daughter, which was given immediate attention, and within twenty-four hours a communication from the daughter was sent to the mother; and many other forms of help, which our members could quickly give and thus demonstrate the Rosicrucian principles.

The chairman, in making the report to me, said that in some cases the results were so instantaneous and the Cosmic co-operation so definite and so quick that it makes all of them want to keep going on with the work every minute, and they rejoice in receiving the requests because of the opportunities they afford for demonstrating how the Cosmic will help when a Rosicrucian is using the principles unselfishly for the benefit of someone else.

I hope that more Sunshine Circles will be formed in various parts of the country and that those who have not given it any thought will read the previous announcement in the fifth issue of the "Forum," as stated above. Please pass this advice along to all of our members.

Crossing the Borderline

I wonder if we can all come to an attitude of reverence and perfect Cosmic attunement for a

little while and try to appreciate the very unique sensations that must come to those of us who are conscious at the time that we pass over the great borderline through transition and gradually reach a pure state of Cosmic existence.

While we are assembled here in this forum and discussing the many material and practical principles of our work, and each of us expressing the vibrations of health and happiness, it may seem out of place to try to put ourselves into a position that is bordering upon transition, but certainly in this sacred Temple and with so many of you assembled around me in sincere and reverential attitude, I think that we can easily translate our interests and our thoughts into a condition that will attune us with the matter that I now wish to discuss.

Perhaps our good brother in charge of the music here in the Temple should play some soft music or give us a very beautiful organ selection that will help to lift our vibrations to the highest point, and it may be well to turn out the brighter lights and sit in the soft blue moonlight vibrations so that our eyes will not be distracted by any other pictures than those we are trying to form in front of us through our thoughts.

There is no other mystery in life that is so appealing and so fascinating in its real importance and value from a religious and scientific point of view as the experience of crossing the great borderline. We feel that even those who may be objectively unconscious through disease or injury and who may be in the state that we call coma or unconsciousness are nevertheless psychically conscious of what is transpiring at the time of transition. I know that there are those who say that the old poetical and philosophical phrase is really true and that none who have ever crossed the borderline have returned to tell us what it is like; but this is not true, for there are those who have crossed and who have given us some very beautiful ideas of the sensations and conditions surrounding the crossing. Any details of the so-called existence after crossing are of little importance, inasmuch as they are purely personal opinions translated into earthly terms, and one might just as well attempt to describe the composition and coloring of a beautiful painting in terms of the chemical composition of the pigments and a scientific analysis of the geometrical lines used in the composition. Such grossly material terminology as chemistry and geometry afford could do no justice to the subtle qualities of a beautiful painting. You cannot translate the psychic impressions of a future life into the material words and ideas of this earth plane.

However, when it comes to describing the material and physical as well as mental sensations impressed upon our consciousness at the time of transition, these may well be partially translated

into earthly ideas for the consciousness of the person at the time is still partially earthly and partially psychic or Cosmic.

Now, I have before me a very interesting letter from one of our sisters in Southern California. For the sake of our records and to aid us in our research work, this sister has sent to me a very concrete, detailed, impartial and unemotional report of the passing of her mother. I say the letter is unemotional, yet the very determined way in which she attempts to speak impartially and unemotionally of these details reveals between the lines the real emotions that were affecting her. But since her mother understood the real mystic principles of life, and was a long time a student of this work, and since the daughter is also such a good student, there was not that grief and that fear and that terrible depression at the time of this transition that we often find in other cases.

But here is a report of a dear, sweet woman passing over the borderline not quickly, not suddenly, and not unconsciously but slowly, and knowingly, and able to talk and describe all that occurred during the four or five days involved in the process. I do not know when I have had such an excellent account nor heard of a case where the passing was so slow and afforded such an excellent opportunity for the analysis of the entire process.

The mother was elderly and had suffered through a gradual breakdown and wearing out of the vital parts of her body, culminating in a gradually sinking of the heart. Because of her age and other conditions, the good mother and her children and friends knew that the transition was inevitable, and all preparations were made with the conscious co-operation of the mother. In fact, the mother had said goodbye to all of them and had given a cheerful farewell greeting to each of them several days before she actually passed out of consciousness. During the process, however, there were a number of important impressions and sensations, which the mother carefully analyzed and described to those present and it is these things that I wish to speak about.

First of all, the mother had the distinct impression that her real self or, in other words, her conscious self was being drawn or pushed out of her body. In addition to this distinct sensation that a separation of self and body was taking place, there was the sensation that this separation was taking place in spasms or periods of pulsations much like the labor pains associated with childbirth. These pulsations or spasms were not painful but were sensed as a sort of compression or contraction of the physical body. They were often far apart and very often the mother called upon the daughters standing around the bed to support her back or to put her into a more comfortable position during these strange spasms

in order that the self might more easily separate from the body.

When the spasms first started, the mother told those standing around her that "they have come for me and I am so happy to go." It was then that she said her farewells to those who were with her. She spoke of the necessity of having certain adornments or requisites placed upon the psychic self, and asked her dear ones to wait until this matter had been attended to by the unknown ones to whom she referred as "they." What these adornments were which were placed upon her head and her feet her relatives could not learn. She complained several times throughout the days that it was hard for her to help separate the self from the physical body and at her request, her children assisted in various ways.

Finally, the mother announced that she saw a doorway before her, and that the door was locked. She seemed to realize that some sort of a path lead to this door and that she was to go toward it. The word "door" was used by her as probably the best term to describe a closed entrance of some kind. Here is where the difficulty enters in attempting to translate psychic impressions into earthly ideas. She announced that the "doorway" was opening just a little and that she was getting closer to it. It was at this moment that her children expected her to breathe the last breath, and close her eyes. A little later in the day she announced that the "doorway" was now open much wider, and that she was at last free. She tried to describe what she meant by being free and enthusiastically explained her happiness and said that the sensation of the self being free from the physical body was so beautiful that it made her extremely happy.

All of the spasms or strains upon the body had ceased and the mother was resting quietly yet perfectly conscious and even when the children thought that she was so subjective or psychic in her condition that she could not hear them whispering in the corner of the bedroom, she made instant comments, which showed that she heard every word they whispered, everything in a perfectly rational and normal way. She described seeing other persons, especially her own mother, and she commented that she regretted that she was unable to describe all that she saw. When the children asked if there was anything further they could do to help her, she said that the only thing they could do was to help one other who was in need and that there was nothing they could do for her, and she mentioned the name of one who was actually in need of some help at that time.

Finally, as the last hours approached, she told her children that she had actually passed out of her physical body that night before and it had given her great freedom, great peace, and the ability to sense conditions both here on the

earth plane and beyond. She discussed the plans being made by the undertaker for her funeral, and made a number of suggestions. She wanted to know about the flowers that would be selected and gave many important instructions which clearly proved that she was perfectly rational and keenly aware of everything that was taking place around her in a physical and earthly sense as well as in a psychic sense. She made disposition of her own possessions while at the same time commenting on the beautiful flowers and beautiful expanses of scenery which she could see psychically and which she was enjoying to the utmost.

She finally approached the great door through which she could see into an enormous space that was beyond description, and when the last moment did come, four days after the process had started, she simply closed her eyes and took two deep breaths and was silent. It was on a Saturday evening that she explained that she had become absolutely free of the physical body and that the open door was now before her, yet it was not until Friday morning that she closed her eyes and ended all conscious existence on this earth plane. During those days her self was unquestionably in that condition known as *earth-bound*, and which was described here in one of our sessions of the Forum some time ago, and which I believe was recorded in one of the issues of the Forum magazine. During this condition, the soul personality and consciousness of the departed one remains in contact with the physical body for the purpose of assisting in consoling and pacifying the sorrowing ones or in doing some other special work that seems to be very necessary.

In this case I believe the mother was deliberately remaining in conscious contact with the body and using the body as a channel for speech in order that she could describe to her children just what was taking place after the separation of the soul from the body. If this is so, it makes this report unique and intensely valuable to all of us.

I think that those of our members who have been devoting much thought and study to the spiritual, mental, physical and psychic conditions surrounding transition will find in this beautiful report many points to meditate upon and many keys to problems which have been heretofore greatly veiled.

"Death, Where Is Thy Sting?"

Here I have another letter from a dearly beloved member in Dallas, Texas, who speaks of the passing of her mother. Her mother was a member of our organization for many years and had become highly attuned and developed in her psychic contact with the spiritual world. When the illness came upon her that seemed to be only a preliminary step to the Great Change she

sought for our help in order that there should be no pain or diseased condition in her body and that she might face the great border line in peace and happiness. Through her own understanding of the principles and with the co-operation of all who loved her, every vestige of illness and suffering was removed from her body and the gradual preparation for transition took place so slowly that she suffered no discomfort at all. A little over a month after she became aware of what was taking place she found herself face to face with the last moment of conscious life on this plane.

She had been confined to her bed for many weeks but she never abandoned her study of the lectures, her discussions of the great principles, nor lost one moment of interest in the magnificence of life and its various phases. Day after day she discussed with her daughter and her grandchildren and others, her work and her studies and her great faith.

The daughter reports that as all of them were around her bed and the nurse and doctor in the room she would smile at all of them sweetly and comment on the great life that lay before her and give thanks to the organization that had helped her to bring a new understanding into the home. She was especially delighted with the fact that her married children and their children would follow on the great path and lay the foundation of a new generation of better beings.

As the last moment approached she sat up in bed and asked the nurse to open the windows wide that the wonderful air and sunlight might bathe her and, then, lying back on the pillow without a quiver, without losing the smile on her lips or the sparkling light in her eyes, she closed them. With a whispered word of farewell she resigned to the change that was taking place, and the soul passed out of her body along the line of the sun beams into the great open spaces.

The daughter says in this letter that "her last days were so happy that her face shone with the wonderful glow of her spirit to such an extent that everyone who saw her commented about it. In accordance with her last desires all of her lectures, lessons, correspondence, and personal papers which she carefully arranged in proper order while she was confined to her bed, are being sent back to headquarters in accordance with the ancient codes and customs. We who remain to carry on the high ideals of our mother wish to develop as she developed under the Rosicrucian guidance and at the close of our lives pass out as peacefully and beautifully as she did."

Truly, we can say that for such persons as these "death hath no sting," and the customary fear of death that fills the beings of so many unenlightened persons is one of the great errors of thought and understanding that must be re-

moved before men and women can hope to attain the highest spiritual life and be ready for the Great Experience.

The Cosmic Garden

Our good brother sitting over here at my left-hand side, as he always does, has suggested that our discussion this morning here in the Forum be concerned with some facts regarding the Cosmic garden of flowers. He made the suggestion several weeks ago and I wondered how many of you knew anything about the Cosmic garden, and so I have casually spoken of it to most of you who come here to these Forum sessions, and I have found that most of you have heard of it, and some of you have not, while a number recall that they have seen a reference to it in some ancient writings.

I think that it is one of the oldest mystical references found in any of our manuscripts relating to something that is just spiritually beautiful and highly symbolical, and we must not think that it is entirely allegorical. The oldest writers of mystical literature, who have contacted the Rosicrucians, speak of this Cosmic garden. I may be mistaken, but I feel that I am quite safe in saying that I have never read of any reference to it in any literature written by those who had not contacted the Rosicrucian organization. My own first contact with it was in connection with a very wonderful interview with one of the Great Masters, during which he told me that he had just come from his garden where he had been admiring the flowers, and at the close of our interview would return again to this garden. My first impression was that he was speaking allegorically, but when at the end of his interview he asked me to wait a moment while he gave me a rose that he greatly admired, and I found in a few moments a rose being wafted through the air toward my hand, I realized that there was more than allegory back of his statements. The fact that the rose kept in beautiful form with unusual fragrance and without the least sign of wilting for over eighteen days, demonstrated to me that it was the product of a distinctly different garden than I had been familiar with. Since then, I have contacted the Master in such a garden, I have seen such a garden hundreds of times, and I have seen flowers from such a garden on more than one occasion.

It is not strange, therefore, that many of our most highly advanced members occasionally contact such a garden or find themselves surrounded by flowers during their periods of Cosmic attunement. Many of these members have written to me casually about being in such a garden, thinking that perhaps their consciousness had projected to some earthly garden somewhere and that the flowers they saw were of an earthly kind and

that, therefore, the incident was not a psychic experience wholly and of no importance. Perhaps we should, therefore, speak of this Cosmic garden in our little writings, lectures, lessons, correspondence, and other matter so that more of our members may be acquainted with this Cosmic garden.

I know that each one of you would like me to say where this garden is located and how it is in manifestation, and why.

Such questions came to me the first time I realized the wonderful beauty of such a creation, and I did ask for such information from one of the Great Masters. As usual, however, his answer was merely a suggestion of the truth, thereby forcing me to comprehend the garden from an inner revelation. He answered me by asking a question, about as follows: "Can you not conceive of the fact that in the Cosmic realm there is the original pattern of every good thing that is manifest upon earth, or that has ever been created in earthly form?" Viewing the matter from this point of view, we should not be surprised to find a replica, or I should say, an original model, of everything good that we have here on earth. The first man and woman were conceived in the consciousness of the Cosmic before replicas or duplicates of them were created on earth. The earth, itself, and all that is on it, and everything that we have around us has had its conception, its pattern, its model, its form, crystalized in the Cosmic consciousness before a replica was projected to this earth and vitalized into earthly existence with the power to reproduce itself in the "image" of the original. Why, then, should we be surprised to know that there is a beautiful garden in the Cosmic where every beautiful flower found here grows in its original form and color as a standard from which all earthly ones are reproduced?

Thousands of our members who have attempted to contact the Cathedral and have not done so in perfect manner, and many thousands more who have succeeded in such contact, have found themselves at times wandering amid flowers in a beautiful garden, and only a few of these ever grasp the idea that this garden was in the Cosmic. They usually thought that they had either broken their attunement with the Cosmic or strayed from it, and had made contact with some beautiful earthly garden.

I cannot tell you how to get into this Cosmic garden if you have never contacted it, except that by holding the desire to reach it and wanting no other contact but a contact with beautiful flowers in the most perfect of all gardens may lead you to it. It is worthwhile trying some time when you have ample opportunity for meditation and concentration. But usually this contact will be made when you least expect it, and when something in the spiritual beauty and perfectness of your contact leads you to the garden where the vibra-

tions are the very highest of any to be found in the Cosmic. Another Great Master told me one time that every flower in this garden had an inner attunement with some soul personality. Whether this is so or not depends upon how you view the matter. I can understand that every soul expression or soul personality in the universe may have a flower in the Cosmic garden whose evolving consciousness or primitive form of consciousness is attuned with it. These Masters with whom I have spoken often referred to their individual flowers in this garden. And there is another spiritual personality that has often mentioned to me his individual flower in the Cosmic garden. Somehow or other, I like to think of having a flower growing there continuously and there is one particular flower that I often see during Cosmic contacts with the garden, and I wonder if our soul personality may not have a garden within each one of us much like the garden referred to in the beautiful poem by one of our Colombes that I will place on the cover of the Forum.

At any rate, I have before me some very beautiful thoughts about the Cosmic garden written by Sister Consentia of Victoria, British Columbia. Her little article is, in fact, a report with her experiences with the Cosmic garden, and I am going to read it to you just as she sent it.

"Shakespeare calls spring 'the sweet of the year'; but in Cosmic Gardens, the 'bewitching goddess, Flora,' weaves her gay cheery colours and distils her sweet perfumes throughout the whole year.

"About a year ago I began to perceive and realize my Cosmic Garden, when a plant, unknown to me, appeared in concentration. It was covered from top to bottom with beautiful mauve blossoms as closely packed together as the blossoms of the Yucca. There were no stems visible and no leaves—only a wealth of blossoms.

"On August thirty-first I saw an imposing house in an extensive lawn with gay flowers at intervals close to the house; also, a bouquet of purple flowers.

"On September second, with the inner ear I heard some one saying: 'Show Mrs. ——— the flowers,' and instantly a very large bowl appeared with the most exquisite pink roses.

"On September ninth I saw purple pansies in a bed, then some hollyhocks, a spray of reddish-brown leaves, and a spray of red and blue fuchsia.

"On March third, a rectangle of ferns and fern-like plants.

"On March eighth, a thrifty green plant growing near a wall.

"On March tenth, a rose-bush with pink roses and green leaves growing over a fence.

"In Cosmic Gardens 'the sweet of the year' lasts always.

Safety of the Lectures

One of our members has just brought up an interesting point that I think we may analyze for a few moments, because it will help all of us to appreciate one of the many ways in which the Cosmic and the Masters are truly helping this organization.

When I suggested to some of the Masters and executives of the Rosicrucian Order in Europe many years ago that I believed it would be necessary for us to carry on a large part of our work by correspondence, because of the very great size of our country and the enormous distances between principal cities and states, I was surprised that no objection was ventured and all seemed to feel that if every letter was properly sealed and identified on its envelopes as being an official private communication it would be very safe and receive the proper protection.

Further questioning on my part revealed the fact that in every country of Europe the mail is looked upon as a very safe matter and that a letter of a private nature is held so to be by every person through whose hands it passes. Since then I have learned, of course, that letters addressed to us or our principal officers here in America, bearing the Rosicrucian seal or imprint, not only come through the mail very safely but with various forms of protection and special consideration not granted to ordinary mail.

For instance, very often large packages of manuscripts or documents come to us from France, Germany, Austria, Switzerland, Egypt, India, or some other country, which in size and general appearance might easily be classified as merchandise. All such packages, whether sealed or otherwise protected, are subject to examination for custom if there is the least suspicion on the part of any official through whose hands the package may go, that there is anything dutiable contained in it. When these important packages, however, are sent to us, bearing the Rosicrucian seals and emblems, the package invariably comes through to us without one of the tapes being cut or any of the sealed edges being opened and the package is marked "Free of duty." Very often underneath this rubber stamp is the signature or initials of some person and occasionally after these initials we find the mark of Rosicrucian membership.

Such packages often pass through five or six postal officials in different countries before reaching our offices here in San Jose. Yet because the foreign officials and the officials right up to the border of our own country regard the Rosicrucian emblems on the package as a guarantee that there is no intent to deceive in regard to customs duties, nor any attempt to evade any of the laws, the

package is passed and okehed by each official and finally reaches us in an unopened condition.

But when we were ready to start our correspondence activities in America hundreds of our Rosicrucian brothers and sisters who were active members in local lodges tried to convince us that the American mails were not as safe and dependable as foreign mails, and that every organization in America depending upon the inviolability of the American mails has suffered in many ways.

An analysis of their contentions based upon business experience proved that the fault did not lie with the American postal system. The American system seemed to be better in every possible way than most of the foreign systems, or at least equal to them. The real fault seemed to lie with the American public. We got in touch with heads of such organizations as were carrying on correspondence instructions and learned of their difficulties. The greatest difficulty they had to contend with was the regularity of delivery and the ultimate delivery of a letter. We were assured that if one hundred letters were mailed at five o'clock in the afternoon of one hundred consecutive days from the same post office to the same addressee in any distant city these letters would not reach the addressee each day at the same time.

It was pointed out that sometimes a letter requires but part of a day to go from New York City to Philadelphia, while at other times a day and a half or two days are necessary for its delivery. It was also pointed out that a letter mailed in New York on Sunday night, addressed to a home in San Francisco, might reach its destination with the afternoon delivery in San Francisco on Friday, but would more than likely reach the addressee on Saturday morning or Saturday afternoon, while in some cases delivery might be made late Thursday evening or the following Monday morning.

Secondly, it was claimed that letters delivered to hotels, apartment houses, rooming houses, boarding houses, and private homes, where a few guest-boarders lived, were often lost or delayed in reaching the addressee through incompetence, indifference, and lack of attention on the part of the person receiving the mail at the place of residence. In other words, the postman might deliver five or six letters to a boarding house or rooming house or private home and these letters might be put aside by the person receiving them and delayed from one to three days in being handed to the proper person.

The post office department's responsibility ends when the letter is delivered to some representative of the address to which the letter is directed. If there is any willful or deliberate attempt to interfere with the proper delivery of mail the post office will use its marvelous system to correct such errors. But in general its responsibilities do not

include the delivery in person to the addressee unless a letter is registered and marked in that manner.

Therefore, we were warned that depending upon the mail would mean that hundreds of our lectures and lessons would fail to reach the proper person and would fall into the hands of a stranger and would become stolen or lost and eventually pass through the hands of persons who should not receive them. We realized, therefore, that if we were going to use the correspondence method at all we would have to depend upon the co-operation of the Cosmic. Knowing that the Masters and the Cosmic would co-operate with us in the work we were doing, for we had been assured of this in many marvelous ways previously, we devised a system that took advantage of the excellent service of our American postal system, while at the same time co-operated with it in every possible way, and left the rest of the problem in the hands of the Masters. All of you know the result of this plan.

Here is a letter, for instance, from Brother H. C. in Washington, D. C., who comments upon the excellency of our correspondence system and states that "There is something uncanny about the regularity of the arrival of the lectures and lessons. They have come on the same day ever since I began the work last January." In other words, for nearly a year this man has received his lectures on the same day of each week with such dependability that it has impressed itself upon him. We know there are hundreds of members who receive, for instance, their lectures every Tuesday morning at the 9:00 o'clock delivery of mail to their homes. They have found in the past four or five years that they could count on this delivery of a letter with such assurance as we count upon the time clock of the Western Union Telegraph Company.

If, for some reason, we delay in sending letters at the usual time or hold back a lecture a few days in order to add some additional matter to it and the lecture does not arrive at their door on Tuesday morning, they telegraph us or write us at once and say their lecture has been delayed. Sometimes they have made a mistake in this regard for occasionally the lecture has been delivered and is in the hands of some member of the family unknown to the addressee and occasionally our members forget that mail is delayed during the holiday season or on special holidays. In some cities or sections of the country mail is not delivered on certain holidays and these days are overlooked by the students.

The important thing is the fact that none of our lectures have become lost or strayed and none of them have fallen into the hands of persons who should not have them.

I suppose that all of you have noticed from time to time advertisements in certain magazines

stating that certain companies have all classes of correspondence courses for sale at cut prices. Usually these are courses of instruction which have gone astray in the mail or have been sold by persons who have completed the course and the company offers a one-hundred-and-fifty-dollar or two-hundred-dollar course in engineering or law or art or other subjects for twenty-five, fifty, or seventy-five dollars. Of course, such courses purchased in this way do not give the buyer any benefits of examinations of his work, correction of his studies, or correspondence with the institute that originally issued the courses, and for this reason a course purchased in this manner is very unsatisfactory to the sincere and serious student. Our members will be interested to know that in a recent canvass made by us we got in touch with some of the largest buyers of correspondence courses and made inquiry as to whether they had any of the AMORC Rosicrucian lessons and lectures in their possession for sale. Each of these reported that they had absolutely nothing but a few copies of our magazine and most of them made the comment that "It is impossible to secure any of the lessons or lectures of AMORC and we have never been able to find any or offer any to a student."

This should make our members realize how well our lessons and lectures have been protected in the past twenty years and should cause each one of our members to appreciate how truly private and confidential the lectures really are. I think, therefore, that the question of the safety of our work is settled and we need not worry in this regard.

Every one of our members must realize that even if an occasional lecture, or several of them for the different grades, were to fall into the hands of a person not entitled to have them, they would be of little value indeed for each lecture is dependent on what has preceded and what follows in the explanations made, and the success of each lecture or lesson depends upon the careful application of all the principles involved. Any one or two lessons of and by themselves would mean little indeed to a stranger.

Foreign Teachings

Here is an interesting incident for all of us to think about for a few minutes. During the last year a number of gentlemen in India, Persia, Egypt, and other lands, have become acquainted with the fact that America is the happy hunting ground for Hindu teachers, psychology lecturers, etc. Not to be outdone these wise and observant gentlemen of foreign lands have originated a number of marvelous occult schools. Talk about miniature golf courses growing up like mushrooms over night, you should look at some of the

literature that comes to us and note how rapidly a lot of mysterious and strange brotherhoods and occult schools have grown in India and other foreign lands recently.

How they get the names of so many American students I do not know, but I surmise that they buy the lists of membership names from other organizations where persons have joined and failed to find what they want and then resigned. Incidentally, I may tell you that nobody can buy names from us. We wouldn't sell one of our members or inquirer's names for ten dollars apiece and we have perhaps a half million of those names on index cards in our files. However, persons who write to various publishers and buy books, or write for free booklets to certain American psychology schools, etc., are sure to have their names sold later on by these firms to other firms, and then comes the new literature.

This new literature from foreign lands tells the story of marvelous schools of ancient origin, teaching the most wonderful of the sciences and great secrets that the Orient has known for ages and why should that development be required and which the western world could not even guess at. They offer these teachings at one dollar a month, or two dollars a month, or five dollars a month. The strange part about it is that not only have many persons sent for these lessons but even some of our own good members who should have more common sense as a Rosicrucian. I ought to chastize each one who did such a thing for being so foolish. If they had written to us first we could have told them some interesting facts about these organizations. We are not so narrow and prejudiced that we would not countenance any other good course that was like ours and nearly as helpful as ours. We are not jealous of other systems or are we anxious to keep our members from getting the utmost of knowledge. But if you could see the sample lessons in my files that have come from these foreign schools you would smile.

They are written or printed so poorly that they are hard to read, the English is very bad and the thoughts in them are nothing more than you would find in the cheap books on the Yogi system and Oriental mantras.

The AMORC has many students living right in Egypt, Persia, India, and other countries from whence these new teachings come. These members of ours will tell you that there is nothing taught in their country that equals the present day Rosicrucian teachings. They write to us and frankly say that after having attended some of the real schools of mystery in their countries and finished the complete course of study they received nothing as practical and of such modern value as is found in the Rosicrucian teachings issued here in America.

Recently a great number of our members have been tempted by an advertisement appearing in one of the occult magazines published here in America. This advertisement claimed to contain a short cut to real initiation and to enable you to accomplish the one great thing in life that you desire the most. The advertisement further said that upon receipt of one dollar the secret of securing this one great desire would be revealed. You wouldn't think that sane and sensible Rosicrucians would be tempted by any such advertisement as that.

I am sorry to say, however, that a score or more members were tempted, and now look at the predicament they are in. Here are two of them in one city who are in such torment over the work they have received from the organization that their whole lives are threatened with disaster and scandal. They found themselves gradually being led into the most disgusting sex teachings with an element of danger and threat of exposure if they did not keep on with the work. These members are frightened to even speak of the horrible thing they have gotten into and are frightened to resign because of the threat that such an act will lead to scandalous exposure. How easy and how simple to walk into such a trap and how hard to get out of it.

Other members have received a strangely worded letter on brown paper telling them that they have been selected as a very special person to be in a class of one hundred highly selected adepts to receive some marvelous knowledge from a new school of western occultism in Florida. I know why you smile. We have seen enough of those brown letters come back to us, to easily prove that several thousand must have been mailed and yet every one says that only one hundred persons are to receive this unusual offer. The offer sounds nice because it is filled with compliments. It states that this new school would not think of charging regular dues like others do—meaning the AMORC—but operates exclusively on a voluntary donation basis. That sounds pretty. It sounds as though you might be able to send them a half dollar as a donation and get a ten dollar lesson in return, and they think that persons will think that way and they will fool the ones who think they might fool them. But when you get the application blank from this organization you find them telling you that “the regular donation is ten dollars for initiation and two dollars for monthly dues.” The only difference between their “voluntary donation” and the dues you pay our organization lies in the word “voluntary.” We simply state that you *should* pay two dollars a month and they tell you that you *may* pay it. If you miss your voluntary donation for one month you are out of grace just as though it was no donation at all but a regu-

lar definite amount to be paid, like regular dues. This organization in Florida has several of our ex-members connected with it, or at least they were when it started, and in one of their pieces of lectures we read some extracts word for word identical with our Rosicrucian rituals and teachings. You can judge, therefore, how original and new their teachings must be and what wonderful connections they must have in order to get such original teachings as that. Surely a few words to the wise in this regard will be sufficient.

If you know that something is good, join it and get the utmost out of it and give it the utmost support. But if you don't know this for sure it is better to write to some of us and find out. Do not take chances with organizations that operate from post office box numbers and conceal the real names of their officers. The two women and many others in other cities who are so upset at the present time because they joined this strange organization in Chicago and now find themselves in a scandalous position should have known better than to have joined an organization that had nothing more than a box number for an address and conceal the real officers names under pen names of one word.

Someday somebody will start an order called “The Strange and Mysterious Association of Donkeys.” The head officer of it will assume the mysterious name of “Spark Plug.” Each member will be given the significant title of “Google,” and the high degree of “Barney” will be conferred on those who become advanced in the secret art of mulishness. There are thousands of persons in the United States who ought to join such an order and feel right at home. But I hope that none of our members will be tempted to lay aside the “horse-sense” and adopt the sense of a mule. Now let us talk of something more serious.

The Soul's Evolution

I have one letter that I want to read to you on this occasion and discuss with you. It is from a brother living in Arizona, and he asks this question: “If the spotless soul, an extension of God, resides in our material body, why should such a perfect immortal entity need further development through incarnation in a gross material body?”

I think this question has been asked thousands of times, and I had hoped that what I wrote in the book, “Mansions of the Soul,” would partly answer such questions. In the first place, let me point out the fact that such a question challenges the wisdom of having a part of God's consciousness resident in a physical body here on earth. The question assumes that God's consciousness, either extended here in segments on this earth plane or otherwise, did not need any evolution or

any material contact, or earthly experiences. In answer to these assumptions all I can say is that the fact of the matter is that each of us has a portion of God's consciousness resident within us here on this earth plane, and the fact is established and does not have to be proved. In other words, the soul is here, and is in a physical body, and is in contact with material trials and tribulations, and is imprisoned in a grossly material body, and is passing through some form of evolution. Starting with these positive facts, we can no longer challenge the wisdom of such a procedure or such a scheme of things. It is just as though someone was to tell us that a young woman of means and surrounded with every comfort, living in a cool and enjoyable part of California in the summer time, suddenly took a journey and went to Luxor, Egypt, or the Sudan, and pitched a tent on the hot desert, and planned to spend half of the summer in that terrific heat, deprived of all conveniences and necessary accommodations, and ready to be punished by the abnormal conditions surrounding her. It would be foolish for us to sit here and argue as to whether such a young woman *would* go to Luxor and camp in this fashion, or whether there was any plan that could make her go, or any urge that could force her to go, or any Cosmic scheme that would entice her to go, for we would be face to face with the fact that she *did* go and *was* there. Our only consideration would be of why she was there or what benefit she was deriving from being there.

It may seem to us perfectly illogical that God should have extended or divided His consciousness into segments and placed them in temporary physical bodies here on the earth plane, and thus deprive these segments of His consciousness, of the broad, limitless, immortal, Cosmic contacts that are possible. We may look upon it as something that *we* would not have done had we been the creators of the universe. But despite the fact that we cannot conceive that such a thing would be, the fact of the matter is that it *is* so, and here we are, all of us, living segments of the consciousness of God, and we are here only through God's plans, God's permission, and God's support. Therefore, there must be a reason, and a very good reason for this peculiar state of consciousness of God. The only logical answer to the question is that there is a purpose for the consciousness of God, or for the soul segments, to be incarnated, and for experiences here on earth. That purpose must be beneficent, for it cannot be otherwise and be consistent with what we know of God and God's ideals. If, therefore, there is a beneficent purpose back of our individual incarnations or back of the individual soul's segments living here on earth and having experiences of a material nature, it must be for the purpose of improving, benefiting, evolving,

and developing some faculties or powers of the soul and consciousness.

As I have said over and over in various writings, and as is stated in our lectures, this beneficent purpose back of our incarnations cannot depend upon a single incarnation or a single birth here on earth, for such fruition in the case of children who are born and pass on at an early age, or those who live only a few years. If living on the earth and in contact with material experiences is to benefit us in some way, it must be a benefit that will serve a purpose connected with the evolution, growth, and development of man. It cannot be that God needs, requires, or wants such experience, for experience with material problems on the material earth would serve no purpose with God, and would not be required.

You see that in arguing this matter, we go around and around in a circle and arrive nowhere, except to come to the conclusion that there is a purpose back of our incarnations and that this purpose has to do with our own individual development, progress, and evolution toward spiritual mastership, and mastership of the very conditions which constitute our experiences.

A musician does not study music except for the purpose of mastering music. A man does not go out and study the minerals and the problems of mining, or mining engineering, except for the purpose of mastering something in that line. No loving father would have sad, grievous, dangerous, perplexing, trying problems, unless the result of these experiences would be to fortify him and strengthen him in his ability to eventually master similar conditions somewhere at some time. There would be no purpose in our becoming masterful through experience here on earth and becoming trained in the best way to avoid the pitfalls of earthly life and take advantage of the Cosmic laws, which enable us to control conditions in this earthly life if, after a few years of experience or a slight degree of development along such lines, we were to be transferred to a heavenly, spiritual life, where such experiences would never be useful and serve no purpose.

No matter how we look at it, we cannot do otherwise than come to the conclusion that since we are here, and that since God has placed some of His consciousness in grossly physical bodies to suffer and endure, to conquer and win, that these experiences and the lessons learned through them are to serve some future purpose associated with a similar form of life here on earth. This warrants us in believing, therefore, that not a single incarnation, but many of them, will gradually prepare us for mastership here in this very life, and that, therefore, we will have more than one incarnation on earth and more than one classroom of lessons and demonstrations in the art of self-mastership and mastership of the material world.

The Secret of Psychic Development

This brings me to a point that I have been trying to work out for some months. It really constitutes a problem. I have been trying to figure out how I could explain to each one of you one interesting principle in connection with the spiritual and psychic development. I remained in my sanctum one night till a very late hour trying to draft or word a complete and understandable explanation of this principle and after writing many pages and tearing them up and trying it again, I finally found, long after midnight, that I was getting nowhere in my attempt, and that I had produced nothing that had not already been explained in earlier lectures in the various grades. Still this problem faces me and I am going to make an explanation now that I believe is as understandable as I can put it in words of the English language or any language. The problem really is to convey the thought from my mind to your mind and to do it in a way that will leave no room for doubt or misunderstanding.

What I want to make plain to you is this: That just as what we read, and hear, and see, and comprehend in a mental way constantly adds to our mental development, so in the same manner do certain things that we read or hear, or sense tend to develop the spiritual part of ourselves. Now, you will notice that I am making a distinction between the mental development going on within us and the continuing of spiritual or psychic development. Of course there is the purely physical development of our body constantly going on also. The food we eat, and what we drink, and exercise, sleep, breathing exercises, and various other things, including the climate, the color in the sunlight, the warmth or heat of conditions around us, coldness, and many other magnetic and subtle conditions of which we know very little, have their effect upon our physical development and some persons are far more susceptible to the peculiar conditions around them than others, and that is why we find that some people must take a sea voyage, others go to mountains, and others to valleys or dry or moist places in order that their physical bodies may develop properly.

There are some persons who cannot continue in good health if they work near or live close to electric power houses or places where there are strong magnetic or electric currents, and there are others who cannot live where there are certain odors which many of us would not even recognize or detect. I am not going to elaborate upon the many conditions or things which can affect our physical nature and body. When it comes to the mental development, we find that here there are even many more subtle or invisible and unnoticed conditions and elements which greatly affect the mental make-up and mental development of hu-

man beings. Most of the time we are absolutely unconscious of how our mental development is progressing and what is affecting it most of all.

Since the popular development of the science of psycho-analysis, we have learned through these specialists how greatly each one of us has been affected mentally and indirectly physically by thoughts and impressions, ideas and mental elements that we hardly realized in a truly objective way. Sometimes, we are surrounded by persons who have a strong fear complex or who are of a depressive or pessimistic nature, and their viewpoints and expressions, although seemingly unimportant to us, gradually affect our own mental development and leave a condition that we do not know exists until some expert discovers it and shows that it has been affecting us for some time. When it comes to the spiritual or psychic development within us, there are even many more subtle and intangible elements which greatly affect this inner development and make it difficult for us to discover what these things are.

Now I want to call your attention to one or two very self-evident facts which you may have never given sufficient thought. The only way in which we can judge of our physical development and physical condition is by physical standards. We can only judge of the health and condition of the physical body by physical symptoms and physical indications. In other words, we have to judge the body by material standards and tests. We must use the scales to determine the weight of the body, we must use the sense of touch to determine the pulse beat, and we have to use chemical processes to analyze the blood and other serums in the body, and we find that we have to place ourselves in the materialistic or physical frame of mind in order to judge of our physical developments. Spiritual and mental standards will not reveal to us the condition of the physical body. When it comes to testing the mental development within us, we have to lay aside the material, physical standards and use a new set of standards and a new set of principles.

The mental development can be tested and understood only through mental tests. The man with the strongest physical body may have the weaker mental development, and we very often find that a person who is unusually developed in a mental sense has neglected his physical body and from a purely physical test he would be below par and this would be no judge of his mental standard at all. If all this is true regarding the mind and body of man or the brain and body of man, it is certainly more true of the spiritual and psychic part of man. We cannot possibly judge of the spiritual or psychic development going on within us from a purely physical point of view.

It seems to me that this matter should have been well understood by all of our members in

the lower grades but it has been overlooked by them, and I think it should be emphasized more prominently in the earliest grades of our work. The spiritual and psychic development going on within us is aroused and fed, and nourished by certain experiences and certain knowledge that creates certain beliefs and convictions in our consciousness and much of this can occur without us being wholly unaware of it. Take the man, for instance, who finds that he has an interest in ancient history and proceeds to buy or read many books dealing with ancient history. He discovers, perhaps, as he reads, that he has an increasing interest in such a subject and will go out of his way to get a new book or to find one in the library any day or night so long as it promises to reveal some more facts to him regarding the lives of ancient people or their activities. He may do this for a year or several years without telling anyone about it or without thinking that he is doing anything else than enjoying and indulging in something that gives him a great deal of satisfaction. Perhaps a few years after he has read everything available and analyzed it, and read other books commenting on ancient history, etc., one of his friends in talking with him about history or some professor of history in some university in discussing ancient history with him will discover that this man who has been reading so many books on ancient history has developed an unusual knowledge and unusual comprehension of ancient history, and then it will be revealed that this man who has been doing so much reading merely for the sake of pleasure or to pass interesting hours away has been developing himself into an authority and a well trained specialist in the subject of ancient history. Perhaps in discussing ancient history with the professor of the university, the man, himself, will be surprised to find how many thousands of facts he has stored away in his mind and how quickly they come to hand when he wants to repeat them or refer to them. And this man who has been merely reading for the sake of pleasure discovers that he has been developing his mind into a specialist and that he has a special method of development that he did not know he was building up. Many men in indulging in their hobbies with radio, or photography, or chemistry, or perhaps carpentry, or mechanical things do not realize that they are gradually building up a certain degree of mental development pertaining to that subject.

Now this same thing is true in regard to spiritual and psychic development. When we take even the ordinary book containing an interesting story such as Bulwer Lytton's book called "The Strange Story" or one like Marie Corelli's "Life Everlasting" and read it through carefully, we may think that we are mentally acquiring some interesting facts and that otherwise we are simply enjoying a fascinating story that gives us some

food for thought. We do not know or stop to realize that as we are reading, there will be certain words or phrases, or certain ideas which the mind will grasp upon and transfer to the inner consciousness as food for the spiritual or psychic self and this transfer occurs so unconsciously, or rather in such a manner as to make it unconscious to us, and the development of the spiritual self proceeds so gradually that we do not know it is going on.

Now the lectures of our work are prepared carefully so that the student of them will benefit in three ways. First, through the instructions regarding the care and development of his physical body, the prevention of disease, the prevention of violation of natural laws that would bring disorder or inharmony in the physical body, etc.; second, the building up of the mental knowledge and standards of the brain and the intellect so that he will become more familiar and more acquainted with the important truths of life; and third, so that he will be feeding spiritual and psychic food to the spiritual and psychic part of himself and awakening and nourishing and fostering that development without any special effort or without any delay.

One of our students, therefore, in reading through one of our lectures is carrying on a triple form of development. It is easy for him to test the physical development that takes place if he relieves a physical condition that is wrong or improves his health, it is easily noticeable. He will not know, however, to what complete degree he has gradually improved his physical body until he makes some definite physical tests. In this same way he is conscious to a small degree that he is developing the mental part of himself and is quite satisfied with the knowledge that he has added some more facts to his storehouse of wisdom, and that some of these are practical and useful in every day life, and others are just inspiring and beautiful. But he will never know just how completely he has developed the mental and intellectual part of himself until he applies some mental or intellectual tests. This may come about through his acquaintanceship with some very learned and well informed professor of metaphysics or psychology, and in discussion with this person he will realize that he has acquired almost as much knowledge as this other man who has spent many years in study. Or, he may find himself called upon some day to give a lecture or to teach a class or to write some magazine articles, or perhaps write a book, and then he will be surprised at the vast amount of knowledge he has gradually built up in his mind and consciousness through the lectures and lessons he has had. Until such a time comes for a very definite test of what he has mentally acquired, he cannot be sure of what mental benefit the lectures have been.

We constantly read in our correspondence from members where something of this kind has occurred or where a member has spent an evening reviewing his life before he joined the Order, and reviewing it in the light of conditions since he joined the Order and discovering what a great change has taken place in his thinking and in his other activities as a result of the mental development that has come to him through the lectures. Then they write letters to us and say that they are surprised and astonished, and only wish they had started in to study such lectures many years ago while younger in years and while the mind was filled with less false information. When it comes to the spiritual and psychic development that is going on within our members, we are face to face with a problem. It is only when the members test this inner development with spiritual or psychic tests or standards that they really discover how much development has actually taken place. The true psychic or spiritual development of a person cannot be tested by experiments just made for the purpose of seeing only what has occurred for such tests are never sincere and never actually bring the psychic or spiritual development to the front. The psychic or spiritual part of ourselves is not inclined to exert itself and use any of its highly developed powers in any insincere or half-hearted test that might be made. It does not like to be frivolously tested merely for the sake of a test any more than anyone of us would like to have someone come in and say to us that they are going to give us a mental test and ask us a lot of mental questions or mental problems. Such a test would not actually reveal what we knew any more than these mental tests that appear in the daily newspapers which ask us a lot of questions about ancient history, mathematics, modern history, geography, etc. We might not be able to answer one-tenth of these questions and yet that would not prove that we were mentally undeveloped.

The only time that the true psychic and spiritual powers within us give a perfect manifestation and a reliable demonstration is when there is some real and actual need for them to manifest themselves. This may come about through some great desire in an emergency to reach some distant person who is suffering or who has been injured or it may come about through our desire to save the mind and soul of some person who is in distress, or it may come about through our desire to commune with God in a sincere and most sacred manner or it may come about in many ways that are absolutely necessary and highly desirable. In such a case we have a reliable indication of some of the development going on within us. But it cannot tell us about all of the development that has taken place.

Each phase of our psychic and spiritual development requires its own channel of expression

at the right time, and in the right manner to reveal itself. I think that this should be made plain to all of our members, and they should realize, therefore, that they cannot judge the spiritual and psychic part of our lectures and lessons by looking at them from the purely mental point of view any more than they can judge the mental part of them by examining the physical part of them. We all know also that even though a member ceases to study the lectures for a few weeks or months that the psychic and spiritual development started will continue, but it soon needs more nourishment, more help, and if the student does not continue his reading and his study, he soon stops his spiritual and psychic development and it stands still. On the other hand, he who studies books or lectures that deal with the mental explanation of psychological or metaphysical principles and do not contain any carefully hidden and properly worded thoughts for the spiritual and psychic development, will find himself building up his intellect with a mass of facts that may make him a brilliant student of theories and philosophy without giving him any real psychic or spiritual development at all. It is in this important factor that the carefully prepared and subtly devised system of the Rosicrucian work is superior to every one of the other schools of philosophical or metaphysical study. I can say this just as freely and frankly as anyone of you who have discovered it can say it, for I am not paying myself a compliment or taking any credit to myself in a way that would be void of modesty. I did not invent the Rosicrucian system and I did not discover it by accident, and I am not the founder of the Rosicrucian Order, or the one who prepared the original outline of all of the lectures and graded lessons. I have simply added to them and carefully worded them in accordance with a rule and system that has been established for centuries, and I do not take to myself any credit when I say that the present Rosicrucian system of instruction is the most superior one in the world.

Now I think I have given you something to think about, and I am going to see that this appears in the Forum also, for I want all of the members throughout our organization to have this knowledge. Think over these pages and you will soon realize that this explains why you are not always conscious of the development that is taking place within and why the lectures are graded the way they are, and how it is that as you reach each higher grade, you suddenly discover that you are able to do things that you had found difficult to do in the earlier grades. You will also realize that there is a great amount of stored up psychic and spiritual power within you that is ready and in reserve for any real application when the proper time comes, or the need for it presents itself, and this is your great protection,

your great blessing, and the thing that you have wanted ever since you became interested in this work. It behooves you, therefore, to keep on with your studies and keep on with your work, and experiments so that you keep this inner psychic and spiritual development progressing without interruption until at a certain point in your development in the higher grades you find yourself ready for the great revelation and the hour of regeneration.

As Above So Below

Let me speak a few minutes on this interesting subject that is referred to by so many public lecturers and writers who use the words so glibly and often prove to others that they have no true or real understanding of what they are talking about. Most of them don't know what there really is above or what there is below, and they do not know what the word above means or what place is indicated by the word below. One eminent scientist said one time that the whole universe was duplicated in miniature on the point of a needle and that by taking the microcosmos and enlarging on what he saw on the point of a needle he could reproduce a replica of the universe.

Most of our members have probably heard of the word macrocosmos and microcosmos, or macrocosmos and microcosmos. In other words, these terms refer to the great Cosmic universe and the small Cosmic universe. The small one is the microcosmos that can be seen only through a microscope, and the macrocosmos is the great world that we can study only partially through the telescope.

The Rosicrucians and mystics of all ages have claimed that the smallest cell of living matter is a replica or duplicate of the great cell called the universe. Our teachings say that in the smallest composition of matter we have the same universal laws operating as we find throughout the great universe.

Now one of our good Brothers living in East Orange, New Jersey, who is a member of our National Rosicrucian Research Bureau, has written a brief description of the wonderful similarity between the microcosmos and the macrocosmos. I am going to read this comparison of the similarities here to all of you and ask the secretary to be sure it gets into the Forum so that our members will have a copy to carefully study and analyze. It shows how marvelous is the Supreme Intellect and Intelligence that created this universe and maintained such uniformity in all of the great as well as small actions, reactions, movements, and principles of this wonderful world.

Similarity Between Macrocosmos and Microcosmos

Matter consists of molecules, atoms, electrons and protons, (positive electrons).

Creation consists of galaxies, universes, suns and planets.

A congregation of electrons and a proton is called an atom.

A congregation of planets and a sun is called a universe.

A congregation of atoms is called a molecule.

A congregation of universes is called a galaxy.

Every atom consists of a central positive charge called a proton, around which revolves one or more negative charges called electrons.

Every universe consists of a central positive body called a sun, around which revolves one or more negative bodies called planets.

Since the electrons revolve around the protons, they are kept in proper relation to each other by their velocity of rotation developing sufficient centrifugal force to just balance the cohesion attraction of the proton.

Since the planets revolve around the sun, they are kept in proper relation to each other by their velocity of rotation developing sufficient centrifugal force to just balance the gravitational attraction of the sun.

The positive body, or sun, is the source of heat, light, etc.

The positive charge, or protons, is the source of radio activity, etc.

From all of the above, is it not reasonable to conclude that, in the same manner as a congregation of molecules constitute physical matter, a congregation of galaxies constitutes super-matter, so gigantic in dimensions as to be, apart from deductive reasoning, entirely incomprehensible to the finite mind of man.

Some Beautiful Thoughts

I want to read, before this session of our Forum this morning, a very beautiful letter that requires little comment. You know how all of us will stop in whatever we are doing to take a momentary glance at a beautiful bouquet of flowers, or a pretty picture, or listen to a wonderful piece of music. Let me detract your attention from practical things for a moment to take right out of the Cosmic some beautiful thoughts and transplant them into your consciousness so that they will be like a merry song of cheer and hope for many days to come. These beautiful thoughts came from the Cosmic to one of our dear sisters, an elderly woman who has lived much alone and who is at the present time in a point very distant from us here and quite isolated. Her entire letter was filled not only with beautiful thoughts but with a certain air of snappy

cheerfulness, hope, and wit, that was pleasing indeed. But she included with her letter a sort of greetings to all of the other brothers and sisters throughout this great country of ours and I am sure that all would like to hear these thoughts that were certainly born in the Cosmic, given to her as a bouquet of beautiful flowers and then passed on by her to each of you.

Here is what she says as a sort of message to all of our members who are helping in this great work:

"Beloved Brothers and Sisters of the Rose Cross, right here is an opportunity for you to expand your 'hone chests.' A stone arch across a stream in a town here in the East bears this inscription: 'God sifted the grain of many nations that He might bring perfect seed into the wilderness.' Behold now, the wilderness transformed into a colossal garden of beauty, riches beyond compare in all the flowers of nature and in souls of men and women, so beautiful, noble and God-like that it holds one's breath to contemplate them. That perfect seed, in full bloom, planted by the hand of God, through His chosen ones; tilled to a fine quality. Glory to the Cosmic soul of the universe that could through his human attributes build up Eden. Why cross deep water and danger zones for the finding of that which lies under your feet in this new but old continent.

"Build on the rocks and sands of long tested nations centuries now forgotten. Explore here in our America! We need you for our spring flowers in the new garden of God. Now my beautiful Sisters and Brothers smile with me and let silence reign for I would trek with you if I could to the end of the earth seeking for what? God, who may well smile upon our foolish wisdom."

We Mean What We Say

I have here a letter that presents a situation that at first glance seems rather amusing, but upon further consideration reveals itself as a very serious thing, indeed. You know that a few months ago we discussed some of the ethics of the popular fads and foibles of so-called higher thought that are not included in our teachings and not even permissible. I referred most especially to the modern tendency toward dabbling in new revelations regarding sex principles, with the resulting books and piece of literature dealing with sex regeneration and sex ideas, and sex everything else until it has become nauseating.

I stated to you here in the Forum that nowhere in our teachings or in our books or principles, did we deal with the subject of sex in even a physiological sense, let alone in a so-called spiritual, or ethical, or psychic sense. It has been

upon this rock of sex principles that many organizations have floundered, and you and I know of many popular movements in this country which claim to deal with spiritual and psychic principles but which eventually fell into disgrace and disrepute through indulgence in discussions that were unfit for mixed audiences or the printed word. I pointed out in my talk to you that sex had nothing to do with spiritual development and that the Cosmic knows no such distinction as male and female, and that the statements made by some popular movements in regard to sex matters were absolutely absurd, ridiculous, and disgusting. The Rosicrucians have never dealt with this subject and they have carefully expunged any possible reference to such matters from any matter ever submitted to them for consideration and have never allowed a word of such thoughts to appear in a single lesson, lecture, or book.

Here, recently, some man who was unacquainted with the real principles and teachings of our organization attempted to bring the sex principles into one of our groups for discussion. It was immediately reported to us and we notified the members of the group not to allow such matters to enter into their discussions or consideration on a penalty of suspending the group. For some peculiar reason, a few of the new members in this group persisted in wanting to know more about these matters, thinking that they had some real relationship to spiritual development. We finally sent a representative into that group to clear the atmosphere and to disband the group, if it was found necessary. We are ready at any time to disband a group of any number of members or withdraw the charter of any lodge that does not comply with the high ideals of our organization. This representative has not yet made a complete report to us, but I have just received a letter from one person in that group who explains to us why our warnings and advices were not carefully regarded.

She says: "Now that the atmosphere has been cleared, I wonder that we could ever have allowed ourselves to become so confused by the personal advice of an individual when the teachings coming from headquarters were so clear. But our minds were confused by the thought that everything coming to us, even personal letters, the books, lectures and teachings, must have a dual meaning which was of more importance than the meaning on the surface. I know that you can easily imagine the state of confusion in which many of us were carrying on our work."

Other letters coming to us contain the explanation that the individual who introduced these undesirable discussions claimed that what we protested against was meant for persons who were not thoroughly initiated into the Order, or not thoroughly acquainted with the higher lectures, etc., etc. Such tommyrot actually deceived a few

persons who had belonged to other organizations previously where a dual system of ethics or morals and principles were maintained so that those in the outer circle never knew what was going on in the inner circle.

Now there is no such duality of teachings, and duality of expression, or duality of ethics and principles, in our organization. What we say in regard to our ethics and principles we mean. Whatever is written or stated in any lecture, lesson, book or letter is to be taken at its surface and face value, and there is no ulterior, hidden, mystic, secret, private, veiled, secondary meaning anywhere in these lectures, lessons or books. Nor, is there an inner circle that is practicing a code of ethics or living a life that is either contrary to or opposite to the code and principles given to the outer circle. There are no highly evolved individuals such as "bishops," divine leaders, "chelas of the great Masters," world representatives, or leaders who are privileged to lead a private or public life different from that established and maintained for every member of the Rosicrucian Brotherhood.

There is not a single practice, experiment, test of the laws, or principle contained in any of our teachings, either in written form or unwritten form, that cannot be performed before the public or in a family group with wife, husband, mother, father, child, and daughter present to participate in them. From the highest officer to the lowest one in this organization every principle and statement is absolutely binding without exception, modification, evasion, or individual interpretation. Anyone telling any of our members that there is a different interpretation to what we say or write, or that there are exceptions of extenuating circumstances or divine privileges, or spiritual indulgences, is positively misleading our members, and I hope that all of you assembled here, carrying on the work of the various departments and in touch with every high member and new member, will see that this point is emphasized. There may be hundreds of others who believe like this good woman believed, and yet who cannot understand why there should be such dual standards. Promulgate the idea at once that in everything that is written in lectures, lessons, or books, or said in personal letters or conversations, is meant just as we say them, for we mean what we say.

Helping the Unfortunate

I want to bring before your attention at this time a very interesting matter which will point out the way for many of our members to help in the great work of redeeming many thousands of unfortunate persons.

Many forms of organized help of national scope are aiding in saving the lives of those who are suffering from such diseases as tuberculosis,

but little has been done to save those who are possibly more unfortunate; namely, those who have become addicted to the use of drugs. I am happy to say that a group of persons here in California have organized a national movement to help drug addicts and at the same time prevent the further distribution and use of so-called "dope." It is a typical Rosicrucian plan and should have the support of every Rosicrucian. We are members of the Rosy Cross organization throughout the world and especially of the Rosy Cross fraternity here in North America, and now we have this new organization to be known as the White Cross Society.

This new Society has already enlisted the endorsement and support of many of the most eminent physicians, clergymen, and scientists of the west, and on the advisory council of this new society there will be found such eminent persons as the Governor of the State of California, the president of Leland Stanford University, Mrs. Wallace Reid (whose husband was well-known in the moving picture circles and whose life was sacrificed because of the drug evil), Senator Hiram Johnson, Fremont Older, publisher of the San Francisco Call, and many other well-known citizens including Dr. Chew, the Chinese editor of a Chinese newspaper, in San Francisco.

I, personally, have pledged my support to the White Cross Society, as have all of the principal officers here at headquarters, and in speaking on behalf of thousands of our advanced members I have said that every true Rosicrucian in North America would be glad to give his moral support in promoting the purposes of this White Cross Society. The Society aims to have more stringent rules relating to the entrance of dope into America, the use of it in medicinal purposes and the distribution and sale of it illegally. I presume that many of you remember what was said in one of these Forum meetings some time ago in regard to a person who became a drug addict through the use of medicine prescribed by a physician who believed that that was the only way to ease the suffering and agony of a patient. A very large percentage of persons who eventually become pitiful addicts to drugs started on this path through the innocent taking of remedies either prescribed by a thoughtless physician or through the purchase of patent medicines or commercial remedies purchased at drug stores.

The plans of the Society further call for the establishment of hospitals and clinics for the free treatment and paid treatment of patients who are suffering from this habit and already the first of such hospitals, supported by the Legislature, has been established and contains eighty-five beds.

If any of our members want to promote this good work in their locality they should immediately write and offer their services as a local representative. At least our members should

write and get the literature issued by this White Cross Society, which is intensely interesting and very helpful with its many suggestions. All letters pertaining to this matter should be sent to Mrs. A. D. Harris, Executive Secretary, The White Cross Society, 580 Market Street, San Francisco, California. In your letter tell the Secretary that you are a member of "AMORC, Rosicrucian Brotherhood" and that you want some literature and will be glad to help in the activities of the Society in your district. Here is an excellent work for our members to promote in a whole-hearted way.

Alchemy Again

I suppose that most of our members have heard the criticisms often made about the ancient alchemists and mystics who were considered to have been not only self-deluded, foolish chasers after a pot of gold at the end of the rainbow, but who were considered to have believed that they could find an elixir of life and all that sort of thing. As soon as one of us speaks to a modern, material scientist and says anything about the Rosicrucians or the ancient alchemists, we have to accept the insults that are immediately cast at us and hear ourselves described as being descendants of a lot of impractical workers in theoretical sciences.

These critics always point out the fact that the Rosicrucians and alchemists were seeking for something that they were not sure was in existence and seeking for it according to some peculiar law or system of their own invention. However that may be, the fact remains that the ancient alchemists made many valuable discoveries and many valuable contributions to the present day sciences. In the field of chemistry, especially, we can easily prove what influence the alchemists had by the fact that nearly all of the present day chemical elements have symbols which are alchemical or Hermetic symbols given to them by the old alchemists who discovered them.

Now these old alchemists had studied the laws of chemistry and the laws of nature long before they had the chemicals themselves to study and according to their laws they could figure out on paper just how many chemical elements there should be and what they would be like if they were ever actually found. This sort of reasoning was looked upon by the materialistic scientist as foolish, for the materialists would say, "How can you study the nature of a thing and describe it before it has even been discovered or even seen?" Yet that is precisely what the alchemists did. They knew that according to the various rates of vibrations there would be certain elements or minerals or chemicals produced by nature in harmony with the different rates of vibrations and they continued their experiments

until they found these elements. The materialistic scientist waited until he found the element and then tore it to pieces and analyzed it to try and find out what it was and what place or point in the scheme of things it belonged.

That the alchemists were right is proved by the fact that they discovered many elements unknown to the materialistic scientist and used them in various ways long before the scientists knew anything about them. But in addition to this the scientists have had to adopt similar methods in recent years in order to make further discoveries. Now we have the announcement by science that the last unknown element has been found by a new process. Please note that in such a statement there are two foolish words. They are the words "unknown" and "new." The scientist had discovered element No. 85 and he thinks that this is the last of the unknown elements and he thinks he has discovered it by a new process. Some day science will discover as many elements as the alchemists already know about, then they will come to realize that the foolish Hermetic philosophers and Rosicrucians of the Middle Ages were really far in advance of their times in knowledge along these lines.

Astrology

Let us sit back in our chairs now and relax and be prepared for an interesting little talk on another subject. Perhaps before I am through I will have all of you talking because I am going to touch upon a subject that is one which we read about, talk about, and hear about every day in the year. The subject is astrology.

I think that if we had all of the letters that have asked about this subject put together in one pile we would have a monument. First the letters come from those who are not members, saying that they would like to take up membership in our organization if we would only teach them how to be good astrologers. Then come some letters from those who are not anxious to be members at all but who say that they would like us to make a horoscope for them and that inclosed is a five dollar bill or a check for ten dollars and often much more, which we promptly return to them. Then there are the letters from the members in the second, third, or fourth grade, who write to us and say they have been members for six months or two years and have not yet had any instructions in astrology and want to know what is wrong. Then we have the other class of letters from persons who say, "I attended a group or public meeting of another so-called Rosicrucian organization and they were having free astrology classes and selling books on astrology as part of the Rosicrucian work. Why do you ignore this subject?" And so it goes.

Now the truth of the matter is that if we wanted to build a new big building here at headquarters and raise the money in some other way than taking it out of our reserve funds or allowing the members to donate to it without canvassing them for it, the quickest way for us to raise it would be for us to announce that we were going into the astrology business. If other organizations are making lots of money out of astrology we could make more than any of them for a number of very good reasons.

In the first place, I could claim to have some of the finest manuscripts and private instructions and lessons on astrology that have ever come to this country. A certain man came from England in the year 1902 or 1903 whose father before him had been the royal astrologer—not astronomer—and who had an international reputation as the most highly trained and evolved astrologer the world knew in that century. This son who came to America was a man past middle age and he too had not only inherited all of his father's rare manuscripts and books but his father's unusual knowledge and had added to that knowledge, and I think he was the most competent astrological genius I have ever met and I have known most of them in my lifetime.

With this man's manuscripts and with the personal instruction I had under him for many years I think that we could present astrology and horoscopes in the most fascinating way one could imagine.

In the second place, I was assistant editor for an astrological magazine for a long time and assisted with other astrological propositions twenty-five or thirty years ago. Our library here contains some of the rarest books on astrology including the original books of Sibley. With our own printing plant, our own art department, our research department, and others to help us, and with the service of four or five astrological experts we could undoubtedly enter into the horoscope business like a factory and make more money out of it in one month than other organizations make out of it in a year.

We do not do this, however, because such wholesale work would be partly bunkum. Now I do not mean to attack the science of astrology, or art of astrology, or profession of astrology, or whatever you may wish to call it, nor do I mean to say that such fine characters as Mr. White of the Leo staff in England or many others here in America of a more or less private life are insincere or unworthy in their work. But I do say that when you go into the horoscope business on a large scale and to make money out of it, it has to be 75% bunkum or you cannot do anything with it and pay for the time that you have put into it. A real honest-to-goodness horoscope that would be worthy of any consideration at all

would cost the average person one hundred dollars if he was going to pay honestly for a learned man's actual time put into it. If a learned person, well advanced in the real principles of astrology, and well advanced in psychology, English, human nature, and many other subjects, does not make the horoscope, it is going to be a piece of trash. To make a real horoscope the maker has to know more than how to read an astrological almanac and draw a horoscope on a piece of paper. That is the kind that is made in tents along the board walks at the sea shore or in the middle of the exhibition grounds.

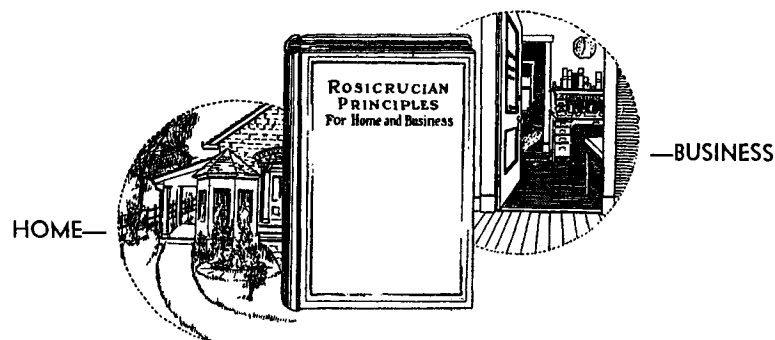
A horoscope that is not studied and analyzed for at least on hundred or two hundred hours isn't worthy of the paper it is written on. How, then, can a man who is educated and trained and qualified to hold a very high position in an educational institution, or a scientist, afford to sit down and make a horoscope requiring three hundred to five hundred hours to complete and sell it for five dollars? If you can answer that question you can solve a problem that has confronted every sincere worker in astrology. Of course, I am talking about a real horoscope, not a "character reading" or a "character analysis" or anything of that kind.

I can take the average person that I meet and by asking him his birthday, mentally figure out where the sun, moon and principal planets were at the hour and minute of his birth without looking into a single book. I know approximately where Saturn, Jupiter, Neptune, Sun, Venus, and Mars were in the different years of the past half century, and with these positions quickly located in my mind I can close my eyes and give you a fairly good character reading from any person's birthdate. But that is *not* a horoscope.

Those who are not familiar with the planets and who have to delve into almanacs to get these planetary positions for the various days of the different months in each year spend two or three hours making a map and writing out what they call a character reading.

There are many books on the market that will give you just as good a character reading as that by giving you a description of the person born with the sun in various signs and with the moon in various polarities. If this sort of character reading interests you we would suggest that you buy a copy of a very fine book called "Stars of Destiny," by Katherine Taylor Craig, published by E. P. Dutton & Co. of New York, and which sells for approximately \$2.50. If this book is too highly priced you will find others for one dollar and if you will search a little further you will find some on the book stands for twenty-five cents that will tell you the general character of persons born at certain times of the year. This, however, does not constitute the true art of astrology.

YOUR DAILY WORLD



Have You a Solution For The Problems That Arise?

IN a material sense your daily world is dual. One portion of your daily life is devoted to your home, family and friends, the other to your business, to the field of endeavor, to the part you personally play in the great scheme of life. Daily, even hourly, there are problems that arise of paramount importance. Upon the proper solution of them depends perhaps not only your own happiness, but the *happiness* and *welfare* of those dependent upon you. You have oft times felt the need of such advice as could be immediately applied to the problems at hand, advice which would give you practical, working tools to correct conditions of your environment whether it be *home*, or *office*.

The book "Rosicrucian Principles for the Home and Business" deals exhaustively with the prevention of ill health, the curing of many of the common ailments, and the attainment of *peace* and *happiness*, as well as the building up of the affairs of life that deal with financial conditions. The book is filled with hundreds of practical points, dealing especially with the problems of the average business man and the person employed in business. It points out the wrong and right way for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Look at some of these chapter headings. You will note that they take into consideration those things which we all face daily in our lives.

The Truth About Affirmations.	Seeking Employment.
The Cosmic and You.	Impressing Others.
Mental Alchemy.	An Unusual Help in Need.
Commanding Cosmic Help.	The Law of Compensation.
Securing Money.	Attracting Patronage.
The Attainment of Wealth.	The Round Table.

"Rosicrucian Principles for the Home and Business" is not theoretical, but strictly practical, and is in its third edition having had a wide circulation and a universal endorsement not only among members of the Organization who have voluntarily stated that they have greatly improved their lives, by the application of its suggestions, but among thousands of persons outside of the Organization. It has also been endorsed by business organizations and business authorities. The book is of standard size, well printed, bound in silk cloth, and stamped in gold. Price, postage prepaid, \$2 25.

THE ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

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U. S. A.



The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

SCIENCE AND LEARNING



The noblest employment of the mind of man, is
the study of the works of his Creator.

To him whom the science of nature delighteth,
every object bringeth a proof of God; every thing
that proveth it, giveth cause of adoration.

His mind is lifted up to heaven every moment; his
life is one continued act of devotion.

Piety to thy God, and benevolence to thy fellow
creatures, are they not thy great duties? What shall
teach thee the one, like the study of His works?
What shall inform thee of the other, like under-
standing thy dependencies?

Excerpt—"Unto Thee I Grant"—

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
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FOR MEMBERS ONLY

Greetings!



As I write these few words of greetings for the next issue of the Forum there is still echoing through the halls and offices of the Administration building and auditorium the music, the kind words, the applause, and laughter of the happy convention week. Around us everywhere we sense the intense vibrations of members who were here and who spent so many hours in loving communion with us.

By the time this next issue of the Forum is mailed to you I will be in foreign lands, but I shall be in touch with most of you through the Cathedral periods and other contacts which I make nightly in order to assist in the work of personal help. Therefore, I know that many of you will contact me under strange circumstances and in strange environments, and while you are reading these pages I will be thinking of you and gathering information for future magazine articles and comments in these pages.

May peace and happiness abide with all of you and may the benefits of our discussions of the principles of the work and the problems of life be of benefit to you.

Fraternally,

H. SPENCER LEWIS.

Some Questions Answered

Let us take up a number of important questions that have been asked within the past week or two and dispose of them in a manner that will be helpful to all of our members.

The first one is an old one but still ever new and always important. I have a letter here from a Sister who says, "The members of my family and myself are constantly being annoyed by the statement of one or two persons in this city who have reported to our friends and acquaintances that we belong to an organization that teaches black magic. This report is based upon the claim that the inverted triangle is a symbol of the blackest kind of ancient magic and because we use the inverted triangle as part of our emblem we are all dealing with black magic. What can I say to disprove this claim?"

I would like to say to this Sister and to many others that the first thing to do is to try and locate the person who started such a foolish claim and ask him to tell you just what an "inverted triangle" is. We have looked through every kind

of scientific text book on geometry and even in books dealing with the triangles that are used in the navy for locating its naval bases and naval operations and we cannot find that the triangle has any definite position. The dictionary says that a triangle is an inclosure having three side or angles, and it doesn't say which way any one of the points should be posited. If we search throughout the whole of history we will find in art and architecture the triangle used in every conceivable position. Naturally, the triangle looks most balanced when one of the points is directly upward or directly downward. There are many uses of the triangle with one of its points going directly toward either side. If we turn to ecclesiastical architecture in the building of ancient temples, cathedrals, shrines, mosques and churches of the Christian religion, or any other, we will find the triangle is freely used and used in every conceivable position. If we turn to the ancient synagogues and temples of the Jewish religion and of the early Christians we find the triangle used in many positions, but mostly with one of its points either upward or downward. We can trace no law for the belief that a triangle is only properly placed when one of its points is directly upward. Whoever conceived the idea that a triangle is only a proper triangle and a respectable member of civilization when it has one of its points directly upward like the pyramid must have been narrow minded and exceedingly illiterate in regard to the laws of art and architecture.

The phrase, therefore, an "inverted triangle" means nothing more than would the phrase, an "inverted circle". Will someone please tell me what an inverted circle is, or what an inverted square is, or what an inverted oblong is, or any other similar geometrical design?

The next question to ask such a person is, who associated the triangle with black magic? Nowhere in all the books of ancient black magic practices that we have in our library do we find the triangle used as a symbol of black magic. In some of the symbols we can trace a faint outline of a triangle in the form of a design as purely incidental, but in many of these the triangle has one of its points directly downward and in another directly upward and some have one of the points toward either side.

As for the triangle in the manner in which we used it with one of the points downward to represent the spiritual plane, this is purely a Rosicru-

cian use of the triangle to make plain a certain principle. It is used the same as the square is used to represent a cube or a solid thing of great strength or the circle is used to represent a completed perfect thing. Since we do not have any black magic in our teachings and do not deal with the subject, what reason would we have for adopting a black magic symbol?

The Jewish symbol that is seen over the doorways to all of the principal synagogues of the world and which is considered to be King Solomon's great mystical seal is composed of the interlaced triangles having two distinctly separate triangles, one with the point downward and one with the point upward. Would anyone dare to say that the Jews in their beautiful, mystical religion practiced black magic? People who make statements of this kind are incapable of finding any sincere and real error in our work or anything which can be justly criticized and they have to resort to such lame and inconsequential criticism as this. Therefore, they are wilful in their desire to try and misrepresent or injure the organization and for that reason one wastes one's time in trying to correct their beliefs. However, it is true that inquirers may be misled by such statements and for that reason we have to explain away something that would otherwise deserve no consideration on our part.

Another question pertains to a different point of our work. This good Brother wants to know why we say that the Rosicrucian organization is not a religious organization when to him it has become his religion.

We must stop and remember what the word religion means and from what it comes. The word originally had little or nothing to do with sacred theological principles, but with universal knowledge that was considered valuable because of its divine origin. Religion was therefore a system of sacred knowledge or knowledge that was sacred to the individual because of its value and importance and because it represented universal truth. The word religion has a slightly different meaning today, however, and certainly a religious organization is generally considered to be something entirely different from the Rosicrucian Brotherhood.

We may make almost any system of thought our personal religion, if we wish to. I frequently talk with a man who is so fanatically devoted to the subject of diet and so consistently and persistently follows his beliefs in regard to diet, and also studies and analyzes the writings and beliefs of other dieticians, that one is really correct in saying that this man makes dietetics his religion.

I know another man, on the other hand, who makes literature his religion, for he truly worships at the shrine of every great writer of the past and every unusual literary genius of the

present age. But because a man makes diet his religion you could hardly call the science of dietetics a religious science. Because the AMORC teaches such truths as one can form into a religion or one can follow as a religion does not make the Rosicrucian Fraternity a religious fraternity. I know that some have argued that because we have religious principles in our teachings we are really like a church. I find, however, that the curriculum of some of the big universities includes the teaching of certain religious principles or principles of theology, but I certainly would not be correct in calling the University of California a church. Only recently a number of clergymen representing different denominations throughout the country have protested that most of the universities are non-religious and are heathen, and I know that these clergymen would be shocked if anyone dared to tell them that these universities were really churches or religious organizations because they taught some principles of religion. In the first place, the religious principles that we teach are not introduced as religion but as truths and it is not our fault that some people have taken these truths and turned them into doctrines and therefore made a religion out of these doctrines. There are many of our truths which some people might turn into fundamental doctrines for their church creeds and thereby turn some of Rosicrucianism into a modern religion, but nevertheless that would not make our organization a religious movement.

In the second place, how can you call our organization a religious movement when it includes persons of every religion who are still following their individual religions? A religious movement can only be a thing of that kind when it attempts to make all of its members agree to and follow some religious creed. We have Mohammedans, Buddhists, Roman Catholics, Protestants of every denomination, Christian Scientists, Quakers, Moravians, and I do not know how many other classifications in our organization, all following our work sincerely and devotedly and yet following their individual religious convictions and associations with devotion. How can you make a religious movement out of men and women who are Jews and Gentiles in a devoted sense and who are adhering to their Jewish and Christian religion without abandoning it? If someone will answer this sort of questions for you they may be able to tell you how the Rosicrucian Fraternity can be called a religion or a religious movement.

And this reminds me of another question that has been asked: namely, what is the shortest, most definite answer to give to the question, "What or who are the Rosicrucians?" I think the very shortest and most explanatory answer is this: "The Rosicrucians are a fraternity of men and

women organized as a fraternal society conducting various courses of study, non-sectarian and scientific, dealing with all phases of life and operating as fraternal lodges or fraternal schools." If a shorter answer than this is desired one can briefly and adequately describe the organization by saying, "The Rosicrucian organization is a fraternal society like any other fraternal society but conducting a school of scientific study and open to men and women of every religious denomination."

The emphasis should always be on the fact that the organization is a fraternal society, not necessarily a secret society, and that it operates on the lodge system that is so popular throughout the world. The second emphasis should be upon the fact that in addition to the fraternal side of the organization there is the additional side in the form of a school with definite courses of study. When the organization is explained in this way it is far more satisfactory than trying to tell about it with long-winded and complex descriptions.

Another question asked is in regard to the form of government of the organization. When the explanation is made that it is an autocratic form of government a great many persons are inclined to look upon it as undesirable because they do not understand what real autocracy is. I have heard some people who are supposed to be well educated and well informed make the statement that "we are living in a country of democracy and should not have any form of autocracy." Such persons forget that democracy is perfectly satisfactory and truly acceptable as a governing system in times of peace or passivity or inactivity, but that the moment a nation or group of people prepare to do something really constructive and evolutionary the democratic form or system of government is immediately abandoned and something of authenticity is adopted. There must be a leader and must be certain standard rules and laws and there must be a definite and imperative system to follow. The moment our American Government entered into the World War we ceased to be a democratic government and became autocratic. Dictators of various kinds were appointed and we were told even how much sugar we could put in our coffee and how much coal we could burn and how much electricity we could use and many other things. Until peace was established or all danger was passed autocracy reigned and even here recently in our period of business depression, the people of America looked to the President of the United States to autocratically do something to change conditions and the President has exerted almost autocratic power in some of the things he has attempted to do to change conditions.

There can be a kind, loving autocracy and there can be a tyrannical form. The Rosicrucian Order

uses the gentle system of autocracy and even in addition to this it does receive and accept suggestions and recommendations from the membership at large which it considers in all of its rulings and decisions. We permit the members at large to have a voice in many of our affairs for we consider the membership to be an integral part of the organization and no organization that is catering to the desires and the ambitions of its members can afford to ignore their petitions and their recommendations. A king who would give no ear to the wishes and desires of his subjects would soon find himself minus a throne and of the position of king. The fact that the Rosicrucian organization has existed for so many years and has the hearty support of so many thousands of members in all lands proves that it must give what the members desire and do it in an agreeable manner.

A great many letters have come to us recently wanting to know when our members can secure copies of the complete book dealing with the subject of Lemuria. The recent story about Lemuria that was published in our Rosicrucian Digest a few months ago has brought us thousands of letters from book stores and from individuals who say that the subject is of intense interest and that they would like to know when a book dealing thoroughly with the subject will be published. The magazine article stated that the Oriental Syndicate might publish such a book. I am happy to say that we have secured from the Oriental Syndicate all of the manuscripts and records dealing with this subject and a writer has been busy compiling these into a book for us and this book is now off the press and in circulation. The most surprising facts are contained in this book, explaining how some of the descendants of Lemuria are still living in the west and how California is a part of the ancient continent of Lemuria. This explains why so many weird things occur in California and why such wonderful relics have been found and why there are so many ruins of ancient temples, grottos, and caves. The American public, especially, will be astonished by the revelations contained in this book and we are happy to be able to add it to our Rosicrucian Library.

The publication of this book is just another example of the system we have adopted of publishing books in accordance with the desire of our members. Not one has been published without strong recommendation and without even its title and nature being suggested by our members.

At the convention just recently concluded in San Jose, and which was the largest ever held by this organization in any part of the world, the many hundreds of delegates and members assembled voted upon this subject of books and passed a resolution endorsing the books that we have issued and praising their nature, the economical prices put upon them, and the manner in which

they have been distributed to libraries and readers who wanted them. The resolution also recommended that we continue to publish such books as our members suggest. This resolution was absolutely unanimous without a single dissenting vote, although at the time the resolution was being voted upon, I stood upon the platform and urged anyone in the convention who had an objection regarding the issuance or sale of such books to express himself or herself and let us have such an objection go upon record. We hope, therefore, that our members will like this new book and that it will help them to understand how the various races of man today came to be descendants of the first race on earth that was born upon and occupied the continent of Lemuria.

Cycles of Life

Since the book dealing with "Self Mastery and Fate with the Cycles of Life" has been in circulation, we have received a great many letters commenting upon the data given in that book and expressing appreciation of the value of the application of those cycles to many phases of human endeavor.

Naturally, a great many who saw this book and the system for the first time were in doubt as to its efficiency in all phases of life, and some even thought that the whole system was merely a mystical theory that might apply to some generalities but not to specific matters.

I am very happy to know that hundreds of the skeptics started in to tear the system apart while others challenged the system by attempting to apply it to very specific and unimportant details of life. However, I am also pleased in the fact that most of these skeptics were taught a very excellent lesson for they found that the system of cycles applied in every instance with credit to itself and most of these skeptics were honest enough to write to us and tell us how surprised they were, and how glad they were to admit that the system worked in unexpected cases.

Some eminent statisticians started in to analyze the various business depressions that have come to America during the past hundred years and found that the cycle of seven years applied very definitely and some of their findings have been published in newspapers and I think that during the past six weeks there have been more articles appearing in newspapers showing a cycle of seven years to the business depressions of America than have ever been published before. In fact, from reports sent to us by newspaper clipping bureaus, it appears that articles dealing with the depression movement in America have never contained a reference to cycles of a definite period and definite nature until after the book was published. Incidentally, let me say that that book has had

several editions and that many thousands of copies have been sent to business men and others engaged in preparing statistics covering the important phases of human activities.

Just today, I received a letter from one of our Brothers who was here in attendance at the convention, and who is connected with a life insurance company. He expended considerable time and labor in testing our cycles with the life insurance company statistics. He found, for instance, after going over ten or twelve years of records, that persons are more apt to buy life insurance during their seventh and second periods of life each year, and least apt to buy insurance during the fifth and first periods. This is highly significant, for you will recall that the seventh period is the last period of each year, and is the period in which depression, illness, discontent, and other uncomfortable ideas about life are apt to come to the mind of each individual, whereas the first period is always filled with a sunny hopefulness and a great deal of optimism and certainly few of us think seriously about life insurance in such a period.

In examining the statistics of lapses of policies, he found that the third and seventh periods of each year of the life of individuals are the ones in which more thrift and care of the policy was shown and during which the lapses are the lowest.

In examining death claims covering a period of twelve years he found that applications received during the third period of each year are most apt to be beneficial to the widow while the man who applies during the second period of his yearly cycle is most beneficial to the insurance company. In other words, those who take out policies during the third period of their yearly cycle are apt to pass through transition much sooner than those who take out the insurance during the second period of their yearly cycles because these persons live longer and pay more money into the insurance company, and are, therefore, more beneficial to the company.

These are just a few of the figures prepared by this Brother in Dayton, Ohio, and they indicate that the cycles of our early lives with their significant periods are important enough for every individual to carefully study and analyze in connection with all important matters.

Sleep

Some of our members have appreciated what we discussed about sleep and which appeared in the "Forum" magazine. A great many have written to ask us to say a little more about sleep and how to sleep.

Now I know that there are a great many who suffer from insomnia and who find it difficult to

sleep until early in the morning. I know that any help we can give these persons will be greatly appreciated, but I also realize that such help is difficult to give in mere words of advice or instruction. In most cases, they need metaphysical help and treatment of some kind, and if such persons will write to our Welfare Department and ask for help in this regard, we will do all that we can. Insomnia, however, can be avoided in most cases. In the first place, sleep is a matter of habit. I know of men who have worked on the newspaper at night and slept during the day, who found after being transferred to a daytime shift, that they could not sleep at night until they made many weeks of difficult trial, and forced themselves to adopt a new habit of sleeping.

If we become accustomed to going to sleep at eleven o'clock every night, we will find ourselves becoming sleepy at that hour no matter where we may be, and the habit of awakening at a certain time becomes firmly fixed also. Most of us who carry on psychic experimental work around two o'clock in the morning find ourselves awakening from any kind of a sleep in any location we may be within two or three minutes of two o'clock, morning after morning, without any alarm or any signal of any kind.

You probably realize also that if one goes to sleep at night with the determination of arising at 5:30, or 4:30, or 6:00 o'clock, or whatever it may be, one will awaken at that time whether the alarm rings or not. The more serious and important the necessity for awakening at a special moment, the more surely will the subjective mind awaken us. Many who have set the alarm clock for the purpose of being awakened at an especially early hour have found themselves awake just a moment or two before the alarm rings.

Insomnia, on the other hand, or sleeplessness may be caused not only from habits of a mental nature but from food that is eaten, or from a mental attitude. There are also other conditions to be taken into consideration. The position of the bed and the position of the body in relation to the earth is an important matter that is seldom taken into consideration. People who find it difficult to go to sleep at night and who only go to sleep early in the morning from sheer exhaustion will find that if they turn their bed around in the room to a different position, there will be more likelihood of sleep. Some people can sleep very well with the body lying in an east and west direction, while others can sleep well only when the body is lying in a north and south direction. The effect here is in having one's body placed so that the earth currents of magnetism flow either easterly or westerly through the body or in a direction that is soothing to the magnetic

flow in the body itself. Many who find that they are fairly sleepy and comfortable with the body lying in the northerly and southerly direction find that they will improve this condition by having the head toward the north or the head toward the south. Those who find that an easterly direction is comfortable may find it better by reversing the position and having the head in the east instead of the west. In other words, there are two positions for each direction of the currents that pass through your body from north to south, or south to north, or from east to west, or west to east. Try this and see the important effect it has not only upon your sleep but on your health, and upon your psychic experiments.

Then there is the question of the bed itself or that upon which you are lying. If you can manage to sleep without a pillow, you will be 75 per cent better off than those who sleep with pillows. At least a low pillow is better than a high one. The natural position for anyone to assume in going to sleep is on a medium soft mattress, perfectly flat, and without a pillow. Mattresses or other forms of bedding in which the body sinks deeply into it creates an unnecessary warmth around the part of the body that is deeply embedded in the bedding and prevents proper breathing of the pores and a proper amount of regeneration in the body.

The windows should be opened as widely as possible, summer and winter. It is far better to take all of the fancy curtains, draperies, and other things away from the window and permit the window to be open wide even in foggy weather than try and preserve the decorations of the room and injure the health. If the weather is particularly cold outside, and a fully opened window is apt to make the room very cold, it is better to use more covers on the bed than it is to close the window. You can keep your body warm and still breathe cold air, and that is the essential thing.

Remember that coffee and strong drinks, even strong tea, taken into the system after sunset are very apt to interfere with proper sleeping. Remember also that if you attempt to go to bed with a stomach full of food, you will prevent the right degree of sleep from coming over you, because the blood and nerve energy will be employed very actively in digesting the food that is in the stomach, and in the intestines. It is not necessary to have the stomach absolutely empty, although that should be no interference with sleeping. If you are one of those peculiar persons who think they feel a gnawing sensation in the abdomen when the stomach is empty of food, eat a little soda cracker or something of this kind before going to sleep and don't forget your glass of very cold water. Avoid eating anything that ferments,

such as cheese. Gases will form that will constantly awaken you or keep you from sleeping. If you eat any cheese sandwiches or any form of cheese late in the evening, be sure to go and take a long walk for ten or fifteen minutes before retiring. Standing at the window and taking deep breathing exercises for ten minutes before going to bed will also help to produce sleep. Wash the face with cold water by dashing the water on to the face and using water that has been cooled a little with ice if it is warm weather. Do this just before retiring and it will be refreshing, indeed, and help to produce sleep. Cold water applied to the wrists for a while to reduce the temperature in the arms will help also.

Feet that are tired from walking or standing often prevent one from going to sleep even when one is unconscious that the cause is from tired feet. We have overlooked this matter very seriously in this country, while in Europe one notices that every bedroom in every hotel or boarding house is furnished with a small foot pan for the washing of the feet before retiring. It is an ancient custom and an excellent one. If warm water is used and then followed by cold water applied to the feet, it will do much to help one in having a comfortable night. The taking of any forms of drugs or even the mild effects of aspirin are not good. I do not mean to imply there is anything dangerous in the use of aspirin, for I do not believe there is, but it is a bad habit to start because if once your sleep becomes a habit dependent upon the use of aspirin, you will find that unless you use it, you will not sleep, and it is foolish to become accustomed to a crutch of this kind.

Perfect relaxation is necessary for perfect sleep. You should place yourself upon the bed and possum-like assume that you are in an unconscious state and just flop as though you were playing a part on the stage and had to imitate a person who had been shot or hurt and who had fallen lifeless. In other words, be sure that there is no tenseness in any of your muscles or even in your thoughts. Some have argued that sleeping on the left side leaves a great deal of weight lying on top of the heart. That is all nonsense. Only a small part of the heart is more to the left than to the right and the weight inside the body is so distributed that there is no more of it lying against the heart when lying on the right side than when lying on the left side. If there are two persons sleeping in the same bed, the faces of the sleepers should be turned outwardly so that they do not breathe toward each other. No bed should be so placed that one of the sleepers is forced to spend part of the night breathing against a wall.

Instead of making your bedroom a show place with fancy furniture and fancy draperies and a pretty arrangement of all the many things in the room, make your bedroom a place to sleep in by eliminating as many things that will catch dust as is possible and having as few rugs on the floor as possible and having the woodwork oiled and well dusted, and the windows as widely opened as it is possible to have them. Have only such furniture as will stand the effects of weather should any moisture, mist, or fog come in the windows, and keep the room aired well during the day with some sunshine entering it if possible, and be sure to air every part of the bed daily and have the room cool at night when you are ready to retire. If the shades or shutters are drawn in the afternoon to keep the afternoon and late sun from entering the room, it will cool sufficiently to be proper for sleeping, but when night comes, the shades and shutters should be opened and the windows also.

I hope that I have covered the principal points in regard to the matter of sleeping and that these will help those who are suffering from insomnia, or who are wakeful at different periods of the night.

Burdened Souls

I have here a peculiar request today touching upon a very old and ancient belief that probably came down through the ages from the first analytical beliefs of primitive man. One of our members relates an experience that has aroused her interest in this ancient idea and she asks us some questions about it. Briefly, she says that very recently she came in contact with a man in a business way whose aura of personal radiations depressed her very deeply each time she came near him and, in fact, when she handled certain things he had handled there was the most depressing, devitalizing effect upon her that one could imagine, and she felt herself becoming ill through several contacts with this man in a single day. After this illness continued for several days she was surprised to find that the man had suddenly passed through transition and that, in fact, he had been on the verge of transition for a number of days, although still more or less active and not ill in bed. She says that the moment the man passed through transition her own condition changed, although they were widely separated at the time and were not personally acquainted or in any way associated. She says that her review of the matter brought to her attention the fact that there used to be a very popular belief that some persons had what was called "a burdened soul," and that such persons devitalized others. She wants to know what we think about this.

I find that among many races there is such a popular belief and according to this belief, certain individuals just before transition begin to lose their vitality and come under some Cosmic spell preparatory to the great change that is going to take place. In fact, the belief states that hours and days before transition the invisible forces of the universe begin to withdraw from the body of the person who is to pass away and that the soul becomes burdened with the responsibility of getting itself ready to leave the body. The breaking down processes that started in the body at this time are radiated into space and affect those who come in contact with them and many around them become ill and often suffer with the same physical complaints that are created in the body of the person who is to pass through transition.

Looking at the matter broadly we would say that the person whose transition is about to occur is at the end of his time and is being prepared by the Cosmic for the carrying out of the Cosmic intentions. This means that whether a person is ill or well there is a definite time for their transition and when this time approaches the Cosmic begins to draw certain of the universal forces from the body and this produces a chemical and magnetic change also.

Now we know nothing positively about all this except in a speculative or theoretical way. We all know that transition is inevitable and that none of us can live eternally in one physical body. Some systems of personal teaching may attempt to persuade you that this is not the truth and that there is a secret, private way by which you can live forever in the same body and said secret way includes the use of certain drugs or methods which are offered to you for a certain price, but so far we have never found any such system working to 100 per cent efficiency. Now if transition is inevitable and a person considers himself perfectly well and healthy and avoiding the dangers of accidents, what is to happen then, that will bring about transition? And what will the Cosmic do when the day for transition arrives?

It cannot withdraw the breath from the body and take the life away from the body suddenly without some physical, chemical change taking place or without some functional disturbance. Are we to believe, then, that a person who is perfectly well and healthy and who is not injured by any accident will begin to weaken in an unconscious manner and still go about his daily activities while life is being gradually withdrawn? This is what the ancient belief about burdened souls tells us and it is a question that can be answered only in a speculative way. Certainly, I know nothing definite one way or the other and although I have seen perfectly well and healthy persons go to sleep suddenly in their chairs where

they were seated, or where they have been lying in a restful position, I have no way of knowing what preliminary change may have been taking place in their bodies if any changes were taking place at all.

It is true, however, that many persons who are close to transition have a very strange and depressing effect upon those who are around them and I have just recently talked with a number of nurses about this point in order to get some information for today's discussion and these nurses assured me that even in cases where the doctors in the hospitals and everyone else felt hopeful of the recovery of the patient the nurses suddenly felt that some change was taking place because of the depressing vibrations from the patient even when the patient himself was trying to be cheerful and had no idea of what was taking place. They say that they become accustomed to this effect and know that it is an unmistakable sign that transition is inevitable. They say that very often the effect is so strong upon them and upon visitors that it requires many days absence from the hospital to overcome the effect and if they are in the hospital through the whole period, the condition does not leave them until the patient passes through transition.

After all, this helps us to realize how closely all of us are attuned. With each one of us having the same soul essence within our bodies and with each one of us breathing in and taking in the same vital essence, and each one living in the same magnetic field of universal consciousness we are not isolated bodies or beings but a world-wide group and each one of us is connected with others by an invisible and almost intangible something of which we can become conscious at times, especially if one of us is out of harmony with it. Certainly, the subject opens the doors to a wide discussion and I would be glad to have all of you think over this matter and some time in the near future we will take up the point again and comment upon it and perhaps some of those who read the Forum will write and tell us of their experiences or their view-point.

Protecting the Organization

I have here in my hands a letter that came to me today from one of our Brothers in the east who read a comment in a newspaper that was highly critical of the teachings of the Rosicrucians. Fortunately he sent me the clipping and I want to say that whoever wrote it knows as much about the Rosicrucians as I do about the people who live on Mars, and that happens to be absolutely nothing. The man was writing on various religious sects or cults as he called them and just casually referred to the Rosicrucians in a man-

ner which indicated to us that he did not even open a dictionary to see what the word Rosicrucian meant. But he was like the man who said that, "Even if it was good I wouldn't like it." With such an attitude he went on to say all the imaginary things about the Rosicrucians that you can think of. However, the point is that our good Brother who read this criticism wrote a letter at once to the publisher of the newspaper complaining about such a reference being made to the Rosicrucian Order. The Brother's letter was one of enthusiastic endorsement of the Rosicrucians and he expressed properly his indignation.

Now, I would like to say that sometimes mistakes are made in writing such letters. In the first place let us always keep in mind that if we consider the source of a criticism the sting will usually be eliminated. When a person who is absolutely ignorant of the Rosicrucian organization makes some statements of condemnation about it you will know at once that he is not trying to serve any constructive purpose or correct anything that is wrong or help anyone in the dark, for if he knows nothing about the organization he cannot help anyone. To write to such a person and criticize him for his comments is useless and often may antagonize him. If you can write a kind letter and call his attention in a kindly manner to the errors he has made, well and good. To write a letter to the publisher, however, is another matter. Such a letter should not be critical. Our members should not make the same mistake that the writer about the Rosicrucians made. Since you do not know how the article came to be published and do not know whether the editor saw it or not you should not let your indignation carry you too far in your criticism.

Always look in the special Sunday feature articles of the newspapers and see if they are syndicated articles. They are prepared in New York or Chicago and sent to various newspapers in matrix form and the editors of these papers publish these articles on a Sunday without being able to change a line or word in the whole page. Now all of the Sunday magazine feature articles appear in eight or ten Sunday papers at the same time. If you see such an article in a Sunday paper in Oklahoma you should not write to the editor of an Oklahoma newspaper and blame him for having prepared such an article. He didn't prepare it and he does not know the man who did prepare it. It was sent to him along with hundreds of other feature articles all ready in page form to put in the paper. He takes the syndicate's word that the article was prepared by the man whose name appeared at the top. Most of these syndicated articles have a little line at the bottom stating who owns the copyright that will reveal to us what syndicate issued the article and it is to them

you should protest if you feel you must protest at all.

When, however, a news item appears in your local paper in among the local news items and you know it was written by some local person and sent to your local paper for local printing and that article is unfair to Rosicrucianism or any other subject or proposition or movement anywhere in the world or to any individual, it is your duty to write your protest, if you have any, and let the editor of the paper know that an error has been made. But do it kindly. Make your letter constructive by pointing out not only the error that was made but the truth of the matter. Show the editor what should have been said or what could have been said and why. In such cases have your letter typewritten, make it brief and on one side of the sheet of paper. Use your business stationery, if you have any business, to show your responsibility. Sign your name and address to it but if you do not wish the editor to use your name tell him to use only your initials and he will respect your request. Do not write anonymous letters and do not write letters containing even the slightest insinuation of anger or uncultured criticism. Remember, you are a Rosicrucian student and you must uphold the dignity of the traditions of the Order. If you resent something that has been said about your beloved fraternity show by the wording of your letter that no one can resent what you are saying.

If anything really serious is ever said regarding the Rosicrucians send us the clipping and mark plainly on the clipping what paper it was from and the date it was published. We want every member to help us in protecting the good name of the organization but we want this defense work to be constructive as well and we want it done in a dignified manner. Pass this word along to all of our members and see that it appears in the Forum magazine so that all may understand. In the next few years we must continue to raise the standard of the Rosicrucians higher and higher until everyone comes to realize that regardless of what old encyclopedias may say and regardless of the opinion of those who do not know, the fact of the matter is that the Rosicrucians are dignified and cultured people and make this manifest in everything they say and do.

About Healing

Here is a very interesting question that has been presented to us for our discussion and for any comments that I wish to make. The question is this: "What do we mean when we say that nature does the healing?"

Before we begin any discussion of this matter, I would like to express the Rosicrucian point of

view and I trust that this will get into the Forum magazine and be of value to many of our members.

Perhaps we are a little careless at times in the use of words and phrases when we try to briefly express some of the Rosicrucian ideas and fall into the habit of using popular phrases. I know that I have often said that nature will do a great deal of healing if given an opportunity and that nature makes many cures and does many things. But, after all, just what do we mean when we use the word "nature" in such a way? Let me tell you what I have in mind and then you can decide whether you understand this in the same way.

In the first place, I can never separate nature's laws and principle from the consciousness of God. When I say that nature is doing a thing I mean that God is doing it through natural law. I never have in mind the thought that nature and God are distant or separate. But I do know that there are those who will deny the existence of God and say that everything is due to the laws of nature. You see, therefore, that we are making ourselves liable to misunderstanding if we speak of nature doing the healing and do not explain what we mean. I believe thoroughly that in the beginning of time God created and established certain laws and principles to operate on the earth plane just as he established certain laws to operate in the Cosmic. These earth laws are the laws of nature and while they perform and produce miraculous things, they are doing these things through and with the consciousness of God. The materialist, and especially those who are trying to advocate a mechanical idea of life, want you to believe that Nature's laws are purely self created laws gradually established by nature itself in a mechanical manner and that there is no supreme intelligence, no supreme being either in charge of the operation of these laws or as a creator of them at the beginning of all time. They try to tell us that every action in the human body, every action of the brain, every action of every plant and flower, of every seed that is put in the ground, of every mineral that is growing or evolving, is a result of chemical action and re-action or mechanical and physical action and re-action. I am not going to take your time now to analyze the mechanical theory of life because after I had explained it to you in accordance with the best books that we have in our library, I would be duty bound to call your attention to many of the discrepancies or inconsistencies that you might not have seen and I know that after I had done this that you would cast the whole of the mechanical theory of life aside and forget it, so why waste an hour's time explaining something to you that you will

eventually reject like you would cast any fictitious or useless thing from you?

Now, when we say that the natural laws of God cure and heal or correct and remedy certain wrong conditions in the body we mean that these laws and principles utilizing and co-operating with the natural, creative, constructive forces of the universe carry on a certain systematic method of reconstruction and repair that has always existed in nature and always will exist.

A simple study of physiology will show each one of us that every hour of activity of a physical nature and every moment of mental activity wears out some part of the human body or human brain. You cannot walk across the room without utilizing some energy and breaking down some tissue cells and some nerve cells. The more strenuous the exercise, either physical or mental, the more destruction results in a purely material sense. Even during sleep, when the reconstructive processes are at the greatest degree of activity, there are still some destructive processes going on, for life itself in the physical body is a process of the breaking down of old cells and the building up of new. I want to assure you that life in the physical body would cease to manifest if anything could be done to prevent the breaking down processes of some of the cells that compose our bodies. It would be just as serious a condition as if something had been done to prevent the creating of the new cells to take the place of the broken down ones. The two phases, breaking down and building up, are halves of the same circle of evolution and you cannot remove one half of the circle without breaking the circle.

The conservation of life and the conservation of energy is based upon giving the human body enough rest or time of rest in each twenty-four hours to permit the constructive processes to do enough work to balance the results of the breaking down processes. In other words, it is almost like a matter of debit and credit in the cash box. There must be as much building up as there is breaking down or the body and all of its parts would soon give way to disease and weakness and life itself would end in that body. If there is not sufficient recuperation and reconstruction to equal the breaking down and destruction process the body and brain will not gain and not grow and will not be healthy. There must be just a little more of the creative work in each of the twenty-four hours or in the sum total of each day's period.

As to how nature in her various and devious ways carries on this reconstruction and this healing and curing and remedying, we have a great deal of information, but it would certainly take

months and months of explanation here for us to even lightly cover every one of the known processes. As we analyze the matter we become more and more convinced of the old Biblical statement that we are wonderfully and fearfully made. There are some processes going on within our bodies that science has attempted for a long time to analyze. Speaking of the chemistry of the body and of its chemical or mechanical actions, I can tell you that all of the great chemists of the world and all of the great authorities on the theory of mechanical life have not been able to explain some of the reconstruction principles that are taking place daily, and certainly they would not be able to duplicate them in any purely chemical or mechanical action.

Did you ever stop to think of the marvelous work that is done unconsciously, automatically, efficiently, by the processes of nature when you injure your body as, for instance, by cutting a small piece of the tissue of the hand? Let us say that you have been handling a sharp knife and it has slipped and cut a quarter inch gash in one of your fingers. The blood flows freely and you feel a very slight pain and you probably put the finger under water to wash away the blood and prepare to tie up the finger with some cloth and let nature take care of it. If you are one of those who fear germs and infection you will probably rush to some corner of your home to find some chemical or liquid to pour in the cut and to cleanse around it. The sane use of such things is merely an assistance to nature for, after all, if the skin around a cut is not clean and foreign matter not intended to be inside of the flesh gets into the wound nature has more work to do in getting rid of it than you would have to do in getting rid of the dirt. But even if you apply nothing to the cut you will find that nature started in instantly to remedy the injury. It is just as though the consciousness of the body instantly called out the Fire Department, the Police Department, the Board of Health, and along with these the Street Cleaning Department and a few other hygienic organizations and at the same time got after the city service department to cut down the high pressure, to lower the circulation, and do a thousand and one things that you and I cannot even dream of.

The quickest way for such a wound to heal is to allow the air to come in contact with it unless the air is extraordinarily contaminated, as in some very dirty factory or building of some kind. The good, wholesome air of the outdoors will help the wound to heal faster than the placing of a lot of bandages on the wound because blood has a remarkable facility for congealing the moment the air touches it and this congealed blood starts

to form a stoppage or covering over and around the tissues that have been injured. This is the first stage of the process of remedying our health, for until the flow of blood is stopped there can be no closing of the wound and the blood must be stopped as soon as possible else there will be too much of it and this would require extra work on the part of nature's processes to replenish it. Therefore, nature takes care of the situation and gradually new tissue cells are created and the wound is gradually healed in a manner that the most wonderful surgeons, chemists, mechanics, materialists and philosophers would never equal.

Throughout our entire body such reconstruction is taking place momentarily and hourly and daily. The memorizing of a poem and even the memorizing of a telephone number breaks down some brain cells that must be instantly replaced. The running across the street to get into an automobile breaks down and destroys some tissue that requires nature to get busy and replace the loss.

Now nature does all this in her own way without consulting us and without sitting down in a comfortable chair and telling us all about it some evening at the fire-place. Nature believes that if we want to know what she is doing we should go and dig and find out, and if we are not sufficiently interested to delve and discover her processes by hard labor and diligent research we are not worthy of knowing anything about them. But it is wonderful to know that whether we understand her processes or not her work goes on without bias, prejudice, and without preference of any kind. The poorest and most humble and ignorant tribesman of the distant islands of the sea finds nature carrying on her work in his body just as readily and just as efficiently as the most informed and intelligent person of the Western world. But we can interfere with nature's processes and we can put many stumbling blocks in her path and we can give her more work than she should have to do and we can thus delay the efficiency of her processes and retard the oncoming of the proper result.

In fact, we are doing more of this than we are in the way of co-operating with nature. From the morning when we rise and fail to take enough exercise to stimulate every part of the body in the right action and then eat a lot of concoctions that we should not eat and strap a lot of clothing on our bodies and tight shoes on our feet, and a tight hat on our head and tight rings on our fingers and all that sort of thing and get into a trolley car or automobile and go to work, instead of walking, and then sit and labor in poor light and poor air and then go and stuff ourselves with a lot of poorly mixed foods and wrong chemical combinations, putting into our bodies some things that are poisonous and forgetting to

put into the body the natural elements of food in chemistry which nature's processes require for the making of blood and tissue and then do the same kind of thing throughout the afternoon and evening and finally go to bed full of poisons and worn out, we certainly cannot claim to be co-operating with nature.

So we study and come together to learn how to live. That is the purpose of our organization and of some others. Our organization has a little more knowledge or a little more special knowledge about the processes of nature and especially about the processes of the mind and that is why we are more enthusiastic in our system of instructing and helping others in the proper way to live. Our purpose is to give nature a greater chance, a greater opportunity to do her natural work as God intended her to do. We cannot do the healing, we cannot do the remedying of conditions nor can any doctor or physician. But I again call your attention to the fact that it is just as important to co-operate with nature and to learn how to give her every opportunity and how to avoid the interference with nature's processes as it is to pray for health and happiness or to send for a physician or doctor and expect him to pour out of a bottle or to rub into you with massage the help that you should have been giving to nature every hour of your life.

Entangled Identities

I wish to take this opportunity in the break in our discussions to make a comment regarding a statement that I made some time ago and which appeared in the Forum magazine. I warned our members against various misrepresentations that were being made by those who often pose as representatives of our organization or pose as representatives of various unique systems of instruction and guidance.

In my comments I cited an example and stated that someone using the name of Dodgin was travelling through the middle west and later appeared in other cities toward the east and who was claiming to have been a representative of the Rosicrucian organization and authorized to present some of its teachings in personal or private classes.

It appears now that there is a Mr. Claude Dodgin in a mid-west city who conducts an organization of his own, and this Mr. Dodgin has written to us stating that he is very much displeased with the thought that persons may suspect him of being the Mr. Dodgin we referred to, despite the fact that the Dodgin mentioned in our article had an entirely different name or, in fact, used several different names. Since Mr. Claude Dodgin claims that he never misrepre-

sented any of his connections and never posed as a teacher of the AMORC lessons and never used the Rosicrucian name, we do not see how any of his friends in his city could suspect that he is the one that we mentioned, but we wish to advise all who have read our comments in the Rosicrucian Forum that the statements I made did not pertain to Mr. Claude Dodgin in any manner. This Mr. Dodgin says that he knows all the other Dodgins in America and that none of them are engaged in the activities we mentioned.

We will thank our many members who have been writing to us about the other mysterious Mr. Dodgin, who is travelling in various cities through the east, to continue letting us know where he is. When we can definitely locate him for more than twenty-four hours in one city we will let the unhappy Mr. Dodgin know who it is that is using a name similar to his own.

This is not the first instance of fictitious names being used, and Mr. Dodgin has no reason to think that the man we referred to must be one of his near relatives, for it is quite a common practice for those who are misleading and deceiving the public to adopt a name that is entirely different from their own. We have had many such complaints in the past regarding persons who have been using names of other persons and causing considerable entanglements in regard to the identity of various individuals, and as for anyone saying that he knows every person in the United States who has a name like his own, I think this is a pretty broad statement.

I often hear of individuals who have a name like my first and last name and often with a middle name like my own. Every so often a person is presented to me through the mail who has a similar name and I most certainly could not claim that I know all who have such names. The well known author, Sinclair Lewis, is an example, for his right name is H. S. Lewis and there have been occasions in the past when this similarity of his name with my own has caused some amusing incidents.

Certainly, everyone of us assembled here and everyone of our members throughout the country knows that there is no intention on our part to ever injure the least living thing on the face of the earth and if any warnings or advice ever happen to touch upon entangled personalities or the element of similarity of names, we are always ready to make sufficient explanation to avoid doing any injustice.

About Visitors

Surely you know that all of us welcome visitors here at the Supreme Lodge and at all of our buildings. We have a very attractive hostess

whose duty it is during the day to escort these visitors through the temple, museum, the various administration offices, and out into the park around our buildings and to the Shrine and new auditorium, the printing plant, and other departments. We do not care how much time these visitors consume or how much trouble they may cause our hostess or other members of the staff so long as we can please them and entertain and instruct them while they are here.

We have even advertised in local newspapers and in various western publications inviting tourists to come here and visit us. There are several large signs along the highway leading into this city, inviting the tourists to come to the museum and temple. All spring and fall classes of children, numbering from thirty to fifty, are brought here during the day by their school teachers who find a visit to this place helpful in connection with their studies of Egyptian history, especially arts and sciences or similar subjects, and we have had groups of visitors from the State College and universities composed of those in the various arts and professions who find in our museum and buildings much that is helpful to them. Writers and authors, artists and research workers have come here to consult our library, to make copies of pictures or drawings or relics that are contained in the museum. Photographers and artists and students of architecture have come to our grounds to photograph our buildings, to study the architecture, to take photographs and enjoy many artistic nooks and places in the park.

The Chamber of Commerce of the entire Santa Clara Valley has photographed our buildings to place in its annual book, as an example of attractive architectural buildings and attractive landscape gardening. Automobiles by the hundreds pass here hourly and they stop while persons within take snapshots or get out and walk through the grounds. On Sunday and holidays the visitors are many and at very frequent intervals. And our employees are quite accustomed to having groups of visitors walk through our various departments while they are busy at work.

On Monday and Wednesday evenings many groups of persons from various clubs and organizations, as well as individuals, call to visit the temple and the museum and the other buildings with guides to escort them around. Recently a group of young women who hold positions in various cities of California as information girls at travel bureaus, at hotels and steamship offices, visited us in one body in order to become familiar with a place that is so frequently asked about by the tourists.

But occasionally one of our members from some eastern city drops in to see us unexpectedly and is bitterly disappointed because the Emperor or

Supreme Secretary or the Grand Master or some other officer is not immediately available. Many of these out-of-town visitors frankly admit that they have come to San Jose by train from Los Angeles or San Francisco and that they have only three-quarters of an hour between trains and must see one of the high officers and have an interview just as quickly as possible.

Now every officer in the organization has certain days and certain hours for definite routine work. Nothing, for instance, is allowed to interfere with the Emperor's period of preparing lectures, conducting Forum sessions, or answering important correspondence. A certain amount of his time each day must be given to the correspondence and lectures, regardless of who is waiting in the lobby or who is waiting in his anteroom or who is on the grounds expecting an interview. It is unfair to have thousands of members delayed in receiving a lecture, a special message, or their magazine just because one individual has thoughtlessly come without making an appointment or making inquiries in advance as to what days or hours the various officers can be seen. There are, on an average, twenty visitors a day who come in or near the building in which the Emperor's sanctum is located and who would like to have what they call a brief interview. If each of them was given ten minutes of the Emperor's time there would be at least three or more hours consumed in just such interviews. Three hours out of any given day means a very serious delay in the absolutely necessary routine work of any one of our officers.

Furthermore, an interruption in dictating a lecture or a magazine article or a letter is measured by more than the time that is given to the interview. If ten minutes is given in an interview it means a loss of fifteen minutes in dictation as any one can easily realize. And, personally, I think that out of any thousand interviews that I have given in any recent six months' period, not more than two of them have ever been less than twenty or thirty minutes in length and they often consume forty-five minutes to an hour.

Members who come unexpectedly in this manner or uninformed may feel that they are slighted because some officer has not been able to see them during the limited time they have at their disposal. Arriving here at ten o'clock in the morning in the midst of some important lecture work and having only a half hour to stay, means that they are only able to see the museum and buildings and talk with one of the assistant officers or secretaries and leave without possibly seeing the Emperor or the Supreme Secretary or one of the other chief officers. We regret this as much as the members do but there is no way to avoid this. The officers of a bank or any business organiza-

tion are not available every minute of the day whenever someone happens to ask for them, for they might at the very moment be engaged in an interview with a previous visitor.

We ask, therefore, that our members keep this in mind and remember that the buildings are open to them from 8:30 in the morning until 5:30 at night and on certain nights from 7:30 until 10:00 o'clock, and that on Sundays the Emperor occasionally succeeds in slipping away from the building and getting out into the country with his wife and family and that those who come on Sundays and holidays and who say that this is the only day when they can get away from business and come to our temple should realize that it is also the only day when the Emperor can get away and enjoy the open spaces. But there is always the host or hostess or those who are glad and willing to escort visitors through the buildings and to answer questions, give practical helpfulness, advice, or any other thing that may be rightly asked for.

Our visitors come from all points. Recently we had the pleasure of having with us for several days the Supreme Master of the Spanish American section, Hon. Manuel Rodriguez Serra. We have had visitors from foreign lands, from all parts of Canada, Mexico, South America and from every large city and state in America. There is much to be seen and much to be enjoyed through a contact with us here, even if you do not see the Emperor or the Supreme Secretary or Grand Master, personally. Such contacts can always be arranged, however, if visitors will telephone us or write us a day, or at least a half day, in advance of their call. If you are coming to the city, however, to stay a whole day or several days you will not find it necessary to make an appointment, if you are a member, for during an entire day there will be some portion of it which will be available to you for a personal interview with one of the highest officers.

What You Read Is Important

So many things have accumulated in the last few months in regard to what our members want to know concerning what they should read and how it affects them, that I think we should give a few moments' thought to this subject and come to some interesting conclusions.

I do not suppose that I need tell you that there are certain metaphysical or mental science movements that absolutely forbid its members to read anything that does not bear its official stamp of approval. The members of this movement are inculcated with the firm conviction that no piece of advertising matter, no leaflets, pamphlet, circular, or letter relating to any book, magazine, or the product of the mind, should be read to them unless it has been officially recommended by the

editorial staff of the movement. These persons believe, with considerable justification, that what they read is not only important but has a very vital effect upon what they eventually understand and believe, and, therefore, affects them in a mental and perhaps physical sense.

I wonder how many of our members realize that if what they think affects them to the extent that as a man thinketh so he is, that what they read is responsible for what they think? In other words, we might add to the popular expression and say that as a man reads, so he is. Unquestionably, the greatest influence in our thinking in the world today is the public press or the daily newspaper, supplemented by the popular magazines. This is not because these cheaper publications, which are hurriedly put together, have any greater literary force or psychological power to affect us, but because we read them more frequently, more consistently, and hear the things in them discussed by our friends and acquaintances who are also affected by them.

The publishers of the daily papers and magazines know that they are truly moulders of public opinion and it is unfortunate that the average human being in America today believes what he reads in the daily papers. Constantly, we are confronted with quotations in our letters from our members referring to something that has been printed in the newspaper, and our members say: "There must be some truth in this statement because it appeared in the daily newspaper." The mere fact that something appears in print in black and white seems to impress the average person with the idea that it must be true or it would not be printed. If there was some simple way that would not entail costly court suits and injunctions or costly legal controversies whereby each newspaper could be made to retract each day the misstatements or errors it made in the preceding day's paper, we would find a large portion of each daily newspaper containing corrections of the misstatements it had previously made, and we would soon learn that when we read a thing in the paper today, we could not accept it until we read the next day's newspaper to discover whether it had been corrected or retracted.

As matters now stand, an error in the paper is only retracted or corrected by the editors when they are forced to do so either by public opinion or by the feeling that it is manifestly so unfair as to cause widespread comment or because some legal action is about to be taken. I am not criticizing the newspapers in this regard, inasmuch as 90 per cent of the information that comes to them is hearsay evidence which they are forced to accept in good faith, and because of the rush of preparing a daily paper there is no opportunity to verify all of the statements made.

Before speaking about some very interesting points on reading matter which we recommend to our members and touching on some new books of real interest, I want to follow up my comments about newspapers and point out a typical example of what I mean.

During the past few months, many members have written to us stating that friends or acquaintances have told them that they have read in several newspapers that some organization in Southern California or a certain group of persons in that city have brought some sort of a suit in court against the AMORC, which threatens to become a very serious matter dealing with our right to hold our teachings exclusively to ourselves. The entire report is absolutely false and a ridiculous one, and we have not been able to find such a newspaper item from which these persons have gathered such opinions and impressions.

In the first place, the very thought is ridiculous, inasmuch as no group of members of our organization or any other organization, nor any individual could bring a suit against our organization or any similar organization demanding that our teachings or our work should be released to others for public and general use, and thereby denying us the exclusive right to our own product.

In the second place, no organization, group of persons, or individuals have brought any suit against the AMORC in its entire history under my jurisdiction, and according to our records, such a thing has never happened in the past. However, this story is going the rounds, so to speak, among those who want to take advantage of a bit of newspaper misinformation to criticize the organization. It may even be that such comments never appeared in any newspaper although something of this kind must have appeared somewhere because so many persons have referred to it.

In the same way, I want to speak of a feature story article that appeared in the Sunday magazine section of a number of larger newspapers recently dealing with a so-called expose or revelations of mysterious cults that have broken out in various parts of the world. The double page article in the Sunday papers featured all kinds of weird pictures of schools and groups of persons participating in fantastic ceremonies, etc., with the usual bombastic scare-heads of the large type, and is followed by a number of smaller reading matter purporting to be a special article written by one, Bruce Grant.

The editors state in the introduction to this feature article that Mr. Grant has made an exhaustive study of his subject. Yet, the moment any of our members read the article, they are astounded by statements in the second paragraph which show that Mr. Grant knows absolutely

nothing of some of the things he is talking about. In this second paragraph appears this highly illuminating statement: "Modern devil worshippers who revive the rites of the ancient Rosicrucian Order and Egyptian Masonry."

At least a hundred of our members reading that paragraph have written letters to the editor of the newspapers in which the article appeared protesting against such an insinuation, but I regret to say that most of these persons have wasted their ammunition, inasmuch as this large feature article is a syndicated article probably not prepared or read by the editor of the paper in which it appeared, since it is furnished to them already illustrated and set up in type and in a form which has to be printed without alteration. The real work of preparing this article was done by the International Feature Service, Inc., and it is to the editors of this organization either in New York or some other large city that the protest should be made, if any is made at all.

The interesting point about it is that this same article has appeared at least once, if not two or three times in past years, and the same statement appeared in each article. Our members know that there is not the slightest trace of devil worshipping in the Rosicrucian work, and never could have been. The earliest records of the Rosicrucian teachings and the earliest symbols plainly show that all homage was paid to God and the Christ spirit in man even before that Christ spirit was incarnated in the body of Jesus, the man. Devil worship—whatever it may have been in some places in some periods of time would have been so thoroughly inconsistent with the Rosicrucian ideals as to have been wholly impossible in its work.

The same may be said regarding Egyptian Masonry. The only record in historical references regarding Egyptian Masonry is in connection with a movement that existed in France and some other countries for a short period, and which was patronized by many eminent persons, and the remnants of its teachings plainly show that there was not the slightest trace of devil worship in it. Whether the other organizations referred to by Mr. Grant in the rest of his article actually had any devil worship in them or not is beside the question. Undoubtedly, a number of fantastic movements of some years ago designed solely to mislead people into giving large sums of money for indulgence in questionable practices contained many elements of pagan and many evil doctrines, but to mix all of these organizations into one group and put them all into the same basket does not indicate that the author had made any "exhaustive study of his subject."

The result of this newspaper article is going to be the comment on the part of some easily led

persons who will assume that because they read this statement in the newspaper, it must be true that the Rosicrucians have some touch of devil worshipping in their teachings. Our members will realize now why it is that we have been sending so much literature regarding our organization to every newspaper and magazine publisher in the United States, and why we are publicly advertising by radio and through magazines, and newspapers, to impress everyone that the Rosicrucian Organization is open to public light and is a popular movement, pushing through the mass consciousness in every community and freely distributing its literature through all the public libraries and through every source of advertising and inquiries that it is possible to use.

Organizations devoted to devil worshipping and questionable practices like those referred to in Mr. Grant's newspaper article never advertise, and never publicly disclose their meeting places, and never distribute any literature in a general manner. Because they are being constantly sought for by newspaper reporters, police, and special investigators, they are forced to hide the location of their meeting places and to conceal the identity of their officers or leaders, and never put into black and white anything that they say about themselves. They depend for their growth of membership upon personal solicitation, secretly carried on by their few deluded followers, and are as fearful of the bright light of publicity as evil is always fearful of the light. If we were to retire into secrecy or silence for even a year, millions of persons would immediately assume that there was something wrong with the Rosicrucian Brotherhood and that it had been forced to adopt the same tactics as some of these questionable organizations.

And, despite the criticisms of a few who think that the Rosicrucian Order should not lower its dignity to advertise itself, we receive thousands of letters each month from educated, cultured, and refined persons, stating that the continuous and wide-spread publicity regarding our organization is the one thing that has convinced them that there can be no ulterior, secret, questionable elements connected with the work, and that we must be clean enough to have no fear of being known. Certainly, if this featured story by Mr. Grant, which was published in the Sunday magazine sections of perhaps ten newspapers in America, reached thirty million people, as the circulation manager claims, then we should do sufficient advertising and distribution of our literature to offset the impression that is made on the millions of minds by such misinformation. If we remain silent and distribute no constructive and truthful statements about ourselves among the public, the only information the public would have regarding

the Rosicrucian Order would be what it reads in such articles as this by Mr. Grant, and in a few months or year the organization would be doomed by a reputation which it did not deserve.

We can hardly blame some organizations for prohibiting its members from reading newspapers, magazines, or books which it has not approved.

About Books

One of our critics recently wrote to us stating that it was a peculiar thing that we did not recommend any books except those published by ourselves. He tried to intimate that this was due to a purely commercial attitude on our part.

Even if his statements were true, we would not be deserving of severe criticism, inasmuch as some of the largest movements in this country and some of the most successful in the world have taken such a stand long ago, and they recommend only such books as they officially publish or which have been written and published with their approval. If we assume that our members have joined our organization for the sole purpose of improving themselves along certain lines and obtaining certain definite knowledge, we must assume, therefore, that we have the right, as their instructors and guides, to regulate all of their reading along such lines as relates to the subjects they are studying. I am sure that a teacher of art feels that he has a right to tell his sincere student what forms of technique and what manner of practice he should indulge in if he wants to succeed as a pupil along the lines he has selected. A student of law would be instructed not to read such matters as would give him false ideas of the laws of the country in which he lives, and which laws he is to use later on in his practice. If a young man went to an eminent chemist to study the best and most modern methods of chemistry, that teacher would be justified in telling the student not to read any of the popular hand books on chemistry or pay any attention to the popular articles about experimental chemistry that appear in so-called scientific magazines, because he might be misled in some of his understanding.

The fact that our members write to us and ask us to recommend what they should read, and the fact that over thirty thousand of our members have requested us to issue a new book from time to time dealing with subjects which they cannot find in other books or dealing with certain subjects from the typical Rosicrucian point of view, justifies our publication of certain books issued by us in the past.

But the fact remains that it is untrue that we do not recommend other books than our own. For over fifteen years we published no books of our own and recommended only books published by

others, and recommended a great many of these. It is also true that in the first lessons going to all of our members we advise them about supplementary reading and recommend to each new member a list of books that they may read and some which they should read, and none of these books are issued by us. By reading through our early lectures of the First Grade every member will see that we are continuing to recommend as many books published by outsiders as are published by ourselves.

On the other hand, we have brought out another book of our own, not because we are trying to fill up a Rosicrucian library of miscellaneous titles as rapidly as we can, but because our members have demanded it. For over five years our members have been asking why we did not publish a collection of typical Rosicrucian prayers or prayers that are suitable for Rosicrucians to use. In contemplation of such a book, we listed it in our library as one to be prepared some time in the future. In the meantime, our good brother officer, Frater Many Cihlar, the Grand Master of the Rosicrucian Order in Austria, having access to the great library of Rosicrucian books, manuscripts, and writings of the most eminent mystics of all ages and all countries, and access to the rare Rosicrucian works preserved in the archives of Germany and Austria, compiled a number of truly mystical prayers and sent the manuscript to us. He dedicated this great work of his to the wife of our Supreme Secretary, whom he met in Austria in the summer of 1930 when the Secretary and his wife attended an International Conference there. Brother Cihlar gave the title to this book of "Mystics at Prayer". It certainly contains one of the most beautiful collection of prayers I have ever seen and in order that there should not be any thought of commercialism directed toward the publication of this book, we have gotten it out in a very simple yet strongly bound form at the very low price of \$1.00. This will enable many to have it and to use it, but at the request of members who wanted such a book prepared in a very beautiful, de luxe style, we will also issue it in a more costly form for the few who may want it as a gift to some friend. Remember, what you read is responsible for what you think, and what you think makes you what you are.

Some other good books that you may find in the library and which may prove helpful to you are those by Ryder Haggard, especially interesting is the book entitled "Wisdom's Daughter" which deals with the subject of the overthrow of Sidon and Egypt's gods and the sacking of the temple of Isis. Many of Haggard's books deal with adventure, romance, and mysticism, and reveal many of the truths in life that result from the principles of reincarnation, although the doc-

trines and teachings of reincarnation are not expressly referred to in his books.

Those desiring heavier reading of a more classical nature will find the books by Eugene Sue very good, for the author was a Rosicrucian. From time to time I will speak about other books that are of benefit to all our members, and I hope that all of you here associated with our work will watch out for the comments from members regarding books and if any new book is recommended, let us read it, and if we find it is helpful or beneficial in any way, we should immediately recommend it to our members. Such recommended books as those I have just mentioned and others can be found in the public library, or may be secured through the large bookstores in every city or town.

Good Luck Charms and Prayers

Now let us have a few minutes relaxation and smile and be happy that we are living in America where we do not have to wear a blue bead like they do in Egypt and Palestine to keep the influence of the evil eye away, or gouge out one of the eyes of our little children soon after they are born in order that all through their lives they will not be bothered by the evil eye, and where we can go about our affairs following the motto that appears on the material symbol of our national wealth—the dollar. On each of these coins we read "In God We Trust."

However, you may be surprised to know that there are some persons in this great new world of ours in the western hemisphere who are still influenced by some of the foolish doctrines of the ignorant people of the east, or more especially influenced by some of the foolish books still published here in America by book publishers who are seeking to make money off of such superstitions. There is hardly a day that passes that someone does not write to us and ask us whether we have any talismans or good luck charms, love powders, or secret potions to sell, or what we charge for casting a spell over someone, or doing some incantation to make someone love them or obey them, or do something else. Such persons hear of our organization in some indirect manner and they probably write to us and to many other organizations trying to find where they can get some of the peculiar things that they believe have secret, silent power upon the lives of human beings. I have before me a letter that is typical of the letters to which I have just referred. This letter contains such questions as this:

"Is it possible to invoke and conjure the spirits to take visible form and speak in an understandable language? Has a talisman any power and where does it get it from? Is it true that Solomon,

the king, had the power to conjure and communicate with rebellious angels or devils? Is there such a thing as sorcery? Is it possible for a human being to cast a spell of love or hatred over another person or transmit disease in this manner? Is it possible for the Black Magician to create a magical circle around him to protect himself from the evil influences that he sends out?"

The persons who write this kind of letters are deeply serious. We may smile at their strange beliefs, but do not forget that a large portion of human nature, even in the western world, is superstitious. Many well-to-do business men of culture and education, who will smile at this letter and think it must have come from a strange type of mind, will walk along the street and go out of their way to avoid passing under a ladder, not because it appears unsafe, but because it might be unlucky. In a recent social meeting of some of California's wealthiest and most successful and educated business men in one of the most select clubs, the idea occurred to see how wide-spread was the belief in talismans and the question was suddenly put to all persons present, "Has anyone here a lucky pocket piece?" Immediately, 82 per cent of the persons present produced lucky pieces from their pockets, and immediately apologies issued forth, such as: "Of course, it is an old time coin kept for a keepsake," or "I do not know how I came to carry this but I have always kept it with me," or "It is an odd little trinket that I found somewhere and thought it might be a fortunate thing to keep," etc.

The facts are that if these men had been asked to write out their favorite prayer to God, they would have excused themselves and made all sorts of explanations. Why is it that human nature will put its faith in inanimate, non-spiritual things, in preference to putting faith in God?

Cathedral Contacts

I presume that all of you have noticed how many questions were raised during the Convention sessions regarding contacts with the Cathedral. We have had an excellent opportunity during several of the Convention forums to learn just how many of the members present were having difficulty in making Cathedral contacts and how many had been highly successful in doing so. I think that one of the most impressive points brought out by these discussions was the fact that many who had experienced great difficulty in contacting the Cathedral for weeks and months and who had written to us asking for special advice or help and who felt somewhat discouraged were suddenly made extremely happy by making a contact almost unexpectedly.

I have tried to explain to all of you and to hundreds of others who have written that there is no way by which we can tell what causes some of our members to be delayed in making these contacts. They evidently follow the instructions carefully and do everything that they can and yet they do not make the contact. We have told all of these persons to continue to try and not to be discouraged, and not to look for any special form of manifestation, but to be passive. We have also said that when the right time comes for each one of them to make the contact, it will undoubtedly happen. Why some are delayed, or why the contact is deferred for a while, we cannot explain for we do not know. It is not a question of inner development because some of the younger members who have hardly started on the Path have made such contacts easily. It is not a question of worthiness, for some of those who have been with us many years and have served the Order and served humanity well have not made the contacts.

During the Forum session of the Convention many expressed themselves in this regard and told how they had been discouraged, disappointed, and very sad because they had not made the contacts, when suddenly in a passive moment they found themselves in contact with the Cathedral and enjoying its benefits to the fullest extent. It was very helpful to all those present and especially to those who were somewhat discouraged to hear the others tell of their experiences and you know that during the periods between sessions when groups of our members were scattered throughout the grounds of Rosicrucian Park, describing personal experiences, there were thousands of references made to Cathedral experiences.

One of the outstanding comments made in regard to these contacts was expressed by a number of those who had been slow to make the contact. They said that they found that their greatest mistake had been in trying to be too anxious and in being too tense or intense in their desire, instead of being passive and receptive. You will recall that some stated how they would sit in concentration and strain every muscle and every nerve to try and see the Cathedral, or see the beautiful purple triangle, or see something of the kind. They said they would strain and force their will power until they almost trembled with nervousness, and after five minutes of such concentration were thoroughly exhausted. Others were straining to hear the Cathedral music and had their whole attention put upon trying to hear something; others were concentrating upon feeling the vibrations. All of this is a serious mistake. No one can tell beforehand just how the contact will manifest itself and you will recall the statements

of some of those who said they had been straining every bit of their nerve energy for months in trying to see something when suddenly they made the contact at an unexpected time and instead of seeing something, they heard the music or felt something, and that even though they have had many Cathedral contacts since then they have not yet seen anything but heard and felt much. Others, on the other hand, who simply thought of hearing something found afterwards that they would see or feel something and not hear anything.

The best attitude is that of passive concentration or contemplation. Assume the attitude that you are going to sit down in rest and peace and that you hope to see, or hear, or feel, or sense something without any idea as to what it may be or how it may be.

Many of those who heard the experiences and discovered that intense concentration is an error tried the passive method during the Convention week and you will recall that there were many members who reported before the Convention was over that they had made their first contact while they were here in San Jose because they tried the more passive process and found it the easiest and most enjoyable method.

Now I have a letter here from Brother Manner who writes a very good description of one of his experiences. The Brother lives in Hollywood and his letter is dated July 29, the very day of the last session of the Convention. He was not here at the Convention and, therefore, knew nothing of the discussions we had and yet I want to read to you his letter:

"At nine o'clock this morning I made the preparations to join the second period (Pacific Time) which on Wednesday is communion with God, the Christ spirit, and the Cosmic. Probably due to my watch being slightly off the first few minutes were without result then suddenly and without any consciousness of travelling I was there. This morning the whole interior of the great place was bathed in soft violet light to such an extent that I could not even distinguish the formation. I only knew something special was going to happen and all the thousands and thousands of others knew it too. It seemed for some minutes that I kneeled with countless others on the broad steps leading up to the great altar bathed in the wonderful violet light and music was everywhere, voices like wind in trees chanting. Suddenly then it happened. As I looked up and marvelled a turmoil of white light was born over the altar issuing from the very depth of the violet. It grew and grew and blazed forth, wrapping us all in its white glory. The unutterable glory of the White World of God was everywhere. It seemed to blaze over the whole earth and with it came the

most exquisite and perfect feeling of joy and love and beauty that definitely escapes any possible translation into words. I saw living and dead, bound together in communion, and yet everything was bound together in the Holy Whiteness of the Life of God. This great experience has brought me a new and undreamed of happiness, hope and courage, and I am very anxious to know if something wonderful like this happened to many others of us. It would be so wonderful just to confirm my belief that others, many, many others saw and felt what I did this morning."

The Fear of "Death"

Isn't it strange, Brothers and Sisters, how some old beliefs hang fast in our consciousness, and do not seem to want to be removed? Some of these beliefs remind me of the palmetto leaves that grow in parts of Florida. You can dig them up and cut them down, and try to clear your grounds of them, but back they come again as strong and as profuse as ever, and you soon learn that unless you dig deeply and make a thorough job of it, you will have them to contend with as long as you live.

One of these beliefs that seems to be deeply rooted in our consciousness is the belief that "death" is a horrible thing, and that it is generally visited upon us by God as a form of punishment of some kind. Despite all that the Christian churches have said about there being no "death," and despite all of their pretty songs and nice preachments, the fact remains that the average Christian, or the average person, who has been trained and raised in the Christian religion has a fear of "death" that requires years to overcome, even after many attempts have been made.

Of course, you wonder what I am leading to, and again I refer to a letter I have received. This letter is from one of our good Brothers in San Fernando, California, and in it he enthusiastically praises my recent book dealing with the Mansions of the Soul, and says that of all the books he has read on reincarnation, it is the most complete and most convincing. I am not saying this in order to bring praise to myself, for you know that I would not take your time and my time for such a purpose. The fact that our members are ordering two and three copies of the book, and that the first edition is more than half gone is sufficient evidence to me that the book is right, and that it is fulfilling its mission, and that is all I am concerned about. But this good Brother says that there are several points about the doctrines of reincarnation, which are difficult for him to understand or accept, while all the others are perfectly logical and reasonable.

Here is what he says in his letter regarding these difficult points:

"In reading some government reports and finding that over four hundred thousand children under the ages of ten years die every year of malnutrition caused by our greedy food manufacturers, I cannot help but feel that these children did not suffer for their own sins, for it is quite evident that they suffered death because of the selfishness and sin of others. The point that is difficult for me to understand is that we are responsible for the sufferings and hardships which we have to endure in this world."

Now, you notice at once that this Brother has the deep conviction that when children pass through transition or "die" at any early age, or any age, that they are being punished, or that it is a form of punishment brought on them because of their acts, or someone else's acts. This conviction on his part, or this wrong belief, is responsible for his inability to accept one of the points in the doctrines of reincarnation. As long as he assumes that an early transition or a sudden, or expected one is a punishment, he will have difficulty in understanding and accepting the doctrines of reincarnation.

If we are going to assume that so-called "death" is a punishment visited on us by the Cosmic or by God, or by some law of the Universe, we naturally ask why innocent children should be wiped out of existence at the tremendous rate stated in the government statistics. If we assume that so-called "death" is a punishment decreed by God, then we cannot help but think that there is something unjust in the laws which permit children to be under-nourished through improper food, and thus punished with starvation and transition, when they are innocent of any cause for this suffering. This good Brother and many others overlook entirely the law of compensation or Karma, and the other principles of the doctrines of reincarnation which clearly point out that transition or so-called "death" is not a punishment but a blessing, and that it is not the end of life, but the beginning of a better life, and that great good can come into the lives of everyone, including children, through transition. Many children are born to live but a short time on this earth plane in order to fulfil some purpose in their lives, and to carry out some plan of blessings and benedictions decreed by the Cosmic. If we could pass through transition for one instance and sense the relief and the change, and the blessings that immediately follow it, we would immediately cease looking upon it as a punishment.

To make this principle more understandable, let us compare transition with going to sleep at night, as all of us are accustomed to do. Suppose that we assumed that going into an unconscious

state called sleep at night was a form of punishment being visited upon us by some evil character. Let us assume, for instance, that the mythological character of Morpheus, the god of sleep, was believed to be a real agent of the devil or, in fact, the devil, himself, and that he was the one who forced sleep upon us at night, and threw us into a state of unconsciousness every night time as a form of punishment. If we believed this, we would look upon going into the sleep state as a horrible thing, and would do everything we could each night to fight against it, and to prevent sleepiness from overcoming us.

What a peculiar world it would be if each one of us went about during the day time hurrying to accomplish as much as we could, and make as much money, and build as many buildings, and do as many things as possible before evening came, because of fear that when we went to sleep, it would be a form of punishment from which we might never awaken. We would be taking drugs and doing exercises, or pinching ourselves, or having one another pinch us, or do other things to keep us awake as evening came. I don't blame you for laughing or smiling at this, but if you will stop and think a moment, it is no more funny than seeing persons who are old and worn out, or frightfully diseased in their flesh, or injured, pleading not to be allowed to pass through transition, and having doctors and nurses running around their bed with medicines and hypodermic needles and tanks of oxygen, and all kinds of things for massaging and for heat, and what-not, to prevent the person from going into a spiritual sleep. Oh, how they do fight to prevent this transition, which a few weeks or month before, they were claiming did not exist, and which they glorified in their songs in the church, and now look upon as the most horrible thing in life.

If this is the way we felt about natural sleep each day, we would wonder why an innocent child born at five or six in the morning was taken off into the horrible state of sleep a few hours later. We would say that the child was being punished by the evil spirit of Morpheus. Is this not the same way that some people look upon transition? From the humanitarian point of view, it is regrettable that thousands of children do not have the proper nourishment. But we should no more blame the food manufacturers for this by calling them greedy or dishonest in the preparation of the proper foods than we should blame the parents of these children for not being able to provide the proper food. In the ultimate analysis, we must recognize the fact that if the Cosmic did not approve of the transition of the child the transition would not occur, and if the transition does occur, the causes leading up to it are immaterial. No matter when transition occurs, it

occurs in accordance with some law, and we may regret losing the close companionship of some individual who is near and dear to us, but we must not look upon it as a horrible thing ordained by God as a punishment.

Every true Rosicrucian should hold in his mind the thought that there is no "death," but his thoughts should be honest and sincere. It should not be a Sunday-go-to-church thought that is forgotten on Monday. To sing on Sunday the hymns in which we glorify the anticipation of returning to God and resting in the arms of Jesus, and then get mad as a hornet because the Cosmic has indicated that it is about ready to fulfil the law and take us across the borderline into a newer life, is a plain case of insincerity and hypocrisy. Be prepared every day for transition, for you cannot tell when it will come any more than you know why it will come. As you close your eyes at night to go to sleep without any fear or concern for the morrow, so be prepared to close your eyes in transition whenever the hour is at hand. Live your life so that whatever may be the last thought in your conscious mind will always be one which you will be proud to have recorded as your best thought, and the one indexing your whole life. Do as much good each day, and accomplish as much in each twenty-four hours as possible, and arrange your affairs so that if the Cosmic calls, you are ready to answer. And, whatever is left undone is inconsequential at the time, for the greater things of your life have been accomplished to the best of your ability. Keep in mind that if what you are doing is to be finished by you, the Cosmic will provide the means for your return so that you may fulfil your mission. Through your inner attunement with the Cosmic, and with God, keep yourself as closely attuned with Him as you expect to be after transition, and then you need fear nothing that may occur during the great change. Be honest with yourself, and with all those with whom you deal, and so-called "death" cannot cause any fear in your heart. Do not believe these things with your outer mind, but with your whole consciousness, and you will find that life becomes more cheerful, and you are duty bound to live a better life, and a more useful one.

Are We Ready for Transition?

I have a sad announcement to make at this time and yet I am sure that there is one who is extremely happy in a spiritual sense and who would try to take away the sadness at this moment.

One of our dearly beloved Sisters, a young woman, a young wife, a young mother, has suddenly passed through the Great Experience and

through the Great Initiation and into the higher life.

She came into the organization along with her mother, father, and her sister, many years ago, while still in her teens. She was a devoted student, even her youth, her beauty, and sweetness would have tempted many a young person to give more time to social joys and pleasures than to our studies. The transition of her father brought an early lesson into her life and then her marriage to one of our younger members whose parents and sisters were also members of the organization, brought her into further contact with our highest principles. The result was that as years passed by, this young woman, still young, reached the highest grade of our work far beyond the initiation and work of the Ninth Grade.

Weekly she wrote to us of her joy in the mastery of the principles and of her understanding of life and of her broadening view-point. The little child that came into her life three years ago gave her further opportunity to apply and test the principles and it was her constant hope that she and her good husband might live to see this little child a flower of the third generation of membership in our organization.

Just a few days before the sudden transition occurred, she wrote me a beautiful letter again expressing her joy at the spiritual values of life and her understanding of life's mysteries and there was in every line and every word of her letter that hopefulness and cheerful outlook of the future that knew no fear, no limitation, no dread, and no horror. Then came the Cosmic decree that she must pass on. Her husband and relatives were stricken with surprise as were we here at headquarters. Her husband was called to her side and in the typical spirit of true Rosicrucianism she laid her head over on his shoulder, smiled sweetly at him and said, "Good-by, darling," and closed her eyes and went into a Cosmic state as sweetly, as fearlessly, and as bravely as though she were going to sleep at night to awaken again in the morning.

A short distance away in the care of a friend was the three-year-old child, unacquainted with the condition of the mother, but so perfectly attuned was this mother and child that at the moment of transition the child lifted its eyes toward the ceiling of the room as though it saw something passing by and cried out aloud to its mother; and since that hour has never asked a question as to where its closest companion and beloved mother is. The child undoubtedly knows something that it cannot explain or does not want to explain.

How well this mother knew from her lessons in the higher grades just exactly what she would pass through at such a time, and how well she

was prepared for what was coming! Are we all prepared like this? Have each of us performed our daily duties, our obligations, as we should, so that we are ready at any moment to step from this world into the next and close this present book of life as though it were completely finished, and every page a perfect story of ideal living? It is something to think about, truly.

A few days before this transition this sweet girl would not have believed that the end was so near. Many of us who are reading this now may be right on the very border of such transition.

Just a few days ago I received a letter from a former member in the East in which he said as a closing paragraph, "Eternity is long and perhaps in my next incarnation I will cooperate with you again in this great work . . ." This Brother mailed the letter at seven o'clock in the evening and a few minutes later, stepping unexpectedly before a rushing automobile, was instantly taken across the border line into that eternity to which he referred. None of us can be sure that the next step in our evolving life is not awaiting us in the next hour. Instead of having that fear of death which the old time theologies told us we should have, let us all have a hopeful attitude in regard to it and be prepared. By keeping in attunement with our principles and in close contact with our organization and with the thousands of Brothers and Sisters who will sympathize with us and understand our problems, we are sure to have an understanding and loving spirit of fellowship when the hour comes for the Great Experience.

In closing these comments, I want to say that the members throughout the country who have gone beyond the Ninth Grade and who constitute that wonderful body of workers known as the Illuminati, will often sense the personality of our beloved Sister, Marjorie Britting, who is now among the highest as a result of this sudden transition referred to in my words a moment ago.

In accordance with her desires and those of her husband and family, her ashes, after cremation, were brought to the grounds of Rosicrucian Park and distributed here in the soil of a flower bed adjoining the Amenhotep Shrine, near the ashes of other beloved members. Her love and devotion will never be forgotten and there is coming a time when many of us will know her again and welcome her into the great work in another incarnation.

The "Great Work"

What shall we speak about this morning, as the first reason of our assembly together here in our beautiful lodge? Shall we take up one of the

interesting points of discussion and dig deeply into some principle, or shall we speak of the wonderful things that are being done by our members?

It is such a joy to talk to all of you and to share your companionship and to feel it also with the thousands of other Brothers and Sisters who are sitting in their isolated sanctums and homes in all parts of this country. Do you think you can visualize the picture that constantly comes before me as I read the correspondence that comes to my desk each day? There is one magnificent picture that is being painted daily and hourly. Every letter that I open and read seems to add another little detail to the picture as though the letter was the hand of an artist painting in some little part of the picture that was not there before.

This great picture is a picture of the thousands upon thousands of members who are studying with us and cooperating with us in their homes in all parts of this great nation and uniting with us only through their psychic contacts and lessons, and lectures, or correspondence, and the Forum magazine. I can see them sitting in their sanctums with their candles burning and a light near them while they lean back in their chairs and read the Forum or the lectures or a letter from headquarters, and I can smell the incense burning and I see little pictures on the wall, some of which are pictures of a sacred nature or pictures of the Rosy Cross or the Rosicrucian Creed, or something of that kind, and I feel the very vibrations of these holy places where these members find light and life and love.

I sense their enthusiasm each time they step across the threshold of the room and close the door behind them and with excitement sit down to open an envelope that they have saved to read in the privacy of their sanctum. With what deep interest they read every word and measure every sentence and analyze every thought. Everything that we say here in our discussions in this special class assembly and everything that is said in a private letter to them is read with such care and interest that it is just as though they were present and we were talking to them earnestly and personally.

If I turn the light down here in this temple and make it softly lighted with the blue light, I can see in all the shadows and deep recesses of this lodge room the various sanctums of our members and I can see thousands of them standing or seated before us and around us with eyes and ears quickened to perceive or hear anything that we say or do. What a wonderful audience or congregation of devoted beings this makes! Do you wonder that in some of our lessons or lectures and in the magazine articles or literature we

refer to our work as the "great work?" That is a phrase that was adopted by the Rosicrucians many years ago and it is not used as a term of aggrandizement and when we say that we are doing a great work we do not mean to praise ourselves here at headquarters but to praise the wonderful work being done by our members.

Sometimes we are asked the question as to what this great work really is. Surely it is not the fact that we have a fraternal organization with thousands of students who are studying some wonderful subject, for no matter how wonderful that subject might be, the mere fact that we had students absorbing such knowledge would not constitute a great work. We say that we come to our lodge and sanctums prepared for work and worship. When we say work we mean something of a practical nature and when we refer to the "great work" we mean a real work that is great because of its immensity, its goodness, and its wonderful benefits to humanity. Surely there is no greater work than helping humanity. That is the aim of every religion, it is the aim of all religious doctrines and creeds. To worship God, to serve him, and at the same time help humanity constitutes the ideal life. Are our members helping humanity? Are we actually carrying on a great work that is worthy of the word "great?" Oh, how you know it! You who are here and in contact with the activities and have the privilege of listening to others who come here as visitors and hear what they have to say, or while visiting us, have an opportunity to see the correspondence, the telegrams, and the reports, know very well what the "great work" really is.

The enthusiasm of our members and workers throughout the land is the one great answer to the question, "What are the purposes of the Rosicrucian Order?"

Many strangers who hear of our organization and who have received literature through one of our members write to us and say that they are not interested in studying a philosophy or a science for they are too busy trying to do the practical things of life to spend any time in purely intellectual pursuits. Oh, what a mistake they make in judging our organization as merely a school of philosophy! Hundreds of such schools have existed since the dawn of civilization and have passed away to obscurity, for they failed to fill any necessity in life or to meet any one of its demands. Today there are many organizations attempting to make themselves popular through the dissemination of personal philosophies or strange teachings that appeal only to the curiosity of the mystery seeker or the analytical mind that wants knowledge merely for the sake of possessing it.

The Rosicrucian Order is nothing like this. Its desire for knowledge is not the desire for wealth on the part of the miser who merely wants such possession to store up and admire as a personal asset. None of us who is deeply interested in this work wants knowledge for the sake of being intellectually mighty, but for the sake of using it and applying it and making it serve us in serving God and helping humanity. There are many beautiful subjects that are inspiring and interesting to understand and which I would like to read and know something about if I had the time, but since they will not help me in any practical way to help mankind or enable me to do anything of a practical nature I cannot give my time to them. The average member in our Order is a busy person anxious to do something for himself or for others and wants to do it in a practical, useful way. These are the ones who are being prepared and qualified to carry on the great work.

I cannot attempt to answer fully the question as to the nature of the great work for that would mean itemizing the thousands of practical things that our members are constantly doing. Perhaps I can best illustrate this point by taking two letters received from members in different parts of the country and show that their very spirit brought them together in the same mail on the same day.

You remember some weeks or months ago I spoke to you about a good Brother in Pittsburgh, Pennsylvania, who reports to us each week the receipt of his lecture and who words his report as follows: "God has permitted me to read another lecture at the regular hour and in system and order as instructed by you." I told you that this Brother's spirit of appreciation and thankfulness to God that he received a lecture each week was sure to gradually attune him with the highest forces of the Cosmic and bring him rich rewards. Compare such a weekly letter from him to the reports that come from some members only occasionally and which briefly say they received all the lectures during the past months and are happy to report that none went astray. Such reports are formal, cold, and indifferent, and we can tell by the very nature of them that the members are putting nothing into the spirit of the work and therefore are deriving nothing from the spirit of it. But the letter that breathes thankfulness for each lecture and breathes thanks to God for the privilege of being able to read and talk and do, is the kind of letter that shows we have a member who is going to rise to the greatest heights. We are thankful that the majority are filled with real appreciation and sincere devotion and it is these members that will constitute the great, mighty army of Rosicrucian workers in the future.

But today in my mail was an additional report from this Brother in Pennsylvania. He not only stated again his thankfulness to God for having the privilege of reading the lectures, but he added this additional comment: "It pleases me to make known to you first of all what happened this morning. God permitted me to apply our Rosicrucian principles to a woman who had been suffering for about three months. She was receiving both medical and spiritual aid, but instead of getting better she became worse in mind and body until she could not walk. In fact she was so helpless when she came to me that three men had to take her out of the automobile and bring her into my home. One could easily tell the intensity of her great suffering by the way she was crying. However, after having applied our principles for a few minutes she was able to leave the house walking out alone without anyone helping her and in a calm and peaceful state of mind free from suffering and pain. It was a wonderful demonstration to all who witnessed the incident. May God continue to manifest His power through me abundantly that I may continue on the path that has been opened to me to worship and serve both God and man under the banner of the Rosy Cross."

This good Brother is not a physician, is not a healer, is not advertising himself as a worker of miracles, but just a humble Brother wanting to help humanity. His offer to do whatever he can for anyone will bring him thousands of opportunities in the future to do what the great Masters want done, using him as a channel for their work on this earth.

With thousands of members in all communities doing things of this kind and hundreds of other things to help mankind, you can easily picture what the "great work" will become in the near future as our organization continues to grow and to spread its teachings into every section of our nation and throughout the world.

I said there was another letter in the same mail. This second letter came from Illinois. It is much like unto a letter I received yesterday from a nurse living in another part of the country. This letter from Illinois is from a nurse who is working daily in one of the big hospitals. She has been a student of our teachings and a practical worker in our principles for a number of years. In order that she might not attract any great attention or cause any unnecessary questioning she does not tell anyone of her Rosicrucian connections but uses every opportunity to apply our principles. She reports that in hundreds of cases she has used our principles to relieve suffering, to ease pain, and to bring about quicker healing and restoration of health. But let me tell you what she says in this interesting letter.

"A few days ago I heard one of the male patients in his room repeating some formula or prayer that sounded familiar to me. He had been a patient with us for five weeks and was in a very serious condition. I listened at the doorway for a moment and heard him say something about 'Peace Profound.' I knew at once that he was one of our members and at the first opportunity I had the privilege of being transferred to his care for a few days. Immediately I asked him if he was a member of the Order and though very weak he mumbled that he was but was sorry that his illness was preventing him from studying. I investigated his condition and examined the medicine that was being given to him and found that he was being given certain doses to relieve pain and intense internal suffering. I asked him whether he knew what this medicine was for and he admitted that his pain was so great that he had to have relief in order to sleep or he would go insane. I told him then that the use of this medicine would do a great deal of harm and might form a serious habit and that I could use some Rosicrucian principles to ease his pain and help him without any of the dangerous after effects. He was greatly pleased and asked me to do anything I could for him.

"I therefore withheld some of the medicine and gave him treatments for a few days and gradually withheld all of the medicine and he has been sleeping better, feeling better, and gaining weight, and improving in every other way to the surprise of the physicians who now know that he is not taking the medicine but do not know what I am doing for him. The Brother is sitting up today for the first time in many weeks and will soon be allowed to go home. I have spent some of my spare time sitting in his room reading the magazine to him and the Forum since he has not been able to read these himself.

"I merely wanted to report this so you will know how the Brother is getting along for he was too new in the organization to know anything about the Welfare Department and did not appeal to you for help direct."

This is another illustration of the "great work" and as I said a moment ago, a similar letter from a nurse living in another city came to us yesterday and we are hearing from thousands of persons in various institutions, like prisons, sanitariums, hospitals, schools, and court rooms, who are working in behalf of the Order.

Let us all give thanks daily to the God of our Hearts that we have the opportunity of being channels for the carrying on of the service to God which all of us have pledged to give, in order that this great work may spread to every nook and corner of this country. We are advertising, distributing, and carrying on an expensive and intensive propaganda. Very often some

critics ask why the organization does not remain in secrecy or become extremely conservative and cease its advertising and publicity. You will always find this criticism coming from someone who does not have the least idea of what our great work really is. They think that it is merely the dissemination of knowledge to the select few. They are of the type that would not join our organization unless they were convinced that we only selected a few of the most socially elect and cultured persons in each city to become members. They want to be members of an exclusive organization where the common people are forbidden to enter and where the multitude will learn nothing. It would be easy to build up a very exclusive organization composed of members that could pat themselves on the back and say: "I must be a very remarkable person because I have been admitted to this very exclusive organization."

We feel somewhat like Abraham Lincoln felt when he said that God must have loved the common people because he made so many of them. In the sight of God all people are his children and there is no such thing as an exclusive kingdom for the children of God and we never want to see the Rosicrucian Order become so exclusive that it excludes the most humble but sincere person in the universe. Our great work becomes great as our members increase and as we come in contact with thousands upon thousands of persons who never heard of us before and our work will never be ended until everyone knows the Rosicrucian principles and is able to apply them and use them. Then we will need no more organization for everyone will be a member and will be able to help others. But until this day is reached—and of course it will never be reached—we must strive to increase the membership and bring the message of hope, cheer, and freedom to as many that want it and bring light into the dark places, regardless of where that place may be. This is the "great work" of the Order and there is nothing greater under the sun.

Brickbats and Bouquets

A few minutes ago I spoke about the beautiful flowers of this state. Now I am going to talk about bouquets and brickbats. Every now and then one of our good members, who comes in from some part of this state where flowers of a special kind grow profusely, brings us a bouquet of several of them for our desks. You know there are ninety-nine kinds of roses that grow in this state and thousands of kinds of wild flowers, and in each little section of each county of this state certain flowers grow more profusely than others. We are accustomed, therefore, to receiving bouquets

of many kinds and for that reason we should be very tolerant when we receive some brickbats. I am going to give you a few of these bouquets and a few of the brickbats so that all of you can have a smile with me and perhaps feel a little pity for those who go out of their way to criticize and destroy.

Among the brickbats was a small item which appeared in a Canadian theosophical magazine, advising its member to beware of the Rosicrucian propaganda all over the country on the basis that many Theosophists in every section of the country were joining the Rosicrucian Order and that many of these might come to bitter disappointment and regret. We wrote to the editor of the paper and the letter passed through the hands of a leader of the Canadian Theosophists, who practically apologized for the statement but said that he had nothing to do with the publication of the paper. He expressed a friendly attitude and said he was proud of the good work we were doing and happy in the fact that many members of his organization were also members of ours.

On the other hand, another leader of the American Theosophical Society seemed to find great joy in the criticism of us. We are not responsible for the fact that thousands of Theosophists in the past year have joined our organization, for we do not carry on any special propaganda among them. However, that is one of the brickbats recently sent our way.

Then there is the man in the eastern part of United States some of you know as Mr. S——. For twelve years he has lain awake at night and spent most of his daytime hours writing letters to persons, organizations, or groups of person in all parts of the country, criticizing the Rosicrucian Order and claiming that we are not the real organization. He never admits, except to a few, that he claims to have the true Rosicrucian Order in his own control, and probably carries it in the big Stetson hat that he wears. His illiterate and amusing letters to editors, publishers, fraternal organizations, prominent citizens, and others generally, wend their way to us with comments of an interesting nature, so that we can file these letters in our special scrap book which bears his name. For twelve years his criticisms have led many persons to "investigate" our organization with very favorable results. This is another form of brickbat that makes an interesting exhibit. The many contradictory criticisms sent forth by this man and which are clearly revealed in our large scrap book of his communications, and which reveal, also, the personal motive back of his criticisms, remind us of the old proverb that tells us to beware, if all men speak well of us.

But we also have this nice bouquet. In a magazine published in New York, called the "Amer-

ican Business Survey," a magazine now in its third year and devoted to the recording of the achievements of commerce and industry, we find in their issue of May 1 an editorial comment regarding our organization. It is too long to quote here but these few flowers from the bouquet may please you. "Tired and dispirited from the rush and hurry of modern life our soul may yet find peace, rest, consolation, and inspiration, if we take time to delve deeply and thoroughly into the true teaching of the Rosicrucian Order, AMORC. . . . Not to call the attention of our readers to this haven of rest, this harbor of the storm tossed soul, would be failing in the trust they put in us . . . For we live by more than bread and the needs of the soul are stronger even than those of the body."

In a Masonic magazine published in Australia, we find in the May issue an editorial comment regarding our organization which is likewise too long to read completely at this time. However, the following beautiful thoughts are part of this bouquet: "That this brotherhood is of great antiquity no one can gainsay, and its principles, as enumerated in the pamphlets, etc., in our possession are of the highest character. . . . The Rosicrucian Fraternity has adopted the ancient usages and customs in a more practical way than perhaps any other organization and their entire purpose, judging from their literature, is to enable mankind to lift itself above the material things of the world and to practice the fullness of life in complete expression."

The director of a large daily publication in the East recently answered a letter of inquiry regarding the AMORC and in the carbon copy of the letter which we received we found this bouquet: "I have carefully observed the system, the activities, the ideals, and actual operation of the AMORC, nationally and locally, for over five years and I am proud that there is such an organization in this country doing the excellent work carried on by it and operating under the direction of men whose lives are well known and with whom many of us are well acquainted and with whom we can find no fault, nor venture the least criticism."

It may be interesting for us occasionally to have some of these brickbats and bouquets brought together, and while I have quoted only a few that have come into existence during this past month and could fill all of our time for many weeks to come, reading the many letters of expression and appreciation that we have gathered together in a very large scrap book, I think it would be more interesting to merely quote from the new bouquets and occasional new brickbats that come to us; therefore, if any of you or any of our members find any new bouquets or brick-

bats, in the daily or weekly publications, I will be glad to have you send them to me so that I can frankly quote from them. You know that we can be judged by our enemies or our critics, as well as by our friends and admirers. I think that all of you will agree with me, after having looked at the scrap books downstairs containing letters of a critical nature, which have been sent by two or three persons in recent years, that we can be very proud of our friendly enemies or critics, because the very evident motive back of their criticisms and the unfairness as well as unsoundness of their comments cause every rational and reasonable person to realize that such criticisms could only come because of some complimentary condition on our part or some motive that rebounds to our credit rather than to our discredit.

Demonstrating the Principles

This morning I want to take up one of the interesting points that I occasionally find as the theme of those who write to me.

So many say that they do not know whether they are making the proper progress, or reaching the right stage of development or not, since they have not had any outer manifestation or performed any outer demonstrations that are based upon the principles of our work. I think I have spoken of this several times in the Forum and yet many of our members seem to overlook this point. I am sure that the Forum magazine has said something about it and I hope that our members generally will read this statement that I am now making.

In the first place, psychic development is something that is taking place on the inside and not on the outside, secondly, its relationship is to certain laws and principles of the Cosmic and the universe that are important and serious. Just because you are not able to put a piece of cork on the top of the water and make it move in every direction every time you wish to try the experiment, is no indication whatsoever of a lack of inner development. When the right time comes and the development within you is required to do something of a very definite and important nature, you will find the Cosmic helping you to make the right demonstration. If you have been somewhat unsuccessful with your experiments, or even if you happen to be one who has never been successful at all with any of the experiments, do not allow this fact to cause you to believe that the exercises and studies have not been helping you in a way that does not show in all the worldly things, every time you wonder about it. Through the proper inner development you are gradually attuning yourself with Cosmic vibrations and with the harmony of the universe and

this is sure to lead you to a gradual change in your worldly affairs, but the change is going to be gradual and not sudden, and it is not going to manifest in the bobbing of corks, or the floating of needles, or the doing of any other objective tests.

A man may study a language for a long time and having no occasion to use the language, because of meeting no one that speaks it, he may not know just how excellently he can use the language, but when the time comes for such a reasonable and fair use of it he will find suddenly how much his study has helped him. And bear in mind that the Cosmic has its own ways of helping us and that we cannot rightly establish certain rules for the Cosmic to follow in demonstrating to us what it can do or when it should do anything at all. I hope that all of our members will keep this in mind.

Developing Your Healing Power

Let us consider for a few moments, Brothers and Sisters, the fact that each and everyone of us has a certain degree of healing power and creative power within us, which does the utmost to take care of our own personal needs day after day, but which can be developed into sufficient strength and activity to help others.

Our lessons in the various grades are intended to develop these natural powers to a higher degree and greater strength so that we may use them in helping humanity and in carrying on the great work of the organization. The great trouble is that too many of our members read the lectures and derive personal benefit from them, but fail to practice all of the principles and build up a reserve power and a higher degree of development where they can do many marvelous things for other persons. Then, suddenly, something happens in their own home or in their own neighborhood that calls for emergency demonstrations. At once, the problem arises as to what is to be done and what can be done. If these members only knew that right in the lessons and lectures they have been studying lies the secret key for solving most of these problems, they would spend a little more time reading over some of the past lectures and picking out the valuable keys that they have overlooked. Every day, we receive letters from members who say that for one reason or another, they have been tempted to go back and read over some of the lectures they have received months or years ago and invariably they find more in them the second time they read the lecture than the first time. They say that they are surprised at the important things they overlooked and how much benefit they get out of the second or third reading. Those who try this once make it a

business on their regular lodge or study nights each week to read not only one of the new lectures that has just come to them, but to read one of the older ones. In this way, some members are keeping up not only with their new grade, but gradually in a systematic manner reviewing each of the earlier grades. Those who have read such lectures the third time say that they find not only new ideas and new laws, but they find an increasing development of psychic power within them.

But it is when emergencies occur that members often find the need for quickly reviewing or hunting up some of the practical helps in past lectures. This is a pretty late time to do it, but they find the help and then realize what they have been missing.

Let me read to you, for instance, this letter that came a few days ago from Brother Tischler in Pennsylvania. He says:

"A very short time ago my sister's child was taken very ill and the medical doctor said that she had pus on the lungs. The next day he came and said that his diagnosis showed that she positively had pneumonia and that the child would be ill for a considerable time, and left directions for her care, saying that he would call daily to look after her. My sister told us what the doctor had said and she was greatly concerned over the fact that the child would be in a critical condition for eleven days before they would know whether there would be any turn of her condition for better or worse. You can imagine then what the condition was when I went to see my sister and the sick child. My sister was crying her heart out and the child was in a semi-conscious state. I thought at once that if there ever was a time for the Rosicrucian laws to work and demonstrate themselves, this was the time. I said this because I am one of those members that did not work all of the experiments into perfection and had not been successful with my first trial of every law and principle. I was determined, however, that this time I would study the laws and principles more carefully and put them to a real test instead of a merely experimental test, so I went back and started to read over the Sixth Grade lessons dealing with the highest principles in healing, in addition to the other principles in the lower grades. I studied these lectures and everything that pertained to treatment work until 1:00 o'clock in the morning. I found many things that I had overlooked and many practical keys that were of immediate need. I proceeded to give the right negative treatments for the fever and the right positive treatments for the healing processes. My mother, who was watching over the child, stated that soon after I began to send the treatments, my little niece fell asleep, and seemed to

be more peaceful and at ease. In the morning when the doctor came he was more than surprised to find that the patient had improved so much. I continued the treatment principles for several days and on the third day her fever was down and the pus had disappeared, and she was up and around in almost a normal state. Since then she has continued to improve, much to the surprise of everyone. Thanks to the Rosicrucian Order for teaching these Cosmic laws and this incident proves what can be done if the lectures and lessons are carefully studied and applied. Out of gratefulness for this great cure I am including a little love offering to the Welfare Department to help others."

If this Brother had studied the Sixth Grade lectures as thoroughly as he should have and had tried and tested them in real cases among sick persons in his family and his neighborhood and thereby carried on the great work of this organization he would have been prepared at any moment for the emergency in his own immediate circle. We realize, of course, that every member cannot carry on the healing work as freely as this, but certainly every member can go back over the lectures and review one each week in addition to the present lecture, and thus discover the many points in each lecture that have been missed in previous readings.

Interesting Questions Answered

This morning I would like to discuss some of the questions that have recently been sent to me with the request that I answer them through the Forum. Some of them are really of general interest and I think they should be dealt with at least briefly at the present time.

Baptism

The first question pertains to baptism for children and adults. One member says that she is being criticized because she has not been baptized, herself, and because her children have not been baptized in some church, and she wants to know what position our organization takes in this regard.

In the first place, baptism should be the holiest of the processes of formal adoption of a religious standard and the symbolical attunement with some religious or spiritual organization. Our organization does not insist that every member be baptized, nor does it specifically deal with the subject of individual baptisms. We do recommend that everyone should go to some church or help support the good work of some church in so far as it is possible to do so. Children should

not be baptized, nor anyone else, for that matter, until they have reached an age of understanding and reached a degree of inner comprehension, where they know what it is all about and are capable of properly deciding which church or religious organization they wish to be attuned with through the process of baptism. The idea that children are born in sin and are not saved from that sin until they are baptized is nothing more or less than a symbol of a truth.

As commonly understood, this fact of inherited sin and the salvation through baptism is erroneous, or at least misunderstood. Certainly, a child is not capable of deciding for himself or herself in this regard, and to force children to be baptized in any definite sect or denomination is to undertake something that we have no right to undertake. Children should be taught something from the Bible and taught a great deal about God and God's laws, but they should not be forced to associate with the church nor induced to do so until they are old enough to decide for themselves. Baptism will not save us from any sin unless we heartily co-operate with and understand what baptism means. Many children who have not been baptized are just as pure and free from real sin as thousands who have not been baptized.

However, the entire matter is one for the parents to decide and we do not attempt to dictate in this regard whatsoever.

Influence of Color

Another question relates to the proper colors for bedrooms, sanctums, and other living rooms of the home, because of the effect that these colors have upon our lives.

Now let me say at the very outset that this is a very personal matter. The color that will affect you the most or least or in different ways depends upon you and your aura, your spiritual nature, your psychic development, and many other things. It is impossible to lay down any hard and fast rule regarding what colors you should wear or which should surround you in your living rooms.

Every woman knows that there are certain colors which pay a compliment to her complexion and her general appearance and there are others which are disastrous to her. The same thing is true for men, but they pay less attention to it. On the other hand, there are some colors which every woman knows are appropriate for her so far as appearances are concerned and yet some of these colors cause her to feel very uncomfortable, unhappy, and perhaps restrained or limited in some peculiar sense. Generally speaking, one

or two different shades of brown are the most unhappy and unpleasant colors that women can wear, and few, indeed, are the women who feel well and comfortable in brown, even when it looks well on them. I cannot attempt to suggest what colors are well for any class or division of women, but we can speak about a few fundamental principles in regard to colors for the home.

Blue is a color that is quieting and produces relaxation and peace to the extent that it even leads to drowsiness; therefore, shades of blue are excellent for use in a bedroom.

Pink or other light shades of red or rose are attractive but stimulating, and although they turn a blue colored bedroom into an attractive, sunny looking room for other uses than sleeping, the real reddish tint should be discarded or covered whenever a person wants to lie down and thoroughly relax and enjoy the peaceful vibrations of the blue in the bedroom.

White gives a sense of extended space, and white walls and white drapes always make a room look larger, whereas black or dark colors on walls and drapes tend to close the walls in closer and make the room smaller.

Orange is an invigorating color that stimulates action and shades of buff or terra cotta with orange values in it or slight degrees of red are always warm and stimulating.

As far as the sanctums are concerned a violet light is the very best to use for psychic experiments. I would suggest, however, that the walls of a sanctum or room used for psychic experiments should be almost white and that the drapes and everything else in the room should be of a very light color and the ceiling should be white. If such a room is lighted with a purple globe in an electric light socket, the light tints will all take on a purple or violet tone and the room will be violet, suitable for all psychic experiments. On the other hand, if a blue color is needed occasionally in order to help produce sleep or help in deep concentration experiments, then by changing the electric globe from violet to blue, all of the light tints in the room will become tinted with blue and a different effect will be produced. In the same manner an orange globe may be inserted and the white tints will become orange tinted and thus produce a stimulating effect. I think that this is all that I can say in a general way about colors around the home.

Pronouncing Words

Quite a few members have said they appreciated our comments regarding the pronouncing of certain words and asked for more help along this line. One member wants us to explain the dif-

ference between the words F.R.C. and K.R.C. and S.R.C., as they appear in our magazine.

F.R.C. after a member's name means "Fellow of the Rosy Cross." It means that the member is an associate or fellow of the Illuminati of the Rosicrucian Order, or if not this, a special honorary degree of Fellow has been conferred upon him by some Rosicrucian college or university.

K.R.C. means "Knight Rosæ Crucis." It means that the person having these initials has been, or is at the present time, an officer of the organization or one of its branches and has been duly elected to serve as master, treasurer, secretary, or some other ritualistic position. Upon being installed as an officer, or elected, or appointed, such an officer is knighted and made a knight of the Order.

S. R. C. means "Soror Rosæ Crucis" and means that the Sister using such initials has been, or is now, an officer of the Order, duly appointed or elected, and knighted as explained above. The word "Soror" is used as an equivalent to the title Lady.

Those who have F. R. C. after their names may also use K. R. C. or S. R. C., if they are officers, but usually those having the right to use F. R. C. use it in preference to any other title that they may have in the organization.

The word "Frater" that appears before the title of one of our members in the magazine or elsewhere is equivalent to the word "Brother." The Latin form is "Fratre" but we often use the Anglocized form of "Frater." It simply means that the person is a Brother of the organization and is used instead of the word "Brother."

Sro. before a name means that the person is a Sister of the organization, or, in other words, a member.

Among the words submitted for pronunciation is the word "Imperator." In England the word is pronounced as though it were spelled "Im-pair-ator," and with the accent on the syllable "pair." I believe that this is truly the correct Anglo-Saxon pronunciation. The American pronunciation has become popular, however, and it is as though the word were spelled "Im-pur-rah-tor," with the accent on the syllable "rah." The word is a very old title and is found in many Roman references and is associated with the thought of imperial power or authority.

The word AMORC still seems to puzzle a great many. It should be pronounced as though it were spelled A-MORK, or like AM-ORK, with the accent on the "ORK." It is strange how many persons will write the word, however, and add an additional letter to it such as "AMORIC" or "AMORAC." Even some printed matter issued by some of our branches has this mistaken spelling, simply because some printer felt sure that

there was a letter left out of the word and he added it.

We often smile at persons passing by our building who will stand on the side-walk or sit in their automobiles and look up at the front of the building and read the large word AMORC and say to one another "AMORIK" or "AMORAC" and never notice that they are adding one extra letter.

The word, as you know, is composed of the initials of our complete, official title and should be used most generally without any periods between the initials so as to make a symbolical word out of it. In all publicity matter, however, or any advertising for public lectures or special meetings, the word AMORC should be used after the phrase, Rosicrucian Brotherhood. To use the word AMORC alone in any publicity or any matter dealing with the public is to use a word that very few know or recognize and to miss the benefit of the wide-spread publicity that is being given to the word Rosicrucian. Therefore, it is always better in such printed matter to use the words Rosicrucian Brotherhood first and then underneath in small letters the word AMORC.

The word "nous" used in the Fourth Grade of the Temple Lectures is not an equivalent to the French word or any other word found in any language that is spelled like it. The word was probably coined and invented by one of the ancient mystics as a specific name for the vital force that is described and dealt with in the Fourth Grade lecture. It should be pronounced like the word "nuse." Many persons disagree with us in regard to this pronunciation but it has become universally adopted by most of our branches and it distinguishes it from the French word or any other word like it.

What the Newspapers Have to Say

My attention was called, the other day, to an article which appeared in one of the local papers, in which it stated that a cure for epilepsy had been found by a noted doctor in the East. I was immediately interested, knowing that the medical profession has been searching for years for a cure for this ailment. They have been confounded in their search, because they have not thoroughly understood what causes the peculiar reactions of the physical body. Consequently, most of their treatments have been designed to simply deaden or quiet the nerves, giving relief for the time being, but still being baffled in their cure. Although I have not had an opportunity of investigating the so-called cure for epilepsy, I most certainly hope I will be able to do so, as here is one thing that is needed by the world at large.

As one thought suggests another, and each idea is a forerunner of another idea, I am going back to many references in local newspapers the last few months, concerning various discoveries made by science, which more and more tend to substantiate the claims of the Rosicrucians, particularly in the fields of vibration. These things are being heralded as new discoveries by material science, but they are nothing more than substantiations of Rosicrucian teachings which have been given for numbers of years.

One clipping states that science is seeking to control life by the use of X-Rays and radium rays, and they make the statement, "If we can control chromosomes, we can control life," but what are they doing in using the X-Rays and radium rays? They are applying various rates of vibration in order to stimulate Vital Life Force in the cells and to change the rates of vibration which the cells are now expressing.

In another clipping we learn that a delicate atomic measurement, perhaps never made before, has recently been made in the laboratories of Chicago. Again, X-Rays were used to learn the distance between the layers of atoms in a crystal, and Professor A. Compton states that they average about one, one hundred thousand millionth of an inch. Here they are working with something that is entirely too small to be seen with the best microscopes, but still it is claimed that their results are correct. Vibrations again are used. We are not claiming that the Rosicrucians created vibrations, because that, of course, is absurd, but we do claim that the Rosicrucians were the first to realize the importance of vibrations and that it was through vibrations that we became cognizant of an object. Many things exist, but unless their vibrations can be measured or registered, they still are unknown to us. The daily papers, if read diligently, truly constitute an advanced education.

Another clipping reveals that the scientists are sooner or later going to confirm exactly what the Rosicrucians have always claimed, namely, that there is something to the make-up of man other than his physical organism. Scientists have always claimed that that which could not be weighed and measured could not be proven. So far, they have been unable to weigh or measure the soul, but they must admit that something lives in and animates the physical body which leaves it at transition, but we as yet have never heard of the soul being segregated, weighed and measured. Dr. Robert Milligan, recently admitted that the soul and spirit, as commonly spoken of, remains just as much a puzzle from the scientific standpoint as the atoms and electrons which are spoken of so frequently in scientific research.

From Pasadena, we learn that the electrons in the most solid of metals have been photographed

and experiments reveal that the motion of electrons in solid bodies travel at the rate of ninety million miles a second, a speed equal to the estimated speed of electricity. Atoms, we learn, only move at the rate of one thousand, eight hundred sixty-two miles per second. All of this is taking place in solids such as steel, wood, and similar substances.

From Cleveland, comes the suggestion that perhaps malignant growths are caused by stray currents of electricity. Experiments have been carried on with electricity contained in the cells of living tissue. This causes us to digress for a moment to ask what has become of the famous cancer cure that was offered to the public about a year ago. Either it has not met with all expectations, or groups of individuals have for reasons best known to themselves stifled any further progress in this line. Quite often, persons discovering something that will help mankind, will find opposition to their ability to assist, and all of their work toward relief and cure of the ailments of man is prevented from being given to man.

One of our members has discovered what he claims to be a cure for tuberculosis and so far has been very successful, but because of the peculiar medical laws of the country, he is unable to give the benefit of his discovery to the people of the United States. However, some day we hope that it will be possible for some other member of the Organization to arrange to bring this member and his discovery to this country, where the benefits can be given to the thousands who are suffering from tuberculosis.

Searching further through the paper, we find that mechanical men, called robots, are performing marvelous feats, but another clipping close by tells us that the first robot seems to have been made 400 B. C. when Archytas, a Greek, constructed a flying pigeon of wood. Among the earliest mechanical men were those made by Roger Bacon and Descartes, and they performed such simple feats as opening doors and playing musical instruments. The main difference between the ancient and modern robots, seems to be only in the motive power. The ancients used clock spring work, and the modern man uses electricity and motors. History repeats itself. Perhaps we will find that thousands of years ago man reached a high state of civilization that is at present unknown to the world.

Now that man has discovered or explored what he believes to be all of the land surface of the earth, he turns his thoughts toward exploring in person some of the planets in the heavens, and

each new invention of motive power offers possibilities of this exploration. Now, we learn of the rocket motors which will enable man to break away from the attraction of the earth and travel to the moon. The difficulty is going to be in passing the wall or barrier of magnetic influence beyond which man seems to be unable to send an electric impulse. Beyond the earth's atmosphere we have no actual knowledge. We can only surmise what conditions are there. Perhaps some new discoveries in Cosmogony will be revealed at the first attempt to visit the moon. These discoveries may upset all the calculations of astronomers who have based their discoveries on the accepted premise of the Copernican Theory.

Returning to earth, we learn that the Shrine at which thousands of Christians have worshipped and paid homage as being the accepted place of the Holy Sepulcher, may not be the correct place at all. New excavations reveal the fact that in caves which at one time were part of the old city of Jerusalem, an Ossuary has been found bearing the inscription "Jeshuah Bar Jehoseph," which is translated to mean "Jesus Son of Joseph." Now, the difficulty will be to prove that this really is the Ossuary containing the remains of the great Master, and not the work of a practical joker who, hundreds of thousands of years ago, laughed heartily when he imagined what controversies would be caused if something of that kind should be found at a later date.

Man is lost in a maze of new facts, revealing a power most minute in its activity. He is discovering that energy is existing in many things of which he heretofore had no concept. He is also learning that the heavens contain wonders unexplored and perhaps will remain unexplored so far as man is concerned for ever and anon. His everyday worries and search for food is interrupted by the discovery of some new fact which upsets all of his pre-conceived theories. That which was accepted as a statement of trust yesterday, will be changed, and new statements will be acceptable today. Life is ever changing, nothing stands still, and even while I am writing this article, undoubtedly many of the things of which I have spoken have been proved by later discoveries to be untrue, and with the vast possibilities of gaining new knowledge, man gazes in amazement, realizing that he has not reached the pinnacle of achievement. Instead of being the professor of all knowledge, he has simply proved to himself that the more he knows, the more he knows how little he knows. Perhaps man will come to realize that all he can really claim to know is, "I think, therefore I am," or, "I am, therefore I think."

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THE LAW

You were, and you will be, know this while you are;
Your spirit has traveled both long and afar.
It came from the Source, to the Source it returns;
The spark that was lighted eternally burns.

From body to body your spirit speeds on.
It seeks a new form when the old one is gone,
And the form that it finds is the fabric you wrought
On the loom of the mind, with the fibre of thought.

Somewhere on some planet, sometime and somehow
Your life will reflect all the thoughts of your now.
The law is unerring: no blood can atone;
The structure you rear you must live in alone.

You are your own devil, you are your own god;
You fashioned the paths that your footsteps have trod.
And no one can save you from error or sin
Until you shall hark to the spirit within.

By Ella Wheeler Wilcox

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